BENEFICIAL SPEECH
In Establishing
The Evidences Of
TAWHEED
ISLAMIC MONOTHEISM

By Shaykh Muhammad Ibn Abdul-Wahhaab Al-Wasaabee

Introduction by the Noble Scholar Muqbil Ibn Haadee Al-Waadi’ee
(Died 1422 AH May Allah’s mercy be upon him)
القول المفيد في أدلته التوحيد
محمد بن عبد الوهاب بن علي الوصافي العبدي

Beneficial Speech In Establishing The Evidences Of Tawheed

BY
Abu Ibraheem Muhammad bin 'Abdul-Wahhaab
bin 'Ali Al-Wasaabee Al-'Abdalee

FOREWORD BY
The Noble Shaikh
Abu 'Abdur-Rahmaan Muqbil ibn Haadee Al-Waadiee

TRANSLATED BY
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A GUIDE TO THE TERMS AND REFERENCES USED IN THIS BOOK

Following the mention of Allaah's Messenger:

("رضي الله تعالى عنه"): (meaning) May Allaah make him great in this world by promoting him being mentioned and giving acceptance to his du'aa, and by continuing the Share'eeh he brought. And may He make him great in the Hereafter by letting him intercede for his Ummah and by multiplying his reward. And may His Peace and Protection be upon him.

Following the mention of the Companions of the Prophet (رضي الله عنهم):

May Allaah be pleased with him.
May Allaah be pleased with her.
May Allaah be pleased with them both.
May Allaah be pleased with them all.

Following the mention of the angels, prophets, messengers, etc.:

May Allaah's Peace and Protection be upon him.
May Allaah's Peace and Protection be upon her.
May Allaah's Peace and Protection be upon them both.
May Allaah's Peace and Protection be upon them all.

Following the mention of [usually] a deceased scholar:

May Allaah's mercy be upon him.
May Allaah's mercy be upon her.
May Allaah's mercy be upon them both.
May Allaah's mercy be upon them all.
Following the mention of a scholar who is still alive:

May Allaah preserve him.
May Allaah preserve her.
May Allaah preserve them both.
May Allaah preserve them all.

Wherever a transliterated word appears in italics, then this is usually an Arabic or Islamic term that is explained in the Glossary.
FOREWORD BY THE LEARNE-D SHAYKH 
MUQBIL IBN HAADEE AL-WAADI’EE 

All Praise is due to Allaah. May the Peace and Blessings of Allaah be upon His Messenger, upon his family and upon his Companions. I bear witness that there is no one worthy of worship except Allaah and that Muhammad ﷺ is His slave and Messenger. To proceed:

I examined the treatise of the brother Abu Ibraheem Muhammad bin ‘Abdul Wahaab Al-Wasaabee (خفيطة الله تعالى) entitled “Al-Qawl-ul-Museed Fee Adillatit Tawheed” and after careful study I praise Allaah, the One free from all imperfections, since He produced from our Yemeni scholars someone who establishes what Allaah has obligated upon him from the spreading of Tawheed in our Yemeni society which was praised by the Prophet ﷺ in his saying, “Belief is Yemenite, and wisdom is also Yemenite”¹ (i.e. the Yemenites are well-known for their true belief and wisdom).

The Prophet ﷺ also supplicated for Yemen in his saying, “Oh Allaah bless us in our Shaam and in our Yemen.” He said this three times and after every time the people of Najd said, ‘and in our Najd, Oh Messenger of Allaah’ He ﷺ said, “Earthquakes and tribulations (fitnah) are there and from there will rise the born of Shaytaan.”²

¹ Reported by Bukhaari and Muslim.
² Ibid
While I studied the book I remembered the saying:

‘The nation of Bid’ah disappeared
And their rope weakened and cut
And collapsed due to the scattering of their gathering
The gathering of Iblees which was gathered.’

I am optimistic about the defeat of innovations and the innovators and indeed much good has transpired and the Sunnah has become dominant in Yemen confirming the saying of the Prophet ﷺ, “I find the relief (nafasa) sent by your Lord from the direction of Yemen.”¹

This treatise deserves to be instilled in students in centres of learning due to the much good it contains since it is small in size and large in benefit. So may Allaah bless the efforts of the brother Muhammad ibn ’Abdul Wahaab Al-Wasaabee who accomplished this noble deed.

We ask Allaah, the One free from all imperfections, the Most High, to grant him success in undertaking the journey to rescue the societies from the superstitions which weaken their strength.

I also advise all the scholars of the Sunnah in Yemen to increase their efforts in spreading knowledge, writings and lectures. And by the Praise of Allaah this book has benefited much and it has been recommended as a syllabus for students in many of the centres for learning the Sunnah.

¹ Musnad Ahmad 2/541
And few will you find on the Sunnah except that this book is in their homes. So may Allaah reward our brother Abu Ibraheem handsomely and benefit Islaam and the Muslims by him.

As for Abu Ibraheem then he is: The Shaikh Abu Ibraheem Muhammad bin ‘Abdul Wahaab Al-Wasaabee Al-‘Abdalee established upon teaching, writing and calling to Allaah.

Allaah has given him patience and full comprehension in all the branches of hadeeth and therefore the ability to judge the authenticity and weakness of the hadeeth, as Ali ibn Al-Madeenee said, “When all the branches of a subject are not understood then its mistakes cannot be clarified.”

Our Brother, Abu Ibraheem is assisted upon continuation of the journey in seeking and spreading knowledge by his Zuhd and by his concentration on knowledge and teaching until he خفظه الله تعالى became a reference and his fatawaa and his statements became dependable, and that is by the Grace of Allaah upon him. And Allaah is the only one to bestow this Grace.

His distinguishing characteristics are as follows:

1 His intense love for the Sunnah.

2 The importance he gives to ’Aqeedah (belief).

3 The correct understanding in extracting the benefits from knowledge.
4 Extreme hatred for the detestable partisanship which splits the ranks of the Muslims.

5 When the truth becomes clear to him he bites on to it with his molar teeth and he does not care who opposes him, no matter who it is. This is necessary for the people of knowledge.

6 His extreme love for the people of the Sunnah and his extreme hatred for the innovators.

7 Humility, gentleness, mildness and perseverance for indeed he, may Allaah preserve him, has succeeded in that, such that, the students of knowledge and the general masses love him dearly.

I ask Allaah, the Most Great, to benefit the Muslims and Islaam by us and by him. Verily He is Able to do all things.

Written by

Abu 'Abdur-Rahmaan Muqbil bin Haadee Al-Waadi’ee
(Rahimahullaah - died 1422H/July 2001)
Chapter One

The Meaning of ‘Laa ilaahi illa Allaah’

Which is: There is no one who has the right to be worshipped except Allaah and whatever is worshipped besides Allaah then it is done so with falsehood.

Allaah, the Most High, said:

ذَلِكَ إِنَّ أَنْ تُبْنَى هُوَ الْحَقّ، وَأَنْ تُبْنَى مَا يُنْطِقُ مِنَ دُونِهِ، هُوَ الْبَيِّنَةُ، وَأَنْ تُبْنَى أَنْ تُبْنَى إِلَّا هُوَ الْعَلِيمُ الْحَكُّمُ

That is because Allaah - He is the Truth and what they (the polytheists) invoke besides Him, it is falsehood and verily, Allaah - He is the Most High, the Most Great.¹

Allaah, the Most High, said:

فَأَعْلَمْ أَنَّمَا إِلَّا إِلَّا اللَّهُ

So Know (O Muhammad) that none has the right to be worshipped except Allaah)...²

¹ Soorah Al-Hajj (22):62
² Soorah Muhammad (47):19
Chapter Two

THE MEANING OF ‘MUHAMMADUR-RASOOLULLA AH’

Which is: There is no one rightfully worthy of being followed except the Messenger of Allaah, may the peace and blessings of Allaah be upon him and his family, and if anyone other than the Messenger of Allaah is followed in that which he has no evidence for, then verily this following is done so with falsehood.

Allaah, the Most High, said:

أَتَبِعُوا مَا نَزَلَ إِلَيْكُمْ
مِن زُكَّارِيَّةٍ وَلَا تَتَّبَعُوا مِن دُونِهِ آَوِلَةً فَإِنَّمَا تَتَّبَعُونَ

Say (O Muhammad) to these idolators: Follow what has been sent down unto you from your Lord and follow not any awliyaa (protectors and helpers, etc. who order you to associate partners in worship with Allaah), besides Him. Little do you remember!1

فَلَا وَزِيدُكُمْ لِأَوَّمَاتُكُمْ
حَتَّى تُحِكُّمُوا فِي مَا شَجَرُوا مِنْهُمْ ثُمَّ لَا يُحْدَّثُوا
فِي أَنفُسِهِمْ حَرَجًا مَّاَ فَضْيَاتٍ وَدَسِّيَّاتٌ أَنْتَ صَلِّي

1 Soorah Al-A’raaf (7):3
But no, by your Lord, they can have no faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.¹

Allaah, the Most High, said:

وَمَآ كَانَ لِمُؤْمِنٍ وَلَمَآ كَانَ لِمُؤْمِنَةِ إِذَا فَقَضَى اللَّهُ وَرَسُولُهُ أُمُرَهُمْ يَكُونُ لَهُمُ اللَّٰهُ وَلُقَارٍ مَّن يَوَلَّى مِنْ أُمُرِّهِمْ وَمِنْ عِيْضِ اللَّهِ وَرَسُولِهِ فَقَدْ تَفْقَدَ عِيْضَالَا مَتَسِيمَانَا

It is not for a believer, man or woman, when Allaah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allaah and His Messenger, he has indeed strayed in a plain error.²

¹ Soorah An-Nisaa (4):65
² Soorah Al-Ahzaab (33):36
Chapter Three

**Where is Allaah?**

Allaah, the Most High, said:

 آل رَحْمَنُ عَلَى الْمَرْزَقِ أَسْتَوْيُ

*The Most Beneficent (Allaah) *Istawaa* (rose over) the (Mighty) Throne (in a manner that suits His Majesty).*\(^1\)

Allaah, the Most High, said:

 هم أَسْتَوْيُ عَلَى الْمَرْزَقِ

*He *Istawaa* (rose over) the Throne (in reality, in a manner which suits His Majesty)*\(^2\)

And likewise in six places in the Qur'aan:

1) Soorah Al-A'raaf (7):54
2) Soorah Yoonus (10):3
3) Soorah Ar-Ra'd (13):2
4) Soorah Al-Furqaaan (25):59
5) Soorah As-Sajdah (32):4
6) Soorah Al-Hadeed (57):4

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\(^1\) Soorah Taa Haa (20):5  
\(^2\) Soorah Yunus (10):3
Allaah, the Most High, said:

وَهُوَ الْأَلْفَاهِبُ رَفَعُوا عَبَادَهُ

And He is the Irresistible (Supreme), above His slaves...¹

Allaah, the Most High, said:

يَتَفَوَّلُونَ رَبِّهِم مِّن فِي قُرْءَانِهِمْ وَيَفْعَلُونَ مَا يُؤْمِرُونَ

They fear their Lord above them, and they do what they are commanded.²

Allaah, the Most High, said:

إِلَيْهِ يَصُدُّ الْكَلِّمَةُ الطَّيِّبَةَ وَالْعَمَلُ الصَّالِحِ يَرْفَعُهُ

To Him ascend (all) the goodly words, and the righteous deeds exalt it...³

From Abu Hurairah (رضي الله تعالى عنه), who said that the Messenger of Allaah ﷺ said, “When Allaah Created the Creation He wrote in His Book, and it is with Him above the Arsh: Verily My Mercy has preceded My Anger.”⁴

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¹ Soorah Al-An’aam (6):18,61
² Soorah An-Nahl (16):50
³ Soorah Faatir (35):10
From Mu‘awiyah bin Al-Hakam As-Sulamee (رضي الله تعالى عنه) who said, “I had a slave-girl who used to herd my sheep. Then one day she was neglectful and a wolf took one of the sheep, and I am a man from the Children of Aadam, I became upset like they become upset so I slapped her and I went to the Messenger who impressed upon me the seriousness of my act”. I said, “Oh Messenger of Allaah should I not set her free.” He said, “Bring her to me.” So I brought her to him and he said to her, “Where is Allaah?” She said, “Above the Heavens (jisammaa).” He said, “Who am I?” She said, “You are the Messenger of Allaah.” He said, “Free her for verily she is a believer.”

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1 Reported by Muslim, The book of the Mosques and in the place of prayer. 1/382
Chapter Four

The Definition of Islaam

Al-Islaam: It is to submit to Allaah with Tawheed and to yield to Him with obedience and purity from Shirk and Bid’ah (innovation) and their people.

Allaah, the Most High, said:

إِنَّ الْوَلِيَّةَ عَنْدَ أَللَّهِ الاِسْلَامُ

Truly, the religion with Allaah is Islaam...

Allaah, the Most High, said:

وَرَضيتْ لَكُمْ الإِسْلَامَ دِينًا

...And I have chosen for you Islaam as your religion...

Allaah, the Most High, said:

وَأَنْزَلْنَاهُ إِلَى نَبِيِّكُمْ وَأَسْلِمْنَاهُ بِالْهَدِيِّ الْمُبِينِ

1 Soorah Aal’-Imraan (3):19
2 Soorah Al-Maa’idah (5):3
And turn in repentance and with obedience with true Faith to your Lord and submit to Him before the torment comes upon you, then you will not be helped.  

Allaah, the Most High, said:

\[
فَلَا تَصْنَعُونَ إِلَّا أَمْسِكُونَ
\]

Then die not except in a state of Islaam. 

Allaah, the Most High, said:

\[
وَلَا تَمْتَعُونَ إِلَّا أَمْسِكُونَ
\]

And die not except in a state of Islaam.

Allaah, the Most High, said:

\[
أَفْتُرِيدُونَ دُينَ الَّذِينَ يَبْغُونَ عَلَيْنَا وَلاَ يَأْمُرُونَ بِمَا أَنْزَلَهُ الْلَّهُ وَلَا يَضْرِลบُونَ
\]

Do they seek other than the religion of Allaah (the true Islamic Monotheism—worshipping none but Allaah Alone), while to Him submit all creatures, in the Heavens and the Earth, willingly or unwillingly. And to Him shall they all be returned. 

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1 Soorah Az-Zumar (39):54  
2 Soorah Al-Baqarah (2):132  
3 Soorah Aal-‘Imraan (3): 102  
4 Soorah Aal-‘Imraan (3): 83
Allaah, the Most High, said:

وَمَن يَتَابَع عَنْ إِسْلَامٍ
دَيَّةَ قَالَ فَلْيُقْبَلْ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسَرَاءِنَّ

And whoever seeks a religion other than Islaam, it will never be accepted of him, and in the Hereafter he will be one of the losers. ²

² Soorah Aal-'Imraan(3): 85
Chapter Five

The Five Pillars of Islam

From Abdullaah ibn Umar (رضي الله عنه) who said that the Messenger of Allaah (ﷺ) said, "Islaam is built upon five, the testification that none has the right to be worshipped except Allaah and that Muhammmad is His Messenger, to establish the prayer, to give the Zakaat, and Hajj to the House and fasting in Ramadaan."\(^1\)

Note: Al-Hajj has Preceded fasting and is agreed upon i.e. that Bukhaari and Muslim both agreed upon it (Mubah saquun'alyhe), and as for fasting preceding Hajj then this occurs in one narration in Muslim.

Chapter Six

The Definition of Eemaan

Eemaan is the testification of the tongue, belief in the heart, and actions of the limbs. It increases with obedience and decreases with disobedience.

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\(^1\) Reported by Bukhaari in the Book of Eemaan, and Muslim in the Book of Eemaan.
THE SIX PILLARS OF EEMAAN

So know Oh Muslim brother may Allaah grant me and you success with what He loves and what pleases Him, that when the Messenger (peace be upon him) was asked by Jibreel (عليه السلام) about Eemaan, he (peace be upon him) said, “It is to believe in Allaah, His Angels, His Books, His Messengers, The Last Day, and that you believe in Qadr, its good and its bad”. So Jibreel (عليه السلام) said to him, “You have spoken the truth”. ¹

PROOFS FOR THE INCREASING OF EEMAAN

Allaah, the Most High, said:

الْذِّينَ قَالُوا لِلَّهِ أَنتَ أَنْعَمَّا وَأَنْعَمْنَا عَلَيْكُمْ فَأَخَضَعُوكُمْ
فَوَزَّاهُمْ إِبْرَاهِيمَ وَأَبِي حَبْسِيْباً إِلَى لَهُمْ وَيَغَيْرُ الْمُكَتَّبَ

Those (i.e. believers) unto whom the people (hypocrites) said, “Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.” But it (only) increased them in faith, and they said, “Allaah (alone) is sufficient for us, and He is the best Disposer of affairs (for us).” ²

¹ Reported by Bukhaari in Kitaab-ul Eemaan 1/18 and he used it in the Tafseer of Soorah Luqmaan (6): 20-21, Muslim in Kitaab-ul Eemaan 1/39-40
² Soorah Aal-'Imraan (3):173
Allaah, the Most High, said:

إِنِّمَا الْمُؤْمِنُونَ لَا يَنْفِرُونَ إِذَا ذُكِّرَ اللَّهُ وَرُسُولُهُ ۖ قُلُوهُمْ وَإِذَا تَلَّتُوهُمْ إِنْ تُؤْمِنُوا إِنْ تُرْسُلُوا عَلَيْكُمْ يَتَوَكَّلُوا

The believers are only those, who when Allaah is mentioned feel a fear in their hearts and when His verses are recited unto them, they (i.e. the verses) increase their faith and they put their trust in their Lord (alone). ¹

Allaah, the Most High, said:

وَإِذَا أُنْزِلَتْ سُورَةً فَبُلْوُؤُهُمْ يَكُنْ عَلَىٰ رُسُلِهِ مَنْ يَتَّبِعُونَ رَسُولَ اللَّهِ وَإِذَا نُشِئَتْ فَإِنْ تُؤْمِنُوا إِنْ تُؤْمِنُوا وَهُوَ أَعْلَمُ بِمَا تَعْمِلُونَ

And whenever there comes down a Soorah some of them (hypocrites) say, “Which of you has had his faith increased by it?” As for those who believe, it has increased their faith, and they rejoice. ²

¹ Soorah Al-Anfaal (8):2  
² Soorah At-Tawbah (9):124
Allaah, the Most High, said:

وَلَمَّا تَفَقَّدُوْا الْمُؤْمِنُونَ ٱلْأَخْرَابَ قَالُواْ ۖ أُهْدَىٰ أَوَّلَهُمْ وَعَدَّهُمْ ۖ وَسَيَأْتِيَنَّهُمْ وَسَيَأْتِيَنَّهُمْ عَلَىٰ إِيمَانِ وَقَبْلَهِمْ

And when the believers saw Al-Ahzaab (the Confederates), they said, “This is what Allaah and His Messenger had promised us, and Allaah and His Messenger had spoken the truth”. And it only added to their faith and to their submissiveness (to Allaah). ¹

Allaah, the Most High, said:

هَذِهِ ٱلْيَزَّةُ ٱلَّتِي أَنزَلَنَّهَا فِي قُلُوبِ ٱلْمُؤْمِنِينَ لِيُبَرِّرَنَّهَا وَيُحْيِيَنَّهُمْ دِينَهُمْ

It is He Who sent down As-Sakeenah (calmness and tranquillity) into the hearts of the believers, that they may grow more in faith along with their (present) faith... ²

Allaah, the Most High, said:

ۚوَقَدْ أُعِيَّنُوا إِيَّاهَا    

¹ Soorah Al-Ahzaab (33):22
² Soorah Al-Fath (48):4
And that the believers may increase in Faith...¹

THE PROOFS FOR THE DECREASING OF EEMAAN

From Abu Hurairah (رضي الله عنه) who said that the Messenger of Allaah ﷺ said, “Eemaan consists of seventy something branches, the highest of them is to say ‘La illaba illAllaah’ and the lowest of them is to remove something harmful from the path and modesty is a branch of eemaan”.²

From Abu Sa’eed Al-Khudri (رضي الله عنه) who said, “I heard the Messenger of Allaah ﷺ say, “Whoever from you sees an evil then let him change it with his hand and if he is not able to, then with his tongue and if he is not able to do that, then with his heart (i.e. hate it in his heart) and that is the weakest of eemaan.””³

IHSAAN IS A SEPARATE PILLAR

Then know that when the Messenger ﷺ was asked by Jibreal (عَلَيْهِ السَّلَام) about Ihsaan, he said, “Al-Ihsaan is that you worship Allaah as if you see Him, for you do not see Him but He sees you.”⁴

¹ Soorah Al-Muddaththir (74):31
² Reported by Bukhaari in Kitaab-ul Eemaan.1/8 and Muslim, Kitaab-ul Eemaan. Chapter 12, volume 1/63, the wording is of Muslim.
³ Reported by Muslim, Kitaab-ul Eemaan, chapter 20-1/69
⁴ Reported by Bukhaari, Kitaab-ul Eemaan,1/18
THE LEVELS OF THE DEEN ARE THREE

And they are:

Al-Islaam, Al-Eemaan and Al-Ihsaan.¹

Chapter Seven

THE DEFINITION OF TAWHEED

So know, Oh Muslim brother, may Allaah grant you and me success, that Tawheed has two fundamental pillars and they are as follows:

1. Singling out Allaah alone for worship.

Allaah, the Most High, said:

الرَكْنَبُ أَمْكِنْتُ إِنَّهَا مُقْصُدَتْ مِنْ أَنْ لَنْ سَكِيرَ خِيَابٍ

Alif-Laam-Raa. (This is) a Book, verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allaah). Who is All-Wise, Well-Aquainted (with all things).

¹ This arrangement is taken from Muslim in his Book of Eemaan, Vol.(1) pp.36-37 from the hadeeth of ‘Umar.
(Saying) worship none but Allaah. Verily, I (Muhammad) am unto you from Him a warner and a bringer of glad tidings. ¹

Allaah, the Most High, said:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ إِلَى نُوحٍ مُّرْمِيَتُهُ وَمُهَيَّنُهُ إِلَى نُوحٍ عَلَى كَانَ عِيْسٍ إِلَّا أَنَّهُ يُخُفِّي مُثَلَّهُ عَلَى كَانِ عِيْسٍ إِلَّا أَنَّهُ يُخُفِّي مُثَلَّهُ عَلَى كَانِ عِيْسٍ

And indeed we sent Nooh to his people (and he said): “I have come to you as a plain warner. That you worship none but Allaah. Surely I fear for you the torment of a painful day.” ²

Allaah, the Most High, said:

وَأَذَّكِرْ أُحَمَّادًا إِذَا أَنَـذَرْتُ قَوْمِي أَنَّكَ أَمَانِي وَمَلِكَةٌ عَلَى أَنَّكَ أَمَانِي وَمَلِكَةٌ وَأَذَّكِرْ أُحَمَّادًا إِذَا أَنَـذَرْتُ قَوْمِي أَنَّكَ أَمَانِي وَمَلِكَةٌ عَلَى أَنَّكَ أَمَانِي وَمَلِكَةٌ

And remember (Hood) the brother of ‘Aad, when he warned his people in Al-Ahqaaf (the curved sand-hills in the southern part of the Arabian Peninsula). And surely, there have passed away warners before him and after him (saying):

¹ Soorah Hood (11):1-2
² Soorah Hood (11):25-26
"Worship none but Allaah. Truly, I fear for you a torment of a mighty day (i.e. the day of resurrection)."¹

2. Singling out the Messenger alone with obedience.

So just as we do not worship anyone except Allaah then similarly we do not follow anyone except the Messenger ﷺ.

Allaah, the Most High, said:

قَلْ إِنِّي كُنْتُ مُسْتَجِحًا لَّنَا
فَانْبِغِي مِنْ يَحِيِّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ عَفُوٌّ رَحِيمٌ

Say (O Muhammad): “If you (really) love Allaah then follow me. Allaah will love you and forgive you of your sins. And Allaah is Oft-Forgiving, Most Merciful.”²

Allaah, the Most High, said:

وَمَا أَنْزَلْنَاهُ إِلَى الرَّسُولِ فَخَذِّهُ وَمَا
نَهْسُكُمْ عَنْهَا فَانْهْسُواْ أَنْتُونَا اللَّهُ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it). And fear Allaah. Verily, Allaah is severe in punishment."³

¹ Soorah Al-Ahqaf (46):21
² Soorah Aal-'Imraan (3):31
³ Soorah Al-Hashr (59):7
Allaah, the Most High said:

 فلا وزِّنكُ لَا يُؤْمِنُونَ
حتى يُحُكموكَ في جَسَدهُنَّ مَا لا يَقِدُونَ
في أنفسِهِم حَجَّةٌ مِّنَ الْمُلْمِمِينَ وَلَا يَسْلَمُونَ إِلَّا مَا نَزَلَ

But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.¹

¹ Soorah An-Nisaa (4):65
Chapter Eight

THE EVIDENCES OF TAWHEED

Allaah, the Most High, said:

وإِذَا ذَكَرْتُ رَبِّيُّ يَوْمِ الْقِيَامَةِ وَحَدَّثَهُمَا عَلَى أَبْنِيِّهِ نُوحًا

And when you make mention of your Lord Alone \[Laa ilaaha ill Allaah (none has the right to be worshipped but Allaah) Islamic Monotheism\] in the Qur’aan, they turn on their backs, fleeing in extreme dislike.\(^1\)

Allaah, the Most High, said:

وإِذَا ذَكَرْتُ اللَّهَ وَحِيدًا

And when Allaah alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allaah) and when those (whom they obey or worship) besides Him are mentioned, they rejoice!\(^2\)

\(^1\) Soorah Al-Israa (17):46
\(^2\) Soorah Az-Zumar (39):45
Allaah, the Most High, said:

(It will be said): “This is because, when Allaah alone was invoked (in worship) you disbelieved (denied), but when partners were joined to Him, you believed! So the judgement is only with Allaah the Most High, the Most Great!”

From ʿAbdullaah Ibn ʿAbbaas (رضي الله عنَّه) that when the Messenger ﷺ sent Muʿaadh (رضي الله عنَّه) to Yemen he said to him, “Verily you are going to the people from the people of the Book so let the first thing that you call them to be Tawheed of Allaah, the Most High....”

From Taariq Bin Asheem (رضي الله عنه) who said, “I heard the Messenger of Allaah ﷺ say, “Whosoever singles out Allaah for worship and disbelieves whatever is worshipped besides Him then He has made his wealth and blood unlawful and his reckoning is with Allaah, the Mighty and Majestic.”

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1 Soorah Ghaafir (40):12
2 Reported by Bukhaari, Kitaab-ul Tawheed, 8/164, the wording is his.
3 Reported by Muslim, Kitaab-ul Eemaan 1/53, Ahmad, 3/472
From Abdullah ibn Umar (رضي الله عنه) who said that the Prophet ﷺ said, "Islaam is built upon five, upon the Tawheed of Allaah and the establishment of Prayer, the giving of Zakaat and fasting in Ramadaan and Hajj." ¹

I say, in these evidences there is a refutation against the ignorant ones who deny Tawheed.

¹ Reported by Muslim, Kitaab-ul Eemaan vol.5, 1/45
Chapter Nine

The Divisions of Tawheed Are Four

So know, Oh Muslim brother, may Allaah establish you and me upon the Truth, that Tawheed is split into four categories and they are:

Tawheed Ar-Ruboobeeyah (Lordship)
Tawheed Al-Ulooheeyah (Worship)
Tawheed Al-Asmaa was Sifaat (Names and Attributes)
Tawheed of Ittibah (Following the Messenger)

All of these four categories are present in Soorah Al-Faatihah.

The Saying of the Glorious, the Most High:

In the Name of Allaah, the Most Merciful, the Bestower of Mercy.¹

In it is Tawheed Al-Asmaa was Sifaat

Allaah, the Most High, said:

¹ Soorah Al-Faatihah (1):1

26
All the praises and thanks be to Allaah, the Lord of the 'aalameen (mankind, Jinn and all that exists).\(^1\)

In it is *Tawheed Ar-Ruboobeeyah*

Allaah, the Most High, said:

\[
	ext{الْحَمْيدُ الْقَبِيلَةَ}
\]

The Most Gracious, the Most Merciful. The Owner of the Day of Judgement.\(^2\)

In it is also *Tawheed Al-Asmaa was Sifaat.*

Allaah, the Most High, said:

\[
	ext{إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِبْرُ}
\]

You (Alone) do we worship, and You (alone) we ask for help (for everything).\(^3\)

In it is *Tawheed Al-Uloobeeyah.*

\[
	ext{أُهْدِنَا السَّیرَةَ الْمُسْتَقِيمَةَ وَسَیرَةَ الَّذِينَ أَنْصَرْتَ عَلَيْهِمْ}
	ext{غَيْرَ الْمُضْطَرِبِ عَلَیْهِمْ وَلَا الصِّبَافِينَ}
\]

Guide us to the Straight Path. The path of those upon whom You have bestowed Your Grace, not (the path) of those who earned Your Anger (such

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1 Soorah Al-Faatihah (1):2
2 Soorah Al-Faatihah (1):3-4
3 Soorah Al-Faatihah (1):5

27
as the Jews), nor of those who went astray (such as the Christians). \(^1\)

In it is the *Tawheed* of Following.

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\(^1\) Soorah Al-Faatihah (1):6-7
Chapter Ten

TAWHEED AR-RUBOObEYYAH

*Tawheed Ar-Ruboobeeyah* is the *Tawheed* of Allaah in His Actions and its meaning is that Allaah is Alone in Creating, Commanding and Originating everything in this universe, from non-existence to existence, without a partner and without a helper.

And Allaah, the Most High, said:

الْحَمْدُ لِلَّهِ رَبِّ الْكَظِيمَاتِ

*All the praises and thanks are due to Allaah, the Lord of the 'Aalameen (Mankind, Jinn and all that exists).*

And in six places in the Qur’aan which are as follows:

Allaah, the Most High, said:

الْحَمْدُ لِلَّهِ رَبِّ الْكَظِيمَاتِ

*All the praises and thanks are to Allaah, the Lord of the 'Aalameen (Mankind, Jinn and all that exists).*

Allaah, the Most High, said:

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1 Soorah Al-Faatihah (1):2
2 Soorah Al-Faatihah (1):2
So the roots of the people who did wrong were cut off. And all the praises and thanks are to Allaah, the Lord of the ’Aalameen (Mankind, Jinn and all that exists). \(^1\)

Allaah, the Most High, said:

\[
\text{Subbaanaka Allaahumma, Salaam Allaahumma}
\]

Their way of request therein will be *Subbaanaka Allaahumma* (Glory to You, O Allaah!) and *Salaam* (peace, safety from evil) will be their greetings therein (Paradise)! And the close of their request will be *Al-Hamdu Lillaahi Rabbil-’aalameen* [All praises and thanks are to Allaah, the Lord of the ’Aalameen (Mankind, Jinn and all that exists)]. \(^2\)

Allaah, the Most High, said:

\[
\text{wa-'alhamdu bi rabbil-\textit{ul\textit{laa}meen}}
\]

And all praises and thanks are to Allaah, Lord of the ’aalameen (mankind, jinn and all that exists).

---

1 Soorah Al-An’aaam (6):45

2 Soorah Yoonus (10):10
exists).\(^1\)

Allaah, the Most High, said:

وَذَرُىَّ اللَّهُ المَلَائِكَةَ حَافِئًاٰ مِّنْ خَلْقِ الْعُرُوشِ يُسَبِّحُونَ يَتَّقُونَ

And you will see the Angels surrounding the Throne (of Allaah) from all round, glorifying the praises of their Lord (Allaah). And they (all the creatures) will be judged with truth. And it will be said: “All the praises and thanks are to Allaah, the Lord of the 'Aalameen (Mankind, Jinn and all that exists).”\(^2\)

Allaah, the Most High, said:

هوَ الْحَيُّ الْقَيِّمُ لاَ إِلَهَ إِلَّا هُوَ كَدَعُوُهُ

He is the Ever Living, Laa ilaaha illaa Huwa (none has the right to be worshipped but He); so invoke Him making your worship pure for Him Alone. All the praises and thanks are to Allaah, the Lord of the 'Aalameen (Mankind, Jinn and all that exists).\(^3\)

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1 Soorah As-Saaffaat (37):182
2 Soorah Az-Zumar (39):75
3 Soorah Ghaafir (40):65
And Allaah, the Most High, said:

إِنَّ رَبِّيَّكَ أَلَّلَهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ عَمَٰرٍ أَيُّهَا النَّبِيُّ إِنَّمَا إِسْتَوَى عَلَى الْعُرْوَى بَيْنَ الْمَرْيَامِ وَالْهَارِيَةِ، حَكِيمًا
وَالْشَّمَسَ وَالْقَمَرَ وَالْنَّجْمَ وَمُسْحُورٌ بَيْنَ مَثَلِهِ الْأَمَامِ لَلْقَلْبِ
وَالْأَمْرُ بِاللهِ رَبِّ الْعَلَمِينَ

Indeed your Lord is Allaah, Who created the Heavens and the earth in six days, and then He rose over (Istiwaat) the Throne (in reality in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and the Sun, the Moon, the Stars subjected to His Command. Surely, His is the creation and Command. Blessed is Allaah, the Lord of the ʿAalameen (Mankind, Jinn and all that exists).¹

¹ Soorah Al-A’raaf (7):54
Chapter Eleven

TAWHEED AL-ULOOHEEYAH

It is the Tawheed of Allaah in the actions of the slaves and its meaning is to direct all types of worship from slaughtering, vowing, supplicating, trusting, fear, hope, repentance, desire, awe and reverence and other than that from the types of worship for Allaah Alone without associating partners with Him.

Allaah, the Most High, said:

وَأَعْبَدُوُاٰ اللَّهَ وَلَا شَرَكَرْوَاٰ مَعَهُ وَلَا إِيَاهَا

Worship Allaah and join none with Him (in worship).

Allaah, the Most High, said:

وَقَضَى رَبُّكَ أَنْ لاَ تَعْبِدُواٰ إِلَّا إِيَاهَا

And your Lord has decreed that you worship none but Him...

Allaah, the Most High, said:

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1 Soorah An-Nisaa (4):36
2 Soorah Al-Israa (17):23
And I (Allaah) did not create the Jinn and Mankind except to worship Me (Alone).\(^1\)

This is the meaning of *Asbhadu al-laa ilaaba illAllaah* (I testify that none has the right to be worshipped except Allaah).

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\(^1\) Soorah Adh-Dhaariyaat (51):56
Chapter Twelve

TAWHEED OF AL-ASMAA WAS-SIFAAT

It is that we do not name our Lord except by what He has named Himself with or with what the Messenger ﷺ has named Him, and we do not describe Him except by what He has described Himself with or what the Messenger has described him with, without saying ‘how’ (Takyyeef), resemblance (Tamtheel), distortion (Tabreef) or negating (Ta’eeel) as He, the Most High, said:

لَيْسَ كَثَيْرٍٰ مِّنْ عِلْمِهِ۝ وَهُوَ الْقَهَّارُ الْبَصِيرُ

There is nothing like Him and He is the All-Hearer, the All-Seer.¹

Rather, we affirm for Him every Name and Attribute mentioned in the Book or the authentic Sunnah regarding the Face, which befits the Majesty of our Lord. So we believe that He Hears, Sees and Speaks when He wishes and with what He wishes and that He has risen (Istiwa‘a) above His Throne in a manner befitting His Majesty, as He, the Most High, said:

الْرَّحْمَٰنُ عَلَى الْمَلَّٰعِينَ أَسْتَوَى

The Most Gracious (Allaah) rose over (Istiwa‘a) the (Mighty) Throne (in a manner that suits His Majesty).²

¹ Soorah Ash-Shoora (42):11
² Soorah Taa-Haa (20):5
Chapter Thirteen

TAWHEED OF FOLLOWING (ITTIBAH)

It is that we single out the Messenger ﷺ in following and we do not truly follow anyone except him. Allaah, the Most High, said:

قَلْ لَيْسَ كُلُّ مَنْ يُتَقَاءَجِبُونَ اللَّهَ
قَالُونَيْنِيْ يُحِبُّنِيُّ اللَّهَ وَيَوْمَ أَنَا مَرْضٌ وَلَا يَعْلَمُ يَوْمَ يُحِبُّنِيُّ
قَلْ أُمِّيْمُونَ اللَّهَ وَالرَّسُولَ ﷺ فَإِنَّكُمْ تُولَّواَ فَإِنَّ اللَّهَ لَا يُحِبُّ
الَّذِينَ

Say (Oh Muhammad): “If you (really) love Allaah then follow me. Allaah will love you and forgive you of your sins. And Allaah is Oft-Forgiving, Most Merciful.” Say: “Obey Allaah and the Messenger.” But if they turn away, then Allaah does not like the disbelievers.”

Allaah, the Most High, said:

وَمَا أَنَا كُنِّيُّ الرَّسُولُ فَحَدِيثُو وَمَا
نَسْخُمُ عِنْدَفَانَهُو وَأَنْفَقَ اللَّهُ إِنَّ اللَّهَ سُعِيدُ الْعَاقِبَاتِ

And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it). And fear Allaah. Verily, Allaah is severe in

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1 Soorah Aal-'Imraan (3):31-32
punishment.¹

He, the Most High, said:

وَمَن يُشَاقِقُ الرَّسُولَ مِن بَعْدِ مَا أَنْبِيَ الْهَيْدَى وَيُسَّلِفُ عَنْ هِيَمٍ سَبِيلَ الْمُؤْمِنِينَ وَلَهُمْ مَا تَوَلَّوْا وَتَصَلِّبَهُمْ جَهَنَّمُ وَسَاءَتْ مَعْنِيًا

And whoever contradicts and opposes the Messenger after the clear guidance has been shown clearly to him, and follows other than the believers way, we shall keep him in the path that he has chosen, and burn him in Hell and what an evil destination!²

This is the meaning of ‘Ash-badu anna Muhammadar Rasoolullah’ (I testify that Muhammad ﷺ is the Messenger of Allaah)

Imaam Ibn Abil ‘Izz (رحمه الله تعالى) said in Al-'Aqeedah At-Tahaawweyab (p217), 'So it is obligatory to have perfect and complete submission for the Messenger ﷺ and to have compliance for his command and to accept his information by acceptance in affirmation without us opposing it by false imaginations which we call intellect or we have a doubt or suspicion or we give preference to the opinions of men and the rubbish of their intellects. So we single him out for judgement, submission, compliance and obedience just as we single out the One who sent him (i.e. Allaah) with worship, submission, humility,

¹ Soorah Al-Hashr (59):7
² Soorah An-Nisa (4):115
reverence and trust. So they are the two types of *Tawheed*. There is no safety for the slave from the punishment of Allaah except by them.

*Tawheed* of the sender (*mursil*) and the *Tawheed* of following the Messenger ﷺ. So we do not seek for a judgement from other than him and we are not pleased with the ruling by other than him and we do not make carrying out his command and affirming his reports dependent upon the saying of someone's Shaikh or his Imaam, his faded *madhab*, his group and whoever glorifies him. So if they permit it for him, he will carry it out and accept the Messenger's ﷺ report and if they do not permit it for him then he has entrusted the search for security (i.e. Paradise) to them. And he has abandoned the Messenger's ﷺ command and his reports. Or he changes it from its proper place and he will name his changing as 'interpretation' and 'postulating' so he says, 'We interpret and postulate.'

So if a slave were to meet Allaah with every sin except *shirk*, then it is better for him than to meet Him in this condition (as described above). Rather, when the authentic *badeeth* reaches him he should consider himself as having heard it from the Messenger of Allaah ﷺ. So is it allowed to delay his acceptance and acting upon it until he subjects it to the opinion of so and so, his speech and his *madhab*? Rather, it is obligatory to rush to the compliance of the Messenger ﷺ without turning to other than him. So he does not regard the statement of the Messenger ﷺ as dubious due to its opposition to the opinion of so and so. Rather, he regards the opinion of so and so as dubious in comparison to the statement of the Messenger of Allaah ﷺ. And he does not subject the statement of the Messenger ﷺ to analogy, rather we consider the analogies as invalid and we
accept his statement and we do not change his words from their true meanings to a false imagination which the people of fantasies call intelligence. Yes the fantasy is unknown and isolated from the truth. And the acceptance of the saying of the Messenger is not dependent upon agreement with so and so, whoever it may be.'
Chapter Fourteen

THE FOUR DIVISIONS OF THE SUNNAH

Sunnah of Qawleeyah (sayings):
So whatever the Messenger ﷺ said, we say it.

Sunnah of Fi‘leyah (actions):
So whatever he ﷺ did, we do it.

Sunnah of Takreeriyah (approval):
So whatever he ﷺ approved of, we approve of it.

Sunnah of Tarkiyah (abandoning):
So whatever he ﷺ left, we leave it.

Allaah, the Most High, said:

قُلْ إِنَّكُمْ تَعْجُبُونَ إِنَّ اللَّهَ يُحِبُّ أَنْ يُحِبَّكُمْ وَيُفْرَجَ لَكُمْ عَنْ ذَنْبِكُمْ وَالْغُفْرَانُ لَهُۣ ﻢُلْبِسُونَ

Say (O Muhammad): “If you (really) love Allaah then follow me. Allaah will love you and forgive you of your sins. And Allaah is Oft-Forgiving, Most Merciful.” Say: “Obey Allaah and the Messenger.” But if they turn away, then Allaah
does not like the disbelievers.¹

Allaah, the Most High, said:

لاَ يُنْزِلُ لَكُمْ لَحْمٌ لَّهُ مِّنَ الرَّسُولِ وَلَا سَوْيَةً حَسَنَةً

Indeed in the Messenger of Allaah you have a fine example to follow...²

Allaah, the Most High, said:

وَمَا آتَيْنَاكُمْ مِّنَ الرَّسُولِ وَمَا نَزَّلَ عَلَيْكُمْ مِنْ نَارٍ

And whatever the Messenger gives you, take it, and whatever he forbids you, abstain (from it). And fear Allaah. Verily, Allaah is severe in punishment.³

¹ Soorah Aal-’Imraan (3):31-32
² Soorah Al-Ahzaab (33):21
³ Soorah Al-Hashr (59):7
Chapter Fifteen

The Definition of Ibaadah (Worship)

Ibaadah is a collective term for everything that Allaah loves and is pleased with, from the sayings and the actions, inwardly and outwardly.

The Types Of Ibaadah Are Five:

1) Ibaadah of Belief
   It is that the Muslim believes that Allaah, the Mighty and Majestic, is the Creator, the Sustainer, the Giver of Life and Death and the Manager of the Affairs of His slaves. The only One worthy of worship alone, having no partners in supplication and slaughtering and vows and other than that and that He is the One described with attributes of Majesty and Perfection of Magnificence and Might and other types of belief.

2) Ibaadah of Speech
   Such as the pronouncement of the ‘shahaadah’ that ‘there is no one worthy of worship except Allaah and that Muhammad is the Messenger of Allaah’ and such as the recitation of the Qur’aan and du’aa and Prophetic supplications and other types of verbal worship.

3) Ibaadah of the Body
   And that is like the standing and bowing and prostrating in the prayer and fasting and the actions of Hajj and
Hijrah (migration) and Jihad and other types of bodily worship.

4) Ibaadah of Wealth
   Such as Zakat and Sadaqah and other than that.

5) Ibaadah of Abandonment
   It is that the Muslim abandons all forbidden things and types of Shirk and bid'ah (innovations) in compliance to what Allaah has legislated so these are from the Ibaadah of Abandonment. The Muslim is rewarded for leaving the Haraam (prohibited) when he leaves it seeking the Face of Allaah.
Chapter Sixteen

THE TWO NECESSARY CONDITIONS FOR THE ACCEPTANCE OF AN ACTION

Know, Oh Muslim brother, may Allaah guide me and you to holding fast to the Book and the Sunnah, that Allaah does not accept any action from any doer, unless it satisfies two basic conditions:

The first: That it is done purely for the sake of Allaah, so the one who does it only desires by it the Face of Allaah. He the Most High, said:

إِنَّا أُرْسِلْنَا لِلنَّاسِ بِالْكِتَابِ بَلْ لِيَتَبَيِّنَ الْأَمَرْ لِعِبَادِنَا الْمُتَّقِينَ

Verily, We have sent down the Book to you (O Muhammad) in truth: So worship Allaah (alone) by doing religious deeds sincerely for Allaah’s sake only. Surely, the Religion (i.e. the worship and the obedience) is for Allaah alone.¹

He, the Most High, said:

قُلِ اللَّهُ امَّنَارَىْنَا بِالْحَقِّ فَأُنزِحُواْ عَنِّي

Say (O Muhammad) Verily, I am commanded to

¹ Soorah Az-Zumar (39):2-3
worship Allaah (alone) by obeying Him and doing religious deeds sincerely for His sake only.”

He, the Most High, said:

قُلِ اللَّهُ أَحَدٌ مُّخْلَصَةَ أَلْلَهِ دِينِ

Say (O Muhammad) “Allaah alone I worship by doing religious deeds sincerely for His sake only (and not to show off, and not to set up rivals with Him in worship)”.  

This is the meaning of, “I bear witness that none has the right to be worshipped except Allaah.”

The Second: That it is in conformity with the guidance of the Messenger of Allaah ﷺ.

From ‘Aa’ishah (رضي الله عنها) who said that the Messenger of Allaah ﷺ said, “Whoever introduces into this affair of ours that which is not from it will have it rejected.”

And in a narration from Muslim, “Whoever does a deed that is not ordered by us will have it rejected.”

This is the meaning of, “I bear witness that Muhammad ﷺ is the Messenger of Allaah.”

1 Soorah Az-Zumar (39):11
2 Soorah Az-Zumar (39):14
3 Reported by Bukhaari in Salat, 167/3 and Muslim, in Aqdiyah 1343/4
4 Reported by Muslim 3/1344

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Chapter Seventeen

THE ESSENCE OF THE DEEN OF ISLAAM

Know, O Muslim brother, may Allah give me and you success in what He loves and what pleases Him, that the Deen of Islaam can be summarised into two basic important and mighty principles and they are as follows:

Firstly: **That we do not worship anything except Allah (alone), having no partner.**

Allah, the Most High, said:

قُلْ إِنَّمَا كَانَ لَنَا إِلَّا اللَّهُ وَلَيْسَ شَرَكَاءُ مَعَهُ وَلَيْسَ مَعَهُ بَعْضُهُمْ مَعَ بَعْضٍ

Say (O Muhammad): “O People of the Scripture (Jews and Christians), Come to a word that is just between us and you, that we worship none but Allah (alone), and that we associate no partners with Him, and that none of us shall take others as Lords besides Allah.” Then, if they turn away say: “Bear witness that we are Muslims.”

He, the Most High, said:

1 Soorah Aal-Imraan (3):64
And your Lord has decreed that you worship none but Him.¹

And this is the meaning of “I bear witness that none has the right to be worshipped except Allaah.”

Secondly: **That we do not worship Him except by what He legislated** in His Book or in the Sunnah of His Messenger Muhammad ﷺ, without innovations and desires.

Allaah, the Most High, said:

**Follow what has been sent down unto you from your Lord and follow not any ‘Awliyya (protectors and helpers who order you to associate partners in worship with Allaah), besides Him (Allaah). Little do they remember!**²

He, the Most High, said:

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¹ Soorah Al-Israa (17):23
² Soorah Al-'Araaf (7):3
And whatsoever the Messenger gives you take it and whatsoever he forbids you abstain (from it). And fear Allaah. Verily, Allaah is severe in punishment.¹

This is the meaning of: “I bear witness that Muhammad ﷺ is the Messenger of Allaah.”

¹ Soorah Al-Hashr (59):7
Chapter Eighteen

THE TWO TYPES OF HYPOCRISY (NIFA AQ)

Know, Oh Muslim brother, may Allaah save you and me from hypocrisy and evil characteristics, that hypocrisy is divided into two categories and they are as follows:

1) Hypocrisy of Belief
2) Hypocrisy of Action

1) Explanation of the Hypocrisy of Belief

So as for the hypocrisy of belief then it is to outwardly demonstrate Islaam whilst inwardly there is Kufr (disbelief). The individual who practices this type is a Muslim outwardly and a kaafir (disbeliever) and zindeeq (heretic) inwardly and when he dies he is in the lowest depths of the Fire. As Allaah, the Most High, said:

Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allaah, and
purify their religion for Allaah (by worshipping none but Allaah, and do good for Allaah’s sake only, not to show off) then they will be with the believers. And Allaah will grant the believers a great reward.  

2) Explanation of the Hypocrisy of Action

As for the hypocrisy of action then it is what is mentioned in these two abadeeth from the five blameworthy attributes:

1) From Abu Hurairah (رضي الله تعالى عنه) who said, Allaah’s Messenger ﷺ said, “The signs of the hypocrite are three: When he speaks he lies. When he promises he breaks the promise. If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.)”

2) From ‘Abdullah ibn ‘Amr (رضي الله تعالى عنه), who said that the Messenger of Allaah ﷺ said, “There are four characteristics of hypocrisy, whosoever has all of them in him is a true hypocrite, and whoever has in him some of them, then he has some part of hypocrisy in him until he leaves it. When he is trusted he proves to be dishonest. When he speaks he lies. When he makes a promise he breaks it. When he disputes he uses evil language.”

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1 Soorah An-Nisaa (4):145-146
2 Reported by Bukhaari in Kitaab-ul Eemaan 1/14. Muslim Kitaab-ul Eemaan 1/78-79, Muslim has an extra edition ‘and verily be fasts and prays and claims that he is a Muslim.’
3 Reported by Bukhaari in Kitaab-ul Eemaan 1/14 and the wording is his. Muslim Kitaab-ul Eemaan 1/78
I say: This type of hypocrisy does not expel the individual from the fold of Islaam but it is obligatory to repent from it (see later in the book).
Chapter Nineteen

The Danger of Shirk With Allaah (Ascribing Partners to Allaah)

Allaah, the Most High, said:

Verily, Allaah forgives not that partners should be set up with Him (in worship), but He forgives other than that to whom He wills; and whoever sets up partners with Allaah in worship, he has indeed invented a tremendous sin.¹

He, the Most High, said:

Verily, Allaah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allaah, has indeed strayed far away.²

¹ Soorah An-Nisaa (4):48
² Soorah An-Nisaa (4):116
He, the Most High, said:

Surely, they have disbelieved who say: “Allaah is the Messiah, son of Maryam (Mary).” But the Messiah said: “Oh Children of Israel! Worship Allaah, my Lord and your Lord.” Verily, whosoever sets up partners (in Worship) with Allaah, then Allaah has forbidden Paradise to him, and the Fire will be his abode. And for the Dhaalimoon (polytheists and wrongdoers) there are no helpers.¹

He, the Most High, said:

Hunafa' Lillaah (i.e. worshipping none but Allaah), not associating partners (in worship) with Him; and whoever assigns partners to Allaah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had

¹ Soorah Al-Maa'idah (5):72
thrown him to a far off place.\textsuperscript{1}

He, the Most High, said:

وَلَمَّا قَالَ لَقَمَّنَّ لَآتِينِهِ وَهُوَ يُعَظِّمُ

بنِي إِسْرَأِيلَ إِلَى اللَّهِ إِلَّا مَثَالًا لِّظَلَّالٍ عَظِيمٍ

And (remember) when Luqmaan said to his son when advising him: “O my son! Join not in worship others with Allaah. Verily, joining others in worship with Allaah is a great injustice (\textit{dhulm}) indeed.” \textsuperscript{2}

He, the Most High, said:

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

But if they had joined in worship others with Allaah, all that they used to do would have been of no benefit to them. \textsuperscript{3}

He, the Most High, said:

وَلَمَّا أُحْيِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَمْ يُشْرَكَ لَهُ

أَشْرَكَ لِيَحْبَطَ عَمَلَهُ وَلَكَ وَلَلَّهُ مَنْ أَشَاءَ نَمَّى

بِلِ اللَّهِ فَأَعْبَدُ وَلَوْ كَانَ مِنَ الشَّرْكِينَ

And indeed it has been revealed to you (Oh

\textsuperscript{1} Soorah Al-Hajj (22):31
\textsuperscript{2} Soorah Luqmaan (31):13
\textsuperscript{3} Soorah Al-An’aam (6):88
Muhammad) as it was to those (of Allaah’s Messengers) before you: “If you join others in worship of Allaah, (then) surely, (all) your deeds will be in vain, and you will certainly be amongst the losers.” Nay! But worship Allaah (alone and none else), and be among the grateful.\(^1\)

He, the Most High, said:

\[
ولاتكونن من المشركين
\]

And be not of al-Mushrikoon (those who associate partners with Allaah, e.g. Polytheists Pagans, idolaters).\(^2\)

He, the Most High, said:

\[
مُنِيبِينَ إِلَيْهِ واتَّفِقُوا واتَّفَقُوا الصَّلَاةَ وَلا تَفْرَقُوا بِالْمُشْرِكِينَ
\]

And remain always turning in repentance to Him (only), and be afraid and dutiful to Him; and perform the Prayer and be not of al-Mushrikeen (the Polytheists, Idolaters, Disbelievers in the Oneness of Allaah).\(^3\)

From Jaabir Ibn Abdullaah (رضي الله عنه) who said, “A man came to the Prophet ﷺ and said, “Oh Messenger of Allaah, what are the two deeds which have inevitable consequences?”

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\(^1\) Soorah Az-Zumar (39):65-66  
\(^3\) Soorah Ar-Room (30):31
So he said, "Whoever dies without associating anything with Allaah will enter Paradise and whoever dies associating anything with Allaah will enter the Fire.""\(^1\)

From Jaabir Ibn Abdullah \(\text{رضي الله عنه} \) who said, "I heard the Messenger of Allaah ﷺ say, "Whoever meets Allaah without associating anything with Him will enter Paradise and whoever meets Him associating anything with Him will enter the Fire.""\(^2\)

\(^1\) Reported by Muslim in *Kitaab-ul Eemaan*, chapter 40 (1/94)
\(^2\) Ibid.
Chapter Twenty

THE CATEGORIES OF SHIRK ARE MANY

We will mention 14 types of them:

1) **Shirk** in *Rubooheeyah* (Lordship): That is when a person believes that someone other than Allaah creates or sustains or gives life or gives death or other than that from the attributes of Lordship.

2) **Shirk** in *Ulooeeyah* (Worship): That is when a person believes that someone other than Allaah harms or benefits or cures without permission from Allaah, or other than that from the attributes of Lordship.

3) **Shirk** in the *Asmaa was-Sifaat* (Names and Attributes): That is when a person attributes the creation of Allaah with some of the Attributes particular to Allaah, the Most High. Such as the knowledge of the unseen or other attributes of our Lord, which are particular to Him, the One free from all defects.

4) **Major Shirk**: It is the shirk of belief and it expels one from the religion.

5) **Minor Shirk**: It is *ar-riyaa*, showing off, and it does not expel one from the religion, however it is obligatory to repent from it.
6) Hidden *Shirk*: It is that a man acts due to the rank of another man and it is also *arr-riyaa*, and it, as we have learnt, does not expel one from the religion however it is obligatory to repent from it.

7) *Shirk* of Belief: It is the major *shirk* and it is a cause for expulsion from the religion, from which we seek the shelter of Allaah.

8) *Shirk* of Action: It is every action which the legislation of Islaam has decreed as *shirk* such as sacrificing to other than Allaah and vowing to other than Allaah, and other than that.

9) *Shirk* of Speech: It is every saying which the legislation of Islaam has decreed as *shirk* such as swearing by other than Allaah and as some of the people say, 'I don’t have anything except Allaah and you, and I rely upon Allaah and you, and if it wasn’t for Allaah and so and so’, etc... and other statements of *shirk*.

10) *Shirk* of Legislation: It is that a person discards the Book and the *Sunnah* and takes to the opinions of men and man-made laws. Allaah, the Most High, said:

\[
\text{أَمِ لَهُمْ شِرْكُۢ أَحَدُونَۢ مِنْ عَبْدِنَّ إِنَّ الَّذِينَ مَنَّا أَنَّهُمْ بِأَنفُسِهِمْ يَبِينُونَ}
\]

Or have they partners with Allaah who have instituted for them a religion which Allaah has not ordained...\(^1\)

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\(^1\) Soorah Ash-Shoora (42):21
11) **Shirk** of Love: It is that he loves someone other than Allaah as (or more than) he loves Allaah. Allaah, the Most High, said:

وَجَعَلَ النَّاسَ مِنْ يَحْبُسُونَ دُونَ اللَّهِ أَنْذَرُوهُمْ كُلَّ يَحْبُسٍ عَنْهُ

And of Mankind are some who take (for worship) others besides Allaah as rivals (to Allaah). They love them as they love Allaah...¹

12) **Shirk** of Fear and Dread: This will be discussed in the categories of fear so refer to it (page 60).

13) **Shirk** in Intent and Desire: It is that a person desires by his action other than Allaah and he intends by it other than the Face of Allaah.

14) **Shirk** of Obedience: It is that the slave obeys a person in making something *Halaal* (lawful) that which is *Haraam* (unlawful), or in making something *Haraam* that which is *Halaal*. Allaah, the Most High, said:

أَتَحْكَدُو أَحْبَابُكُمْ وَأَحْدَثُكُمْ أَرْضَكُمْ أَرْبَابَكُمْ عَنْ دُوْبِ اللَّهِ

They (Jews and Christians) took their rabbis and their monks to be their lords besides Allaah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allaah)...²

¹ Soorah Al-Baqarah (2)165
² Soorah At-Tawbah (9):31
Chapter Twenty One

THE CATEGORIES OF FEAR (KHAWF) ARE FOUR

1) Fear in Worship: It is the fear of Allaah Alone, having no partner, and this type is worship of the heart, with which we worship Allaah. He, the Most High, said:

ولَمَّا حَافَقَ مَقَامَ رَيْبَ مُسْجِدَنَّـ

But for him who fears the standing before his Lord, there will be two gardens (of Paradise). ¹

Allaah, the Most High, said:

وَلَا مَن حَافَقَ مَقَامَ رَيْبِ مُسْجِدَنَّ

But as for him who feared standing before his Lord and restrained himself from impure evil desires and lusts. Verily, Paradise will be his abode. ²

Allaah, the Most High, said describing His slaves, the Angels:

يَهْرُونَ بَيْنَهُمْ شَكْرًا وَيَفْعَلُونَ مَا يُؤْمَرُونَ

They fear their Lord above them, and they do what they are commanded. ³

¹ Soorah Ar-Rahmaan (55):46
² Soorah An-Naazi’aat (79):40-41
³ Soorah An-Nahl (16):50
He, the Most High, said:

Those who convey the message of Allah and fear Him, and fear none save Allah. And sufficient is Allah as a Reckoner.¹

2) *Shirk* of Fear: It is that the slaves fear someone other than Allah such as *jinn*, a dead person or other than that, as he fears Allah or greater. Allah, the Most High, said:

Have you not seen those who were told to hold back their hands (from fighting) and perform the Prayer, and give *Zakaat*, but when the fighting was ordained for them, behold! A section of them fear men as they fear Allah or even more...²

3) Fear causing Disobedience: It is that the slave fears the people so he leaves the obligatory or commits the *Haraam* fearing from them without being forced by them to do that act. So this fear causes disobedience to Allah. Allah, the Most High, said:

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¹ Soorah Al-Ahzaab (33):39
² Soorah An-Nisaa' (4):77
It is only Shaitaan (Satan) that suggests to you the fear of his ‘awliyaa [supporters and friends (polytheists, disbelievers in the Oneness of Allaah and in His Messenger, Muhammad)]: so fear them not, but fear Me, if you are (true) believers.¹

١ِلاِّ تَخَشَّوْهُمْ وَتَخَشَّوْنَ

...So fear them not, but fear Me!²

Allaah, the Most High, said:

١ِلاِّ تَخَشَّوْهُمْ وَتَخَشَّوْنَ

...So fear them not, but fear Me!³

Allaah, the Most High, said:

١ِلاِّ تَخَشَّوْنَا وَتَخَشَّوْنَ

...Therefore fear not men but fear Me...⁴

4) The Natural Fear: It is like the fear of the person from the enemy and the beast (wild animal) and the snake and other than

¹ Soorah Aal’-Imraan (3):175
² Soorah Al-Baqarah (2):150
³ Soorah Al-Maa’idah (5):3
⁴ Soorah A-Maa’idah (5):44
that, and this is permissible provided that he does not transgress the boundaries of the natural fear. Allaah, the Most High, said, relating the condition of His slave and His Prophet Moosaa ﷺ:

Allaah, the Most High, said:

فَأَصَبَّ في المُدِينَةِ خَلَفًا يَتَرَبَّقٌ

So he became afraid looking about in the city...¹

Allaah, the Most High, said:

خَرَجَ مِنْهَا خَلَفًا يَتَرَبَّقٌ

So he escaped from there, looking about in a state of fear...²

And Moosaa ﷺ ( عليه السلام) said:

رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُنِ

“My Lord! Verily, I fear that they will belie me.”³

And Moosaa ﷺ ( عليه السلام) also said:

رَبِّ إِنِّي قَتَلْتُ مِنْهَمْ نَفْسًا أَخَافُ أَنْ يُمَسْتَلِّيْنِ

“My Lord! I have killed a man amongst them and I fear that they will kill me.”⁴

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¹ Soorah Al-Qasas (28):18
² Soorah Al-Qasas (28):21
³ Soorah Ash-Shu’araa (26):12
⁴ Soorah Al-Qasas (28):33
Chapter Twenty Two

The Categories of Love Are Four

1) Love in Worship: It is to love Allaah and to love what is loved by Allaah.

Allaah, the Most High, said:

وَالَّذِينَ مَاتُوا أَسْتَدْعَيْتُمُّ اللَّهَ...  

...But those who believe, love Allaah more...  

2) Shirk of Love: It is to love something or someone other than Allaah as one loves Allaah or greater.

Allaah, the Most High, said:

وَمِنْ آدَمَ نَخَذْنَا مَنْ يَتَّخِذُونَ مَنْ دَونِ اللَّهِ أُمُودًا أَسْتَطَعَهُمُّ كُرْسَىٰ اللَّهِ

And of Mankind are some who take (for worship) others besides Allaah. They love them as they love Allaah.

3) Love in Disobedience: Such as loving the Haraam and the innovations (bid’ah) and such as loving the people of sinning and innovation and desires and other than that from the loving which

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1 Soorah Al-Baqarah (2)165  
2 Soorah Al-Baqarah (2)165
opposes the Legislation of Allaah.

4) The Natural Love: Such as loving the children and the family and the soul and the wealth and other than that from the ‘Mubaahaat’ (permissible matters) however it must be natural love. But if it distracts a person from obedience to Allaah and he leaves some of the obligatory things then it is the Love of Disobedience. And if it overtakes his life and his heart and he loves them as he loves Allaah or greater, then that is shirk of love.
Chapter Twenty Three

THE PROHIBITION OF SUPPLICATIONS TO OTHER THAN ALLAAH

Allaah, the Most High, said:

إِنَّمَا يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْتَا وَإِنْ يَدْعُونَ إِلَّا مَثَالَتُكَ أَقْرَإُوا لِسَبَاطٍ وَقَالُوا لَا نَفْخَنَّ مِنْ عِبَادِكَ أَقْرَأْ بِالْفُرُوجِ

They (the Polytheists) invoke nothing but female deities besides Him (Allaah), and they invoke nothing but Shaitaan (Satan), a persistent rebel! Allaah cursed him. And he (Shaitaan) said: “I will take an appointed portion of your slaves.”

1

Allaah, the Most High, said:

قُلِ أَنَّمَا يَدْعُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُمْ وَلَا يَضُرُّونَ وَلَا يَفَعَّلُونَ مِنْ أُقْتَالِهِ بَعْدَ إِذْ هَدَيْنَا اللَّهُ كَأَنَّمَا أُضْعِفَتْ السَّيِّدَانَ فِي الأُمَّةِ حَتَّى يُرِدُّوُهُمْ فِي الْأَرْضِ جَيْراً حَتَّى يُصْحِبَ بِهِمْ يَدُ اللَّهِ إِلَى الْمُتَّقِينَ أَنْتَمُنَا أَقْرَأْ بِهِ هَذَى اللَّهُ هُوَ الْأَحْدَثُ وَأَيْمَانُ اللَّهِ لِرَبِّ الْمُتَّقِينَ

1 Soorah An-Nisaa (4):117-118
Say (O Muhammad): “Shall we invoke others besides Allaah (false deities), that can do us neither good or harm, and shall we turn back on our heels after Allaah has guided us (to true Monotheism)?—like one whom the shayaateen (devils) have made to go astray in the land in confusion, his companion calling him to guidance (saying), ‘Come to us.’ ” Say: “Verily, Allaah’s guidance is the only guidance, and we have been commanded to submit to the Lord of the 'Aalameen (Mankind, Jinn and all that exists).”

Allaah, the Most High, said

إِنَّ الْلَّذِينَ نُذْعَوْنَ بِنَعْمَتِ اللَّهِ عِبَادَهُ مَنْ كَانَ أَمْناَ لَلْحَكْمِ
فَأُذْعَوْنَ فَلَا يُبِينُ اللَّهُ لَهُمْ حُكْمَ إِنَّ كَانُواْ صَادِقِينَ

Verily, those whom you call upon besides Allaah are slaves like you. So call upon them and let them answer you if you are truthful.

Allaah, the Most High, said:

وَالَّذِينَ نُذْعَوْنَ مِنْ دُونِهِ لاَ يَسْتَطِيعُونَ تَصِيرُهُمْ وَلَا
نَفْسِهِمْ يُعْرَبُونَ

1 Soorah Al-An'aam (6):71
2 Soorah Al-'Araaf (7):194
“And those whom you call upon besides Him (Allaah) cannot help you nor can they help themselves.” ¹

Allaah, the Most High, said:

وَلَا تَنْعَمْ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ وَلَا يَضْرُّكُمْ إِنْ فَعَلْتُمْ

“And invoke not besides Allaah any such that will neither profit you nor hurt you, but if you do so, you shall certainly be one of the Dhaalimoon (Polytheists and Wrongdoers).” ²

Allaah, the Most High, said:

لَدَعْوَةَ اللَّهِ وَلَدَعْوَةَ الَّذِينَ بِدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِبُونَ لَهُمُ الدِّينُ إِلَّا كَبْسِطَ كَفَيْهِ

For Him (Allaah) is the word of truth (i.e. none has the right to be worshipped but Allaah). And those whom they (Polytheists and Disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not, and the invocation of the disbelievers is nothing but an error (i.e. of no use). ³

¹ Soorah Al-‘Araaf (7):197
² Soorah Yoonus (10):106
³ Soorah Ar-Ra’d (13):14
Allaah, the Most High, said:

Those whom they (the Polytheists) invoke besides Allaah have not created anything, but are themselves created. They are dead, not alive; and they know not when they will be raised up.¹

Allaah, the Most High, said:

That is because Allaah, He is the Truth, and that which they invoke besides Him is falsehood; and that Allaah, He is the Most High, the Most Great.²

Allaah, the Most High, said:

¹ Soorah An-Nahl (16):20-21
² Soorah Al-Hajj (22):62, Luqmaan (31):30
O Mankind! A similitude has been coined, so listen to it: Verily, those whom you call besides Allaah, cannot create (even) a fly, even if they combine together for the purpose. And if the fly snatches a thing away from them, they will have no power to release it from the fly, so weak are (both) the seeker and the sought.¹

Allaah, the Most High, said:

وَمَنْ بَدَعَ مَعَ اللَّهِ إِلَّهًا إِلَّاً بَدَعَ مَنْ لَا يُؤْمِنُ بِهِ إِلَّاً لَّهُۚ إِنَّ الْكَافِرَونَ

And whoever invokes (or worships), besides Allaah, any other ilaah (Deity), of whom he has no proof; then his reckoning is only with his Lord. Surely, Al-Kaafiroon (the Disbelievers in Allaah and in the Oneness of Allaah, Polytheists, Pagans, Idolaters) will not be successful.²

Allaah, the Most High, said:

فَلَا تَنْبِعُ مَعَ اللَّهِ إِلَّهًا إِلَّاً تَفْتَكَرُ مِنَ المُعْتَدِيِنَ

So invoke not with Allaah another ilaah (Deity) lest you should be among those who receive punishment.³

¹ Soorah Al-Hajj (22):73
² Soorah Al-Mu'minoon (23):117
³ Soorah Ash-Shu'araa' (26):213

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Allaah, the Most High, said:

وَلَا آتِنِّي مَعَ اللَّهِ إِلَيْهَا أَحْرَمَ اللَّهُ إِلَّآ هُوُا

And invoke not any other ilaah (Deity) along with Allaah: Laa ilaaha illa Huwa (none has the right to be worshipped but He).¹

Allaah, the Most High, said:

مَثَلَ الْأَنْعَامِ
أَخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلَ السَّمْكُبُورَ
أَخَذُوا بَيِّنَاتًا وَأَهْوَىَ الْبَيِّنَاتِ لِبَيْنَ الْمَبْتَغِيِّينَ
لَوْ كَأَنَّ تُلْعِبَتْ مِنْ إِنَّ اللَّهَ يُسْتَفْلِعُ مَا يَذَّرُونَ مِنْ
ذُو دِينٍ مِنْ شَيْءٍ وَهُوَ الْمَكْرُورُ الْحَكِيمُ

The likeness of those who take (false deities as) Aswliyaa’ (Protectors, Helpers) other than Allaah, is the likeness of a spider that builds (for itself) a house, but verily, the frailest (weakest) of houses is the spider’s house if they but knew. Verily, Allaah knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise.²

Allaah, the Most High, said:

¹ Soorah Al-Qasas (28):88
² Soorah Al-‘Ankaboot (29):41-42
...Such is Allaah, your Lord; His is the Kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmeer (the thin membrane over the date-stone). If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad) like Him who is the All-Knower (of everything). \(^1\)

Allaah, the Most High, said:

\[\text{وَلَا يَسْأَلُونَ مِنَ الْخَلْقِ إِلَّا سَمَّى}
\\[6pt]\[\text{الْسَمَّارِ وَالْأَرْضَ لِيُقُولُنَّ:}\\[6pt]\[\text{"اللَّهُ أَقْرَبُ مَا مَانِعُونَ}
\\[6pt]\[\text{مِنَ الدُّنْيَا إِنَّا أَرَادُونَ اللَّهَ يُضُرُّهُ مِنْهُ وَلَا هُنَّ وَاحِدَةَ مُسْتَغْفِّرَةَ}
\\[6pt]\[\text{أَوْ أَرَادُونَ بِرَحْمَةِ هُدًى مُّسِيِّكَتَ رَحْمَيْهِ فَلَحَسِيٌّ}
\\[6pt]\[\text{اللَّهُ عَلَيْهِ وَسْلَمُ مَلْكُ الْمَلَأِينَ.}\\[6pt]\]

And verily, if you ask them: “Who created the Heavens and the Earth?” Surely they will say:

\(^1\) Soorah Faatir (3:5):13-14
"Allaah (has created them)." Say: "Tell me then, the things that you invoke besides Allaah - if Allaah intended some harm for me, could they remove His harm? Or if He (Allaah) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allaah; in Him those who trust (i.e. Believers) must put their trust."  

Allaah, the Most High, said:

قول آتيتم مانذعركن يدرون أحقونا في منا خلقوا من الآخرين أم لم يدركنا في السموات أم أنتم تكتبون من قبل هدى أو أنتم تزودون علما إن كنتم صادقين ومن أضل من بدعوا من دون اللهو من لا يسجد لله إلا وآلهةهم وهمدان دون نبيين وإذا أخبر أنت الناس كانوا أمدا و كانوا يعبدائم كفر

Say (O Muhammad to those Pagans): “Think you about all that you invoke besides Allaah? Show me. What have they created of the earth? Or have they a share in (the creation of) the Heavens? Bring me a book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!” And who is more astray than one who calls on (invokes) besides Allaah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of

1 Soorah Az-Zumar (39):38
their calls (invocations) to them? And when Mankind are gathered (on the Day of Resurrection), the (false deities) will become their enemies and will deny their worshipping.¹

Allaah, the Most High, said:

وَأَنَّ الْسَّمٰعَيْنَ لَيْلَةٌ فَلَا تَذْهَبَا عِمَّا أَنْبِطُ أَحَدٌ

And the mosques are for Allaah (alone), so invoke not anyone along with Allaah.²

Allaah, the Most High, said:

قُلِ إِنِّي أَدْعَوْتُكُمْ لِأَنْبَيْتُكُمْ أَحَدًا قُلْ إِنِّي لَا أَمَّلُ لِمَنْ أَشْرَاهُ أَلْرَشْدُ

Say (O Muhammad): “I invoke only my Lord (Allaah alone) and I associate none as partners with Him.” Say: “It is not in my power to cause you harm, or to bring you to the Right Path”³

The ayaat on this issue are many. From Nu’maan Bin Basheer (رضي الله تعالى عنهما) who said that the Messenger of Allaah ﷺ said, “Supplication is worship.” Then he recited:

وَقَالَ رَبِّي ذَٰلِكَ أعْطِنِي أَسْتَجِبَ لَّكَ إِنَّكَ الْحَيُّ الْقَيُّوُودُ

يا سَتَكَرَّرُونَ عَنِّي عَبَادَيْنَ يُعْتَزُّونَ جَهَبَهُمَّ دَاخِرَيْنَ

¹ Soorah Al-Ahqaaf 46:4-6
² Soorah Al-Jinn 72:18
³ Soorah Al-Jinn 72:20-21

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And your Lord said: “Invoke Me, I will respond to your (invocation). Verily, those who scorn My worship they will surely, enter Hell in humiliation.”

From ‘Abdullah Ibn Abbaas (رضي الله تعالى عنهما) who said that he was riding behind the Messenger of Allaah ﷺ, who said to him, “Oh young boy, I will teach you some words. Remember Allaah and He will remember you. Remember Allaah and you will find Him supporting you when you ask. Then ask from Allaah and when you seek help then seek help from Allaah. And know if the nations were to unite upon something by which they would benefit you, they would not be able to benefit you except by something which Allaah has already prescribed for you. And if the nations were to unite upon something by which they would harm you, they would not be able to harm you except by something which Allaah has already prescribed for you. The pens have been lifted and the pages are dry.”

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1 Soorah Ghaafir (40):60
2 Reported by Aboo Daawood in the Book of Prayer. 2/67-77
Chapter Twenty Four

The vow is Worship and Worship is Not to be Established Except For Allaah

Allaah, the Most High, said:

وَمَا أَنْفَقْتَ مِنْ فَضْلٍ فِي الذَّلِيلِ وَمَا أَنْفَقْتَ مِنْ أَصْرَعٍ إِلَّا كَفَايَةً مَّثْلَهَا وَمَا إِلَّا اللَّهُ الْعَلِيمُ ۖ مِّنْ أَصْرَعٍ إِلَّا كَفَايَةً

And whatever you spend from wealth (e.g. Sadaqah - charity for Allaah’s cause) or whatever vow you make, be sure Allaah knows it all. And for the Dhaalimoon (Wrongdoers) there are no helpers.¹

Allaah, the Most High, said:

إِذْ قَالَتِ الْأُمَرَأُ عَمَّرٍ رَبِّي إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مَعْرَأً فَنَتَّبِعِي مِنِّي إِنِّي أَنْتَ السَّمِيعُ الْعَلِيمُ

(Remember) when the wife of ‘Imraan said: “O my Lord! I have vowed to You (the child that) is in my womb to be dedicated to your services (free from all worldly work; to serve Your place of worship), so accept this from me.

¹ Soorah Al-Baqarah (2):270
Verily, you are the All-Hearer, the All-Knowing.”

Allaah, the Most High, said:

وَلَا يُوفِّرُوا نُورًا

...And perform their vows...

Allaah, the Most High, said:

يُوفِّرُونَ نُورًا

They (are those who) fulfil (their) vows...

Allaah, the Most High, said:

وَجَعَلْنَاهَا لِلَّهِ مُقَدِّشَةً أَوْلِيَاءَ الْحَكَمَةِ وَالأَنْفُكَ

And they assign to Allaah a share of the tilth and the cattle which He has created, and they say: “This is for Allaah” according to their claim, “and this is for (Allaah’s so-called) partners.” But

1 Soorah Ale-Imraan (3):35
2 Soorah Al-Hajj (22):29
3 Soorah Al-Insaan (76):7
the share of (Allaah's so-called) "partners" reaches not Allaah, while the share of Allaah reaches their (so-called) "partners"! Evil is the way they judge!¹

Allaah, the Most High, said:

\[
\text{وَيَجَّلُونَ لِمَا آيَتُونَ نَصِيبًا إِسْمَارَتُهُمْ تَأَلَّلُوا لَدَيْنَا}
\]

And they assign a portion of that which We have provided them unto what they know not (false deities). By Allaah, you shall certainly be questioned about (all) that you used to fabricate.²

From ‘Aishah (رضي الله عنها) who said that the Prophet ﷺ said, "Whoever vows that he will be obedient to Allaah, should remain obedient to Him, and whoever made a vow that he will disobey Allaah, should not disobey Him." ³

I say, To vow to other then Allaah is a sin so it is not permissible to fulfil it because 'whoever vows to disobey Allaah then he should not disobey Him.'

¹ Soorah Al-An’aam(6):136
² Soorah An-Nahl (16):56
³ Reported by Bukhaari in the Book of Imaan and Vows 7/233, 234
Chapter Twenty Five

The Prohibition of Sacrificing for Other Than Allâh

From ‘Ali bin Abî Taalib (رضي الله عنّه) who said that the Messenger of Allâh ﷺ said, “Allâh has cursed whoever sacrifices to other than Allâh.”¹

Allâh, the Most High, said:

قُلْ إِنِّي صَلُّتُ لِلَّهِ وَنَسَبَكَ وَحْيًا وَمَسَائِلًا
رَبَّ الْمَلِئِينَ مَا لَشَرَكَ لِلَّهِ وَذَلِكَ أَمْرُ وَآيَةٌ أُولُو الْأَوْلِيَاءِ

Say (O Muhammad): “Verily, my Salaat (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the ‘Aalîmeen (Mankind, Jinn and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims.” ²

And He, the One free from all imperfections, He, the Most High, said:

فَصَلِّ لِي وَأنْحَرْ

Therefore turn in prayer to your Lord and sacrifice (to Him only).³

¹ Reported by Muslim in the end of the Book of Sacrifices 3/1567
² Soorah Al-An’aam (6):162-163
³ Soorah Al-Kauthar (108):2
I say: It can be extracted from these evidences that sacrificing is worship and worship is not to be established except for Allaah and that whoever sacrifices to other than Allaah, be it to a Jinn or a grave or other than that, then he is rightfully deserving of the curse of Allaah and banishment from the Mercy of Allaah. Except if he repents to Allaah, so whoever repents then Allaah will forgive him. “Allaah has cursed whoever sacrifices to other than Allaah.” 

1 Reported by Muslim in the end of the Book of Sacrifices 3/1567
Chapter Twenty Six

The Prohibition of Swearing by Other Than Allaah

From ‘Abdullah bin ‘Umar (رضي الله تعالى عنهما) that the Messenger of Allaah ﷺ met ‘Umar bin Al-Khattaab (رضي الله تعالى عنه) while the latter was going with a group of camel-riders, and he was swearing by his father. The Prophet said, “Bebold! Allaah forbids you to swear by your fathers, so whoever has to take an oath, he should swear by Allaah or keep quiet.”¹

And also from ‘Abdullah bin ‘Umar (رضي الله تعالى عنهما), who said, Allaah’s Messenger ﷺ said, “Whosoever wishes to take an oath then he should not take an oath except by Allaah.”²

From Abu Hurairah (رضي الله تعالى عنه) who said, Allaah’s Messenger ﷺ said, “Whoever amongst you swears, (saying by error) in his oath ‘By Al-Laat and Al-Uzzaa’, then he should say, ‘None has the right to be worshipped but Allaah.’ And whoever says to his companions, ‘Come let me gamble’ with you, then he must give something in charity (as an expiation for such a sin).”³

From Buraidah (رضي الله تعالى عنه) who said that the Messenger of Allaah ﷺ said, “Whoever takes an oath by the trust then he is not from us.”⁴

¹ Reported by Bukhaari in Kitaabul Eemaan 8/641
² Reported by Muslim Kitaabul Eemaan 3/1267
³ Reported by Bukhaari Kitaabul Eemaan 7/222 and Muslim in Kitaabul Eemaan 31267-1268
⁴ Reported by Aboo Daawood Kitaabul Eemaan 3/223, with a Sahih Isnaad
I say: From these authentic Prophetic evidences is a clarification of the prohibition of taking an oath by other than Allaah. Such as by the 'trust' and by the 'life' or by 'salt' or by honour or by the father, grandfather, the 'Ka'bah', the Prophet ﷺ or by brothers or friendship or by colleague-ship or by military rank, to swear by divorce, and other than that instead of Allaah, and taking an oath is not permissible to be established for anyone except Allaah alone, having no partner.
Chapter Twenty Seven

Is The Astrologer a Magician?

From ‘Abdullah bin ‘Abbaas (رضي الله تعالى عنهما), who said that the Messenger of Allaah ﷺ said, “Whoever seeks to acquire knowledge from the stars, has acquired a portion from magic, which increases as his seeking increases.” ¹

I say: From this hadeth it is clarified for you that every Astrologer is a Magician and that as a person increases in astrology he increases in magic. And we seek shelter with Allaah from the Astrologer Magicians.

Is The Magician a Kaafir?

Allaah, the Most High, said:

\[\text{وَاتَعَّواَمَا أَنْزَلْنَا الصَّيْطَانِ عَلَى مَلِكِ السَّيَامِينَ وَمَا كَفَّرَ سَيَامُ السَّيَامِينَ وَلَكِنِ الصَّيْطَانِ كَفَّرَ وَأَيْتَمَّا عُلُومَ النَّاسِ السِّحْرُ وَمَا أَنْزَلْنَا عَلَى الْجَهَّالِ الْمَلَكِيَّينَ بِيَدَيْهِ رُمَوْتُ وَمُنْرِئُ وَمَا يَلْعَثُ مِنْ أَصْدَقَّ أَيْنَّا يَقُولُ إِنَّمَا أَخَذَنَّ فِي هَذِهِ الْكَُلْعَا بَيْنَ الْمَّسْأَلَةِ وَالْبُرْحَانِ فَيَتَعَاَلُ مُنْهِمَا مَا يَقُولُونَ بِهِ تَبَيِّنُ مَعَ الْبُرْحَانِ وَرَوْاهُمُ ¹\]

¹ Reported by Abboo Daawood in Kitaabul Imaan chapter 22, 4/16 and Ibn Maajah Chapter on Morals (28), 2/1228 and Ahmad 1/227,311 with a Saheeh Imaad.
They followed what the Shayaateen (devils) gave out (falsely of the magic) in the lifetime of Sulaimaan (Soloman). Sulaimaan did not disbelieve, but the Shayaateen (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two Angels, Haarooot and Maaroooot, but neither of these two (Angels) taught anyone (such things) till they had said, “We are only for trial, so disbelieve not (by learning this magic from us).” And from these (Angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allaah’s permission. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew. And if they had believed and guarded themselves from the evil and kept their duty to Allaah, far better would have been the reward from their Lord, if they but knew!  

1 Soorah Al-Baqarah (2):102-103
I say: This noble verse shows with clarity that it is not possible for a person to learn magic except that he commits *Kufr* (disbelief), and if he commits *Kufr*, he will learn it and so on the basis of this noble verse the magician is a *Kaafir*, we seek refuge with Allaah from *Kufr* and *ilbaad* (heresy) and from the actions of the people of the Fire.
Chapter Twenty Eight

THE PROHIBITION OF APPROACHING SOOTHSAYERS AND FORTUNE TELLERS

From ‘Aa’ishah (رضي الله عنها) who said that some people asked the Prophet ﷺ regarding the Soothsayers. He said, “They are nothing.” They said, “Oh Messenger of Allaah, some of their talks come true.” The Prophet ﷺ said, “That word which happens to be true is what a Jinn matches away by stealth (from the Heavens) and pours it in the ears of his friend (the fortune teller) with a sound like the cackling of a hen. The Soothsayers then mix with that word, more than one hundred lies.”

From Mu’aawiyah bin Al-Hakam As-Sulamee (رضي الله تعالى عنه) who said, I said, “Oh Messenger of Allaah I have just recently come from the period of Ignorance and Allaah brought Islaam. And there are amongst us some men who go to Soothsayers.” He ﷺ said, “Do not go to Soothsayers.” I said, “And there are amongst us some men who are superstitious.” He ﷺ said, “That is a thing which they find in their hearts, so it must not hinder them.”

From some of the Wives of the Prophet ﷺ, that the Prophet ﷺ said, “Whoever approaches a fortune teller, then asks him about something, his prayer is not accepted for forty nights.”

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1 Reported by Bukhaari in 3 places:
   i. Chapter on Medicine 46 7/28
   ii. Chapter on Manners 117 7/122
   iii. Chapter on Tawheed 57 8/218 and in Muslim Kitaabul As-salaam

4/1750

2 Reported by Muslim in Mosques and the places of Prayer ch. 7 1/381-382

3 Reported by Muslim Kitaabul As-Salaam 4/1751
I say:

The Soothsayer (*al-Kaabin*): He is the one who informs the people about things from the unseen which have not happened yet, such as the one known as, 'Mahdi Ameen the Soothsayer' and other than him such as the likes of those who inform the people what is in the hearts. And we have already learnt that it is not permissible to go to them and they are upon nothing rather they are upon evil and falsehood.

The Fortune teller (*al-'Arraaf*): He is the one who informs the people about lost objects or theft and other than that which have already happened and its affair is hidden to the people so they come to this Fortune teller and he informs them about the places of magical objects, the places of stolen items or the places of lost objects or the name of the thief or Magician or other than that from the affairs which have already taken place and are hidden to them. You already know the prohibition of approaching them and that Allaah does not accept the prayer of the one who approaches them and asks them, for forty nights as a punishment of the crime they have committed by approaching the Soothsayer or the Fortune teller. We seek shelter with Allaah from misguidance after guidance.
Chapter Twenty Nine

The Prohibition of Wearing Amulets

From ʿUqbah bin ʿAmir Al-Juhanee (رضي الله تعالى عنه) that some people came to the Messenger of Allaah ﷺ and he took Baiʿah (Pledge of Allegiance) from nine and left one. So they said, “Oh Messenger of Allaah you took Baiʿah from nine and you left this one.” He ﷺ said, “Verily upon him is an amulet.” So his hand reached out to cut it, then he took Baiʿah from him and said: “Whoever wears an amulet then verily he has committed shirk.”

1

From Abu Basheer Al-Ansaaree (رضي الله تعالى عنه) who said that he was in the company of the Messenger of Allaah ﷺ on some of his journeys. The Messenger of Allaah ﷺ sent a messenger ordering, “There shall not remain any necklace of string or any other kind of necklace round the necks of camels except it is cut off.”

2

From Ruwayfa’ Bin Thabit (رضي الله تعالى عنه), that the Messenger of Allaah ﷺ said, “Oh Ruwayfa’ perhaps you will live long after me so inform the people that whoever ties a knot in his beard or wears a string necklace or cleans his private parts with the excrement of animals or bones, then verily Muhammad is free from him.”

3

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1 Reported by Ahmad 4/156 with a Hasan Isnaad
2 Reported by Bukhaari 4/18
3 Reported by Nisaa’i in Kitaabul Zeenab 8/135-136 with a Sabeeb Isnaad.
I say: It can be extracted from these *abadeeth* that wearing amulets is prohibited whether it is worn on a person, an animal, a car, a house, a shop, a tree or other than that. Whether that which is worn is a bone, a horn, a horseshoe or hair or asafetida (a type of plant) or a twig or a string, iron, brass or an amulet or other than that. Since they all cause dependence upon other than Allaah, reliance upon other than Allaah, belief in other than Allaah, turning to other than Allaah and faith in other than Allaah and this is Shirk with Allaah, as occurs in this noble prophetic hadeeth:

"*Whoever wears an amulet then verily he has committed shirk.*"  

Here it is clarified to you the danger of reading the following books and they are:

Shams ul Ma’aarif  
Al-Mandal As-Sulaimaanee  
As Saba’ah Al’ahood  
Hirz zul Jawshan  
Abu Ma’shar al-Falaqee  
Nateejat Falaqee Bait Ul-Faqeeah

And other books of magic, misguidance and soothsaying and deception. And we seek Allaah’s shelter from disappointment and we ask Him for safety from temptation.

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1 Reported by Ahmad 4/156 with a *Hasan Isnaad*
Chapter Thirty

NO ONE KNOWS THE UNSEEN EXCEPT ALLAAH

Allaah, the Most High, said:

ومَا كَانَ اللَّهُ يُطْلَبُ مِنكُمْ عَلَى الْحَيَاءِ

...Nor will Allaah disclose to you the secrets of the unseen... ¹

Allaah, the Most High, said:

فَلَأَقْولَ لَكُمْ عَنْدِي خَزَائِنِ اللَّهِ وَلَا أَعْلَمَ الْحَيَاءِ
وَلَا أُقْلِ يُرِيدُونَ إِلَيْهِ مَلَكُوتَ إِنَّ أَنْبَعِثُ إِلَيْهِ مَلَكَتَهُ
وَهَلْ يَسْتَيْطَعُ الْجَبَّارُ عَلَى الْعَظِيمِ أَنْ أَنْفَكُونَ

Say (O Muhammad): “I don’t tell you that with me are the treasures of Allaah, nor (that) I know the unseen; nor I tell you that I am an Angel. I but follow what is revealed to me.” Say: “Are the blind and the one who sees equal? Will you not then take thought?”²

Allaah, the Most High, said:

¹ Soorah Aal-Imraan (3):179
² Soorah Al-An’aam (6):50
Say (O Muhammad): “I possess no power of benefit or hurt to myself except as Allaah wills. If I had knowledge of the unseen, I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.”

Nooh ( عليه السلام) said:

وَلَا أَقُولُ لَكُمْ عَنْ دِينِي حَرَأٍ إِنَّ اللَّهَ وَلَا أَعَلَمُ الْعَبْدِ وَلَا أَقُولُ إِلَّا مَا كَانَ مَلَكُ

And I do not say to you that with me are the Treasures of Allaah, “Nor that I know the unseen; nor do I say that I am an Angel...”

Allaah, the Most High, said:

قُلْ لَا يَعْلَمُونَ فِي السَّمَوَاتِ وَالأَرْضِ الْعَبْدُ إِلَّا اللَّهُ وَلَا يَشْعُرُونَ أَيُّهَا الْيَتْمَ

Say: “None in the Heavens and the Earth knows the unseen except Allaah, nor can they perceive when they shall be resurrected.”

1 Soorah Al‘Araaf (7):188
2 Soorah Hood (11):31
3 Soorah An-Naml (27):65
Allaah, the Most High, said:

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَادَّمَّهُ عَلَى مُوتِّهِ
إِلَّا دَابَّةَ الْأَرْضِ تَأْكُلُ مَن سَأَلَهُ فَلَمَا خَرَجَتْ لَيْسَ
أَنْ أُوْكَانَ هُمْ يَسَلُّمُونَ الْعَيْبَ مَا لَهُمُ فِي الْعَذَابِ الْمَهِينِ

Then when We decreed death for him [Sulaimaan], nothing informed them (the Jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the Jinn saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment.¹

Allaah, the Most High, said:

وَعِندَهُ مَسْقَايَاتُ الْغَوْبِ لَيْسَ لِهِمْ مَا إِلَّا الْأَهْلُ

And with Him are the keys of the unseen, none knows them but He...²

Allaah, the Most High, said:

فَقَلْ إِنَّمَا الْغَوْبِ لَلَّهِ

...Say: “The unseen belongs to Allaah alone”...³

Allaah, the Most High, said:

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¹ Soorah Saba’ (34):14
² Soorah Al-An’aam (6):59
³ Soorah Yoonus (10):20
And to Allah belongs the unseen of the Heavens and the Earth... ¹

Allah, the Most High, said:

(He alone is) the All-Knower of the unseen, and He reveals to none His unseen. ²

Allah, the Most High, said:

Say: “Allah knows best how long they stayed. With Him is (the knowledge of) the unseen of the Heavens and the Earth...” ³

From 'Abdullah bin 'Umar (رضي الله تعالى عنه) who said that the Messenger of Allah ﷺ said, “The keys of the unseen knowledge are five, which nobody knows but Allah:

Nobody knows what will happen tomorrow but Allah,

Nobody knows what is in the womb but Allah,

Nobody knows what he will earn or gain tomorrow,

Nobody knows at what place he will die but Allah,

Nobody knows when it will rain but Allah.” ⁴

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¹ Soorah Hood (11):123
² Soorah Al-Jinn (72):26
³ Soorah Al-Kahf (18):26
⁴ Reported by Bukhaari in five places 2/23,5/193,6/21,8/165-166,2/52
(Also in another narration "and none knows when the Hour will be established but Allaah")

I say: From these noble verses and the honourable Prophetic ahadeeth the falsehood of the Soothsayer, Fortune teller and the Astrologer is clarified for the intelligent reader. From the trickery and the misguidance such as Mahdi Ameen and his companion Al Mawsoof Al Muhaiyah and Qaweer and other than them from the Soothsayers, and verily no one knows the unseen except Allaah alone, having no partners.
Chapter Thirty One

THE OBLIGATION TO TRUST IN ALLA AH ALONE

Allaah, the Most High, said:

إِذَا عَرَبْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Then when you have taken a decision, put your trust in Allaah, certainly, Allaah loves those who put their trust (in Him). ¹

Allaah, the Most High, said:

فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ رَبِّكَ الَّذِي كَفَى بِهِمَا وَكَفَّارَةً

So turn aside from them, and put your trust in Allaah. And Allaah is ever All-Sufficient as a Disposer of affairs. ²

Allaah, the Most High, said:

وَإِنْ جَنُوحُوا إِلَى السَّلَامِ فَأَجْنَحُوا لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هوَ السَّمِيعُ الْعَلِيمُ

But if they incline to peace, you also incline to it, and trust in Allaah. Verily, He is the All-Hearer, the All-Knower. ³

¹ Soorah Aal-'Imraan (3):159
² Soorah An-Nisaa' (4):81
³ Soorah Al-Anfaal (8):61
Allaah, the Most High, said:

وَتَوَكَّلُوا عَلَى اللَّهِ وَالَّذِينَ اتَّبَعُونَهُمْ مِنَ الْمُتَّقِينَ

And put your trust (O Muhammad) in Allaah and in those who follow you in the path of Allaah, and glorify His praises, and sufficient is He as the All-Knower of the sins of His slaves.¹

Allaah, the Most High, said:

وَتَوَكَّلُوا عَلَى اللَّهِ وَالَّذِينَ اتَّبَعُونَهُمْ مِنَ الْمُتَّقِينَ

And put your trust in Allaah and those who follow you in the path of Allaah, and glorify His praises, and sufficient is He as the All-Hearer, the All-Knower and the All-Mighty, the Most Merciful. Who sees you (O Muhammad) when you stand up (alone at night for Tabajjud prayers)? And your movements among those who fall prostrate (to Allaah in the five compulsory congregational prayers). Verily, He, only He, is the All-Hearer, the All-Knower.²

Allaah, the Most High, said:

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ

So put your trust in Allaah; surely, you (O Muhammad) are on manifest truth.³

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¹ Soorah Al-Furqaan (25):58
² Soorah Ash-Shu`araa (26):217-220
³ Soorah An-Naml (27):79
Allaah, the Most High, said:

وَقَالَ مُوسَىٰ لَنَفْعَلْ إِلَّا كَمَا أَنْفَعَكُمْ مَعَ اللَّهِ فَاللَّهُ مَعَنَا وَاللَّهُ مَعَ مُسْلِمِنَ
فَقَالَ رَجُلانِ مِنَ الْذَّلِيلِينَ يَخَافُونَ أَنَّ اللَّهَ عَلَى هُمْ أَحْلَوَّهُ فَإِذَا دَخَلُواْ النَّارَ
فَأَكْسَحُواْ عَلَى اللَّهِ وَعَلَى الْمُنَبِّئِينَ مِنَ اللَّهِ وَعَلَى الْمُسْلِمِينَ

And Moosaa said, “Oh my people! If you have believed in Allaah, then put your trust in Him if you are Muslims.” They said, “In Allaah we put our trust. Our Lord! Make us not a trial for the folk who are Dhaalimoon (Polytheists and Wrongdoers) (i.e. do not make them overpower us). And save us by your Mercy from the disbelieving folk.”

Allaah, the Most High, said:

قَالَ رَجُلانِ مِنَ الْذَّلِيلِينَ يَخَافُونَ
أَنَّ اللَّهَ عَلَى هُمْ أَحْلَوَّهُ فَإِذَا دَخَلُواْ النَّارَ
فَأَكْسَحُواْ عَلَى اللَّهِ وَعَلَى الْمُنَبِّئِينَ مِنَ اللَّهِ وَعَلَى الْمُسْلِمِينَ

Two men of those who feared (Allaah and) on whom Allaah had bestowed His Grace (they were Yoosha’ and Kaalab) said: “Assault them through the gate, for when you are in, victory will be yours; and put your trust in Allaah if you are believers indeed.”

1 Soorah Yoonus (10):84-86
2 Soorah Al-Maa’idah (5):23
Allaah, the Most High, said:

قَالَ لَهُمُ رَسُولُ اللَّهِ وَمَا نَحْنُ إِلَّا مُتَابِهُمْ وَكَاتِبُهُمُ وَلَكِنَّ اللَّهَ يَبْلَغُ مِنْ ذِكْرِهِمْ عَلَى مَنْ بَعْدُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا نَهْدَىٰ لَهُمْ وَسَاطُواٰ إِلَى رَبِّهِ وَلَنَبَأْنَاهُمْ لَعَلَّهُ يُصْرِفَ عَلَى مَآ أَذَيْتُمْ وَعَلَى اللَّهِ فَلْيُنَبِّئَنَا وَلَنَسْتَمِرَّ عَلَى مَا ذَيْتُمْ وَعَلَى اللَّهِ فَلْيُنَبِّئَنَا وَلَنَسْتَمِرَّ

Their Messengers said to them: “We are no more than humans beings like you, but Allaah bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the permission of Allaah. And in Allaah let the Believers put their trust. And why should we not put our trust in Allaah while He indeed guided us in our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allaah let those who trust, put their trust.”

And from ‘Umar bin Al-Khattaab (رضي الله تعالى عنه) that he heard the Prophet ﷺ say, “If you trusted in Allaah as He should be trusted, He would guarantee your provision as He provides for the birds, they leave hungry and return full.”

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1 Soorah Ibraheem (14):11-12
2 Reported by Tirmidhi in Chapter of Zubd 33 (4/573) and Ibn Maajah Chapter of Zubd 14 (2/1394) and Ahmad 1/30 and the wording is his.
Chapter Thirty Two

DEFINITION OF BID’AH (INNOVATION)

Bid’ah is every belief or saying or action which came about after the death of the Prophet ﷺ with the intention of worship and seeking nearness (to Allaah) without any evidence for it from the Book or from the Sunnah.

THE FIVE CATEGORIES OF BID’AH

All of them are misguidance and some of them are more evil than others

Bid’ah I’tiqadeeyah
It is every belief opposing the Book and Sunnah.

Bid’ah Lafdeeyah
It is every saying which a person utters [intended] as worship and it is in opposition to the Book and the Sunnah.

Bid’ah Badaneeyah
It is every movement, which originates from a person [intended] as worship, in opposition to the Book and the Sunnah.

Bid’ah Maaleeyah
It is every item of wealth, which is spent as worship on things which are in opposition to the Book and the Sunnah.
Bid'ah Tarkeeyah

It is everything that is abandoned from the Deen or the permissible and lawful, intended as worship, such as the one who leaves marriage or leaves eating meat intending worship, piety and self-denial.

BE CAREFUL OF INNOVATION IN THE DEEN

From 'Aa’ishah (رضي الله عنها) who said that the Messenger of Allaah ﷺ said, “Whoever introduces into this affair of ours that which is not from it then it is rejected.”

“Whoever does a deed which has not been ordered by us then it is rejected”

From Jaabir bin ‘Abdullah (رضي الله عنه) who said when Allaah’s Messenger ﷺ used to give a sermon he would say, “...Verily the best speech is the Book of Allaah and the best guidance is the guidance of Muhammad and the worst of the affairs are the newly invented matters (and every newly invented matter is an innovation) and every innovation is misguidance (and every misguidance is in the fire).”

Reflect, Oh Muslim brother, upon these two Noble Prophetic authentic abadeeth which have been taken from the Prophetic lamp. If you were to study them carefully then you would find them a cure for you, if Allaah wills, from every innovation introduced to the Deen.

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1 Reported by Bukhaari in the Chapter of Prayer (3/761), Muslim 3/1343
2 Reported by Muslim 3/1344
3 Reported by Muslim Chapter of Jumu’ah and an-Nasaa’ee in Chapter of the Two ‘Eids and the two additions are found with him.
This is because the Messenger ﷺ ruled that every innovation was misguidance and he did not say some of them rather he said, 'every' and 'every', Oh Muslim, is from the words which apply in generality and totality.

And similarly is his ﷺ saying: 'Whoever does a deed which has not been ordered by us then it is rejected,' that is to say it is not accepted and he did not say 'according to the intention of the one who did it,' rather he ruled it to be rejected.

So if someone were to say to you that not every Bid'ah is misguidance and not every action introduced to the Deen is rejected then say to him, “Who is more knowledgeable you or the Messenger ﷺ and who is more fearful of Allaah you or the Messenger ﷺ?” So if he agrees with the meaning of these two hadeeth and he believes in them and acts upon what is in them then no problem.

If he does not cease to be persistent upon his saying that not every innovation is misguidance and not every newly invented matter is rejected then say to him, “Verily the Messenger ﷺ said in part of the hadeeth, “Every innovation is misguidance” and he ﷺ said, “Whoever does a deed which has not been ordered by us then it is rejected,” and you say in the other part, ‘Not every Bid’ah is misguidance and not every newly invented action is rejected’.

So say to him, “This is from you, in opposition to the Messenger ﷺ”, and remind him of the saying of Allaah, the One free from all imperfections, the Most High:
And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and followers other than the believers’ way, we shall keep him in the path that he has chosen, and burn him in Hell - what an evil destination!  

Oh Allaah, allow us to die upon the Book and the Sunnah and protect us from all innovations, Oh Lord of the Worlds.

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1 Soorah An-Nisaa’ (4):115
Chapter Thirty Three

The Ruling of Building Shrines and Mausoleums Upon The Graves

From Jaabir bin ‘Abdullah (رضي الله تعالى عنه) who said that the Messenger of Allaah ﷺ prohibited plastering of the graves and sitting upon it and building upon it.¹

From ‘Abu Al-Hayaaj Al-Asadiy who said ‘Ali Ibn Abi Taalib (رضي الله تعالى عنه) said to me, “I am dispatching you upon what the Messenger dispatched me upon, that, “you do not leave statues except you deface it nor a grave raised except you level it.” ²

The following can be taken from these two ahadeeth:

• Prohibition of building upon graves.
• Prohibition of plastering graves.
• Prohibition of sitting upon graves.
• Prohibition of pictures of those things which have a soul.
• The obligation to deface pictures/statues (shapes) of those things which have a rub (soul).
• The obligation to destroy whatever is built upon the graves greater than a handspan.

¹ Reported by Muslim in Kitaab ul-Janaaiz 2/667
² Reported by Muslim in Kitaab ul-Janaaiz 2/666
Allamah Shawkaani, may Allaah, the Most High, have Mercy upon him, said, “And when you will accept this then you will know that raising the graves and placing shrines, mosques and tombs over them has sometimes been cursed by the Messenger of Allaah ﷺ, as has preceded, and at other times he said: “Allaah’s most severe anger is upon a nation who took the graves of their Prophets as places of worship (i.e. masjids).”

So then he ﷺ supplicated against them for the severe anger of Allaah to be upon them due to this disobedience and sinful act which they committed. And that is established in the Saheeh (Al-Bukhaari).

Sometimes he prohibited from doing these things to graves, and sometimes he dispatched people to destroy them. Sometimes he mentioned it as an action of the Jews and Christians and at other times he said, “Do not take my grave as an idol.” And at other times, “Do not take my grave as a place for often returning.” Which is, seasonally gathering at it, as many of the slaves of the graves do, they make for those who they believe in (from the dead) well known times, and they gather at their graves, they devote their rituals to them and they busy themselves with them.

As everyone from Mankind knows from the actions of these deserters, those who abandoned the worship of Allaah the One who created them and provided for them. Then He will cause them to die and then give them life again, is that they worship a slave from the slaves of Allaah, who is buried under the ground, unable to bring himself harm or defend himself, just the Messenger of Allaah ﷺ said, regarding what Allaah ordered him to say:
“I possess no power over benefit or hurt to myself...”

So see how the Chief of Mankind and the best of Allaah’s creation said by the command of his Lord, that verily he is not able to harm or benefit himself and thus he said in what is authentically reported from him ﷺ, “Oh Faatimah, daughter of Muhammad, I cannot avail you anything from Allaah.” So when this was the statement of the Messenger of Allaah ﷺ, from himself regarding his most special close relative and the most beloved to him, then what do you think about the rest of the dead, who are not infallible Prophets or sent Messengers? Rather the utmost degree that is with one of them is that he is a individual from the individuals of the Ummah of Muhammad ﷺ and one of the people of this Islamic religion.

So he is unable to benefit and repel harm from himself so how can he be able to do something that the Messenger of Allaah ﷺ was incapable of? And he informed his Ummah of that as is reported from him and he was ordered to say to the people that he was not able to harm or benefit himself and he was not able to avail his most special and beloved relative from Allaah.

It is amazing! So how can even someone with little knowledge or a smaller part of perception expect to obtain benefit or harm from an individual from the individuals of the Ummah of the Prophet ﷺ who said this statement regarding himself? And the reality is that he is an individual from his followers, those who follow his Sharee’ah.

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1 Soorah Al-A’raaf (7):188
So, have your ears heard (may Allaah guide you) of a misguided intellect that is greater than this misguidance which has occurred amongst the worshippers of the inhabitants of the graves.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ يَرْجُونَ

"Truly, to Allaah we belong and truly, to Him we shall return." ¹

¹ Soorah Al-Baqarah (2):156
Chapter Thirty Four

THE PROHIBITION OF PRAYING TOWARDS
THE GRAVES

From Abu Murthad Al-Ghanawee (رضي الله عنه) who said the Messenger of Allaah ﷺ said, “Do not pray towards the graves and do not sit upon them.”¹

I say: The text is clear regarding the prohibition of praying towards the graves and regarding the prohibition of sitting upon them as this is a fundamental principle: “The principle regarding a text forbidding from something is prohibition unless there is another text to change that prohibition” and there is nothing to change it here. So the people who oppose the commands of Allaah and the commands of the Messenger of Allaah ﷺ should fear Allaah and they should remember the saying of Allaah the One free from all imperfections, Allaah, the Most High, said:

"فَلَيُحْذِرَنَا النَّارُ يَهْدِينَا مِنْ أَمْرِهِمْ
أَنْ تُصَبِّبُوا فِسْنَةَ أَوْ تُصَبِّبُوا عَذَابَ أَلِيْمَ"

Let those who oppose the command of the Messenger in any of their affairs fear and beware that (a trial or a tribulation) should befall them, or a severe punishment.²

¹ Reported by Muslim in Kitaabul Janaaiz (33) 2/667
² Soorah Noor (24):63
Chapter Thirty Five

THE RULING REGARDING THE ANNUAL VISITING
OF SOME APPOINTED GRAVES

Question: Are these yearly visits of some of the appointed graves and that which occurs in them of the dancing and free mixing and other than that from the types of evil established by the Law Maker (Allaah)?

The Answer: Allaah is the One who gives success to that which is correct. Verily these yearly visits to some of the appointed graves and that which occurs in them of the dancing and free mixing and other than that from the types of evil are not established by the Law Maker. Rather they are from the newly invented affairs of the Deen and the evil customs for which Allaah has not sent down authority.

So it is obligatory upon those in authority, may Allaah strengthen us and them upon the truth, and the Scholars, may Allaah grant us and them success, to change the like of this ugly evil which calls to deterioration of morals and the ethics of Islaam.

The evidences for warning and taking care from innovations have already been mentioned so refer to that. And these are from the innovations which have been assigned a time and a place and a grave without evidence from the Sharee’ah and verily associated to it are some evils and Shirk, and shelter is sought with Allaah.

Then know may Allaah grant you and me success that visiting the graves is divided into three categories, and they are as follows:
• A legislated visiting (Share‘ah).
• An innovated visiting (Bid‘eyah).
• A visiting of Shirk (Shirkiyab).

So as for the legislated visiting then it is that which Islaam has legislated with two following conditions:

1) That a journey is not undertaken to them. From Abu Sa’eed Al-Khudri (رضي الله تعالى عنه) who said that Allaah’s Messenger ﷺ said, “Do not undertake a journey except to three Masjids, this Masjid of mine, the Masjid Al-Haram and the Masjid al-Aqsa.”¹

2) That the visitor does not use obscene language. From Buraidah (رضي الله تعالى عنه) who said that Allaah’s Messenger ﷺ said, “I used to prohibit you from visiting the graves so visit them.”²

“I used to prohibit you from visiting the graves so whoever desires to visit them let him visit and do not utter obscene language.”³

And his saying: “And do not utter obscene language”, and obscene language is evil talk and refer to the book an-Nihaayah.⁴

I say: So look, may Allaah have mercy upon you, how the Messenger ﷺ prohibited us from evil and false speech upon visiting the graves. And which speech is more evil and false than to call upon the dead

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¹ Reported by Muslim in the Book of Hajj 2/976
² Reported by Muslim in Kitaab ul-Jamaaiz 2/672
³ Reported by Nasaa'ee in Kitaab ul-Jamaaiz 1 (4/89) with this wording. With a Sabeeb Isnaad.
⁴ of Ibnul-Atheer 5/245
instead of Allaah and to seek aid from them instead of Allaah. And this, by Allaah, is the utmost evil and falsehood, rather the affair is as Allaah, the Most High, said:

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

"But most of Mankind know not."\(^1\)

He, the Most High, said this in eleven places in the Noble Qur’aan and they are:

1) Soorah Al-A‘raaf (7):187
2) Soorah Yoosuf (12):21
3) Soorah Yoosuf (12):40
4) Soorah Yoosuf (12):68
5) Soorah An-Nahl (16):38
6) Soorah Ar-Room (30):6
7) Soorah Ar-Room (30):30
8) Soorah Saba’ (34):28
9) Soorah Saba’(34):36
10) Soorah Ghaaafir (40):57
11) Soorah Al-Jaathiyyah (45):26

And Allaah has spoken truthfully since He, The Most High said:

وَمَآذِيْتُونَ أَسْتَرْهُمْ بِآيَاتِنَا أَوْهُمْ مُشَرِّكُونَ

And most of them believe not in Allaah except that they ascribe partners with Him.\(^2\)

\(^1\) Soorah Al-A‘raaf (7):187
\(^2\) Soorah Yoosuf (12):106
As for the innovated visiting, it is that which is missing a condition from these two conditions\(^1\), let alone many more.

As for the visiting of *Shirk* then it is that which a person falls into, a type from the types of *Shirk* with Allaah such as supplicating to other than Allaah or sacrifice to other than Allaah or vowing by other than Him or seeking aid by other than Allaah, or by seeking help by other than Allaah, and seeking shelter with other than Allaah.

\(^1\) TN: Correct intention and adhering to the Sunnah
Chapter Thirty Six

The Ruling Regarding Making The Graves Into Roads, Playing Fields And Car Parks

Question: Is it permissible to make graveyards into roads and car parks and to build shops upon them and other types of insults?

Answer: Allaah is the One who grants success. Verily insult and oppression is prohibited whether that it is upon the living or upon the dead. Rather it is more severely prohibited upon the dead due to the noble Prophetic hadeeth, from Abu Hurairah (رضي الله تعالى عنّه) who said that Allaah’s Messenger ﷺ said, “That one of you should sit upon hot coals and thereby burn his clothes and then his skin is better for him than sitting upon a grave.”

I say: Based upon this hadeeth, it is not permissible for a Muslim who believes in Allaah and the Last Day to harm his Muslim brother, he living or he dead.

And it is upon the state authorities to prevent the oppression of those who take the graveyards as roads and markets and places of sitting and arising and it is upon the scholars to clarify the truth that is with them and Allaah is the One who Grants success.

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1 Reported by Muslim Kitaab ul-Janaaiz 33 (2667)
Chapter Thirty Seven

THE PROHIBITION OF HARMING THE MUSLIMS

Imaam Tirmidhi said in his *Jaami*

Narrated Yahyaa bin Aktham and Jaarood bin Mu‘aadh who said that Al-Fadal bin Moosaa narrated to us from Hussayn Bin Waaqid, from Awfee Bin Dhalham from Naafi’ from Ibn ‘Umar (رضي الله تعالى عنهم) who said the Messenger ﷺ ascended the minbar and called out with a loud voice and said, “Oh gathering, who submit with your tongue, and Eemaan has not entered your hearts, do not harm the Muslims, do not insult them and do not pursue their mistakes. For verily the one who pursues the mistakes of his Muslim brother, then Allaah will pursue his mistakes and whoever’s mistakes are pursued by Allaah then He will expose him even if he was on the inside of his camels saddle.”

The Narrators of The Chain

Yahyaa bin Aktham: He is the Jurist (*Faqeeeb*), the Judge (*Qaadi*), and in *Taqreeb*, he is truthful and for sayings about him see Tahdheeb.²

However, he is mentioned with Jaarood bin Mu‘aadh. Nasaa’ee relied upon him as occurs in *Tahdheeb*.³

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¹ *Jaami* 4/331 number 2032
² *Tahdheeb* 11/179
³ *Tahdheeb* 2/53
Al-Fadal bin Moosaa: ‘More than one of the *Mubaditheen* relied upon him.’

Hussayn bin Waaqid: Judge of Marw (town in Turkmenistan), Yahyaa bin Ma’een relied upon him and Abu Zur’ah and Nasaa’ee said, ‘No problem with him.’

Awfee Bin Dhalham: ‘Nasaa’ee relied upon him.’

Naafi’: The servant of ‘Abdullah bin ‘Umar and it says in *Taqreeeb*, ‘Trustworthy, reliable, faqeeh (person of understanding).’

Ibn ‘Umar, he is ‘Abdullah (رضي الله عنه), a Companion, son of a Companion.

I say: So the *badeeth* is *Sabeeh* and all praise is due to Allaah. It contains a prohibition of insulting the Muslims and pursuing their mistakes.

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1 *Tabdheeb* 7/286
2 *Tabdheeb* 2/373
3 *Tabdheeb* 1/385
Chapter Thirty Eight

THE CATEGORIES OF ABODES AND THE CATEGORIES OF THEIR PEOPLE

The abodes are three:

1. Abode of the Dunyaa (this life)
2. Abode of the Barzakh (the life of the grave)
3. Abode of the Aakhirah (the life of the hereafter)

The people of these above can be divided into three categories and each category can be divided into further categories and they are:

1. Mu'minoon (Believers) and they are of categories
2. Munaafiqoon (Hypocrites) and they are of categories
3. Kaafiroon (Disbelievers) and they are of categories
Chapter Thirty Nine

THE BELIEVERS ARE OF TWO TYPES

1. The Saabigoon (foremost) and they are the Muqariboon (the close ones).

2. The As-haabul Yameen (companions of the right side) and they are the Abraar (the righteous).\(^1\)

Chapter Forty

HYPOCRISY

Hypocrisy is of two types:

1. ‘Iitqaadee (of Belief)
2. ‘Amalee (of Action)

And if you wish then say:

1. Akbar (the Major)
2. Asghar (the Lesser)

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\(^1\) See chapter: ‘Proofs for the increasing of the eemaan’
And if you wish then say:

1. Expels one from the religion
2. Does not expel one from the religion.

And if you wish then say:

1. Hypocrisy of Belief
2. Hypocrisy of action

And as for the hypocrisy of belief then it is the Major and it expels one from the religion and it is the hypocrisy of *kufr* and it is that the one who does it gives the appearance of Islaam, on the outside and hides *kufr* inside. As for the hypocrisy of action it is the lesser and it does not expel one from the religion and it has categories:

1. When he speaks, he lies.
2. When he promises he breaks them.
3. When he is trusted, he proves to be disloyal.
4. When he makes a treaty, he breaks it.
5. When he disputes, he sins.
6. He does not take part in military expedition.

**The Munaafiqoon Are of Two Types**

1. The pure hypocrite.
2. The hypocrite who has a branch of hypocrisy.

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^1 *Siyaar* of Dhahabee 11/363
Chapter Forty One

KUFR

Kufr is of two types:

1. ’Itigaadee (of Belief)
2. ’Amalee (of Action)

And if you wish then say:

1. Akbar (the Major)
2. Asgbar (the Minor)

And if you wish then say:

1. Expells one from the religion
2. Does not expel one from the religion

So as for the kufr of belief it is major and expels one from the religion and its types:

1. Kufr ut-Takdheeb. (Kufr of Denial)
2. Kufr ul-Jahool. (Kufr of Unbelief)
3. Kufr ul-Inkaar. (Kufr of Rejection)
4. Kufr ul-Istibzaa’ Wassakbreeyab. (Kufr of Mockery)
5. Kufr al-‘Ibaa. (Kufr of Pride)
6. Kufr al-‘Inaad. (Kufr of opposition)
7. Kufr al-‘Ilhaad. (Kufr of Deviation)
8. Kufr ush-Shirk. (Kufr of associating)
9. **Kufr ush-Shak.** (Kufr of Doubt)
10. **Kufr ul-I’raad.** (Kufr of Avoidance)
11. **Kufr un-Nisaaq.** (Kufr of Hypocrisy)
12. **Kufr uz-Zandaqah.** (Kufr of Heresy)
13. **Kufr ul-Muwaalah li’-Adaal Islaam.** (of companionship to the enemies of Islaam)
14. **Kufr ur-Ridab.** (Kufr of Apostasy)
15. **Kufr al-Munajimeen was-Sabarah.** (Astrology and Magic)

The evidences regarding that which has been mentioned of abodes, the categories of their people are many and well known. As for the Kufr of action it is lesser, it does not expel one from the religion and its types are:

1. **Kufr un-Ni’mah** (Kufr of Blessing)
2. **Kufr ul-‘Ikhoowah** (Kufr of Brotherhood)
3. **Kufr ul-‘Ashrah** (Kufr of Relationships)
4. **Kufr ut-Ta’a fil ‘Ansaab** (Slander in Kinship)
5. **Kufr un-Niyaabah ‘alal Mait** (Mourning over the dead)
6. **Kufr ur-Ragbbah an ‘al-Abu** (Disobedience of the parents)

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1 See: *Sharh At-Tabaaweeyah* page 342
The Kufaar are of two types:

1. *Kufaar `Asliyoon* (The Original Disbelievers)
2. *Kufaar Murtadoon* (Reverted Disbelievers)

There are (also) another two types:

1. *Kufaar* who call to *Kufr*.
2. *Kufaar* who blindly follow.
Chapter Forty Two

Shirk

Shirk is of two types:

1. 'Itiqadee (of Belief)
2. 'Amalee (of Action)

And if you wish then say:

1. Akbar (the Major)
2. Asghar (the Minor)

And if you wish then say:

1. Expels one from the religion
2. Does not expel one from the religion

And if you wish then say:

1. Shirk of Kufr (Disbelief)
2. Shirk of 'Aml (Action)

As for shirk of disbelief, it is major and it expels one from the religion and it is of 3 types:

1. Shirk in Ruboobeeyah
2. Shirk in 'Uloobeeyah
3. Shirk in Asmaa was-Sifaat
And as for the lesser *shirk* it is of Action, it does not expel one from the religion, and it also has types and they are:

1. *Shirk* of showing off and publicity  
2. Hidden *Shirk*  
3. The verbal *Shirk*¹

¹ See Chapter on the Categories of *Shirk* (page 57)
Chapter Forty Three

INNOVATION

*Bid’ah* (innovations) is of two types:

1. Major
2. Lesser

And if you wish then say:

1. *Mukafirah* (of *Kufr*)
2. *Mufassiqah* (of Sin)

And if you wish then say:

1. Expels one from the religion
2. Does not expel one from the religion

As for the Major *Bid’ah* then it is *of Kufr* as it expels from the religion, and it is the one by which the one who does it reaches to the extent of *Kufr*.

As for the lesser *Bid’ah* it is *Mufassiqah*, and it does not expel one from the religion, and it is the one by which the one who does it, does not reach to the extent of *Kufr*. 

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The Innovators are of two types:

1. Caller to the innovation
2. Those who do not call to it

CONCLUSION

With this, I will suffice and I ask Allaah that He make this and every action of mine purely for His Noble Face. And that He unites the Muslims upon the Book and the Sunnah and that He aids the truth and its people and that He opposes falsehood and its people and that He grants the Muslims understanding to act upon the Deen.

May the Peace and Blessings of Allaah be upon His Slave and Messenger Muhammad ﷺ and his Noble Companions.

How perfect You are, and I praise You. I bear witness that none has the right to be worshipped except You. I seek Your forgiveness and I turn to You in repentance.

SANA', YEMEN
23rd Jumada Al-Awwal 1406H

Abu Ibraheem Muhammad bin 'Abdul-Wahhaab
bin 'Ali Al-Wasaabee Al-'Abdalee
GLOSSARY

Ahlu-s-Sunnah wal-Jama'ah: the people who follow the Sunnah and the way of the Salaf, hence being the saved sect of the Muslims.

'Aalim: a scholar of Islaam, a person of knowledge.

Aayaat: plural of aayah.

Aayah: a line or small collection of letters from the Qur'aan; a sign; something marvellous.¹

'Allaamah: a highly learned scholar of Islaam.

'Aqeedah: the firm belief of a person, usually in the context of the correct belief concerning Allaah and His Deen.

Ash'aree: one who follows the 'aqeedah and manhaj that was held by Abul-Hasan al-Ash'aree, which was very similar to that of Jahm ibn Safwaan. [Refer to the entry for Jahmee]. Al-Ash'aree later repented from these beliefs, and thus the scholars of Ahlu-Sunnah wal-Jama'ah praised him for this repentance.

Bayyinah: any proof that makes the Truth apparent and manifest.

Bid'ah: an innovation - any new worship added to Islaam; something that leads astray to the Hellfire;² a heresy; something new.

Da'ee: a person who does da'wah.

Dajjaal: the one-eyed deceiver who will cause great fitnah on the earth, and who will be killed by 'Eesaa [ عليه السلام].³

Da'wah: call; invitation; preaching [Islaam].

² See Sabeeb al-Jaami' as-Sagbeer wa Ziyaadatih (vol. 1, no. 2549), sabeeh, related by Ahmad, Aboo Daawood and others
³ See Riyaadh as-Saalibeen (Eng. Trans., vol. 2, no. 1808 etc.).
Deen: Religions, Islaam; way of life.
Dhikr: remembering, mentioning and praising Allaah; remembering, mentioning; any act that is pleasing to Allaah.
Du’aa: supplication [to Allaah]; informal prayer; call.
Dunyaa: this world; this worldly life; lowest.
Eemaan: the correct Islamic belief, and the correct action of the heart, tongue and limbs;¹ faith; firm belief.
Fiqh: the science of Islaam that deals with deriving rulings from the Revelation; understanding.
Fitnah: trial; test; tribulation; temptation.
Gheebah: saying something bad [which is true] about a Muslim.²
Haafidh: a scholar who is a master of hadeeth; preserver; memoriser.
Hadeeth: a narration detailing what the Prophet ﷺ said and/or did; speech.
Haraam: an action that puts one under the threat of being punished by Allaah; forbidden; sacred.
Hasan: an authentic grade of hadeeth; good.
Hijrah: migration; migration to a place where Islaam is more established and easier to practice.
Iblees: the Devil.
Ihssaan: to worship Allaah with the knowledge that He is watching you; goodness; excellence.³
Ikhlaas: sincerity; worshipping Allaah with the intention being to please Him alone.
Imaam: an eminent scholar; a leader; a ruler.
Injeel: the scripture revealed to ٖEesaa ﷺ.

¹ See Muslim (Eng. Trans., vol. 1, No. 1, 55, 56 etc.).
² See Riyaadh as-Saalibeen (Eng. Trans., vol. 2, no. 1523 and pp. 737 onwards, to know when Gheebah is permitted and obligatory).
³ See Muslim (Eng. Trans., vol. 1, No. 1).
**Islaam:** the *Deen* chosen by Allaah for all of mankind, being the only one acceptable to Him.¹

**Jabaan:** a desert area.

**Jabaanah:** a word that means the same as *Jabaan*.

**Jahannam:** one of the names of Hell.

**Jahmee:** one who follows the ideas of Jahm ibn Safwaan, who propagated the belief that Allaah’s Names and Attributes are not real, and so their most apparent meanings need to be twisted and changed and denied. The *Salaf* never had these beliefs and refuted Jahm and his followers.²

**Jannah:** one of the names of Paradise; Heaven; garden.

**Jinn:** another creation of Allaah, which will be judged for their deeds, and who are ordered to worship Him. They are created from smokeless fire.

**Kalaam:** rhetorical speech involving intellectual discussion concerning the *Deen*, but not upon any correct Islamic principles.

**Kalimah:** the title given to ’Eesaa عليّه الصلاة و السلامة, denoting that he was created by the Word of Allaah “Be” [i.e. the command of the verb “to be, to exist”]; a word.

**Khaleefah:** the legitimate leader of the Islamic State; successor.

**Khaleel:** the title given to Ibraaheem عليّه الصلاة و السلامة and Muhammad س空间, who were chosen by Allaah to be His close friends; a close friend.

**Khilaafah:** the legitimate Islamic State.

**Khulafaa:** plural of *Khaleefah*.

**Kunyaa:** a title, denoting the relationship with respect to one’s children. For example, the *Kunyaa* Aboo ’Abdullaah, denotes that Ahmad was the father (Aboo) of ’Abdullaah.

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See Soorah an-Nisaa (4):171, and Dr. Muhsin Khaan’s footnotes concerning this *aayab*. 

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**Manhaj:** the correct methodology in understanding and applying the *Deen.* (One simple example of this is that we look at all the Islamic proofs in determining a ruling, and we do not look at some proofs out of context); methodology; programme.

**Marfoo‘:** a narration quoted as being an action or statement of the Prophet ﷺ.  

**Matrook:** a narrator who has been abandoned by the Scholars of *Hadeeth* such that they do not accept the narrations he relates, as he is accused and suspected of lying.  

**Mawlaa:** a slave; a slave of a tribe or person, who was freed, and so he adopts the name of that tribe or person; lord and master.  

**Mu‘dal:** a narration where the chain of transmission has two continuous links missing.  

**Muhaajiroon:** the Muslims who migrated from Makkah to the Islamic State of Madeenah. Allaah promised them a huge reward.  

**Muhaddath:** the title given to ‘Umar who's inspired feelings were highly likely to coincide with the Truth.  

**Muhkam:** the best of the Qur‘an, because nothing has abrogated it. Or, that which is other than the *mutasbaabib* because its meaning is made clear by it alone, without need of the explanation of anything else.  

**Muhsin:** a person who practises *Ihsaan.*  

**Mu‘min:** a person who has *Eemaan.*  

**Mu‘minoon:** plural of *Mu‘min.*

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1 This is one particular aspect of the technical meaning for this word. See Dr. Mahmood at-Tahhaan’s *Tayseer Mustalah al-Hadeeth* (pp. 128-129).  
2 Ibid., (pp. 94-95).  
3 See Lane’s Arabic–English Lexicon (2/3061) and Soorah al-Baqarah (2): 86.  
4 See Dr. Mahmood at-Tahhaan’s *Tayseer Mustalah al-Hadeeth* (pp. 75-76).  
Munaafiq: a hypocrite; someone who outwardly holds to Islaam, but inwardly rejects and denies it.

Munkar: evil; wrong; a hadeeth which is weak and contradicts more authentic hadeeths;¹ a narrator who transmits such hadeeths.

Mustafaa: the title given to Muhammad ﷺ, being Allaah’s chosen one.

Mutashaabih: the part of the Qur’aan, which has a meaning that can not be directly derived from the wording. It is of two types:

i  Where the meaning can be known by referring to a muhkam aayah; or

ii  Where knowing the reality and full details is impossible, – hence the one who follows this type simply desires fitnah.²

Nameemah: spreading what people have said, in order to spread evil and corruption.³

Naseehah: refer to the Author’s Introduction.

Qiyaas: making analogies between two similar matters, in order to give them the same ruling and status.

Rabbaanee: upright; learned; teaches the people correctly and with wisdom. Refer to the Advice of ’Alee رضي الله تعالى عنه.

Rooh: the Angel Jibreel⁴; soul.

Rukoo’: the bowing posture performed during the Salaah.

Saabiqoon: the foremost people; the forerunners.⁵

Sabr: patience; abstinence.

¹ This is one particular aspect of the technical meaning for this word. See Dr. Mahmood at-Tahhaan's Tayseer Mustalah al-Hadeeth (p. 96).
⁴ See Soorah al-Baqarah (2):87.
⁵ See Soorah at-Tawbah (9):100.
**Sahaabah:** plural of Sabaab.  
**Sahaabee:** any person who met or saw the Prophet ☪ and died as a Muslim.\(^1\)  
**Saheeh:** an authentic hadith; correct.  
**Sajdah:** the prostration posture performed during the salaah.  
**Salaah:** the formal prayer that is obligatory five times a day.  
**Salaam:** peace; a short form of the Islamic greeting, “May Allaah’s Peace and Security be upon you.”  
**Salaf:** the Sahaabah, then those who followed after them and then those who followed after them.  
**Sayyid:** a noble, excellent person.  
**Seerah:** the life of the Prophet ☪ and [early] history of Islaam.  
**Sharee’ah:** Allaah’s Law.  
**Shayaateen:** evil men or Jinn.  
**Shaykh:** a scholar; a term of respect for an elderly man.  
**Shaytaan:** the Devil; an evil man or Jinn.  
**Siddeeq:** an extremely truthful person, who testifies to the truth; the title given to Aboo Bakr رضي الله عنه.  
**Soorah:** a formal collection of aayaat in the Qur’aan, grouping these, like the walls of a city would group together and bind the buildings that are within it.\(^2\)  
**Sadoon:** honest; trustworthy.  
**Sultaan:** a person who has authority; a ruler.  
**Sunan:** plural of Sunnah.  
**Sunnah:** the way of the Prophet ☪; Islaam; that which is a correct aspect of Islaam [as opposed to bid'ah]; recommended acts of worship; way of behaviour.

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\(^1\) See al-Bukhaaree (Eng. Trans. beginning of vol. 5).  
\(^2\) See Ibn Katheer’s *Tafseer al-Qur’aan al-Adheem* with Shaykh Muqbil’s footnotes (1/18).
**Taabi'ee:** one of the *Salaf* who studied under or met the *Sabaabah*.

**Taabi'o--on:** plural of *Taabi'ee*.

**Tafseer:** explanation.

**Taqwaa:** fear, awareness and consciousness of Allaah, and keeping one’s duty to Him; fear.

**Tasbeeh:** saying that Allaah is far from any imperfection.

**Tawrah:** the revealed book sent to Moosaa ﷺ.

**Tayyib:** good; pure; clean.

**Tazkiyah:** the testification of someone [often a scholar], that another person [often another scholar], is good, trustworthy and competent.

**Thawb:** a garment of clothing that resembles robes.

**Thiqah:** trustworthy, reliable.

**'Ulamaa:** plural of *'aalim*.

**Ummah:** nation; the Muslim nation.

**Wasat:** just and the best.

**Was-Salaam:** "... and I finish with the greeting of Salaam."

**Wijaadah:** relating a *badeeth* or narration by reading it from a book of a scholar, without having the permission of that scholar to do so.¹ An example of this is when any of us now, read out a *badeeth* from a published copy of, for instance, al-Bukhaaree.

**Yaqeen:** certainty; being certain about the truth of Islaam and the *Sunnah*.

**Zaahid:** a person who practises *zubd*.

**Zakaah:** one of the fundamental acts of worship that a Muslim must perform, which involves giving a portion of one’s maintained wealth to specific categories of poor and needy people.

**Zuhd:** abstinence; abstaining from the world and being moderate in taking from it.

¹ See Dr. Mahmood at-Tahhaan’s *Tayseer Mustalah al-Hadeeth* (p. 165).
OUR CALL

1. Judging according to the Noble Qur'aan and the Authentic and Purified Sunnah in every affair of life.

2. Every issue of 'aqeedah (creed), 'ibaadah (worship) or manhaj (methodology) which the Book of Allaah and the Sunnah has not provided a text for and upon which the Companions never agreed is falsehood, vain and innovated.

3. Affirming what is established in the Book and the authentic Sunnah in every issue of the issues of 'aqeedah and not resorting to ta'weel (figurative interpolation) with respect to any of it and not delving into argumentation regarding it in that for which there is no place for the intellect.

4. Not arguing with the People of Innovations and Desires, or sitting with them, listening to their words or presenting any of their doubts (to others).

5. The Prophetic manhaj which is found in the Qur'aan, the Sabeel of Bukhaaree and Muslim and the remaining books of the Sunnah and the sayings and actions of the Salafus-Saalib, not the various new and pretentious methodologies.

6. Acquainting the Muslims with their true religion and calling them to act in accordance with its teachings and rulings and to adorn themselves with its excellencies and its noble manners, which will guarantee for them the pleasure of Allaah and which will bring into reality both happiness and glory.

7. Warning the Muslims from shirk in all its different manifestations, and warning them from innovations, all strange and false thoughts and rejected and fabricated hadeeth, all of which have mutilated the beauty of Islaam and have prevented the advancement and progress of the Muslims.

8. Eagerness for bringing about the Jamaa'ah of the Muslims and uniting their word upon the truth and in the truth. And the multiplicity of contemporary groups and parties have divided the Muslims and have mutilated the beauty of Islaam.
9 It is a duty upon every Muslim, *Muwahhid* to restore and offer the rights that the *Sharee'ah* has upon him with respect to the Scholars, the Senior Shaikhs to respect them, honour them, give them their due recognition and estimation, taking knowledge from them, refraining from attacking them and their intentions. So do not be a helper to the criminals by abandoning the Scholars of the *Sunnah*, and (so) by this action of yours, make people flee from them, from their lectures and gatherings and forsake them, leaving them as booty for the *Duaat* (callers) of political agitation and incitement or leave them neglected as prey for the various parties and groups.

10 Getting closer to Allaah, the Mighty and Majestic, by giving obedience to whomever Allaah has placed over our affair and not to rebel against him.

11 Following the truth, absolutely and unconditionally in both narration (*riwaayah*) and opinion (*ra'i*) without specifying a specific person or group besides the Messenger ﷺ as someone to be followed in all circumstances.

12 We love every Muslim to the extent of what he possesses of obedience, following (of the *Sunnah*) and we hate him to the extent of what he possesses of disobedience and opposition (to the *Sunnah*). And we love the one who aids the *Sunnah* and its people and we hate the one who helps innovation and its people.

13 We love the Companions of the Messenger of Allaah ﷺ and we detest everyone who speaks ill about them. And when you see a man speaking ill about a single one of the Companions of Allaah's Messenger ﷺ, then know that he is a *Zindeeq* (heretic).

14 We believe that the Qur'aan is the Speech of Allaah, it is not created and we do not declare anyone from the people of the *qiblah* to be a disbeliever on account of a sin that he committed, so long as he does not declare it to be permissible.

15 We reject those who divide the religion into two categories i.e. trivial and important matters, and we know that this is a destructive call. We reject those who desert the knowledge of the *Sunnah*, acting by it and separating what is authentic from what is inauthentic.
16 Tasfiyyah (purification of the religion in terms of 'aql and 'ibaadah) and Tarbiyyah (nurturing and cultivation upon the pure religion) upon the straight Prophetic Methodology and the guiding understanding of the Salaf.

17 Refuting every opposer [to the Sunnah] regardless of the methodology he ascribes to, his status or the level of his error. Using the principles of Islaam [and taking into consideration the one being refuted] to explain the error regardless of whether it occurred deliberately or by mistake, so that this noble religion retains its purity and innocence and so that the people can drink from it, certain of its sweet taste.

18 Speaking the truth, not fearing the censure of those who blame and rebuke, holding onto the Sunnah with the molar teeth amidst all the controversies and differences - until the affair of Allaah is established.