

القول المفيد في أدلة التوحيد

Al- Qawl-ul-Mufeed Fee Adillatit Tawheed

*The Beneficial  
Speech Taken From  
The Evidences Of Tawheed*

Forwarded by: Sheikh  
Muqbil Bin Haadi  
Al-Wadi'ee

By The Scholar:

Muhammad Ibn Abdul-Wahaab Al-Wasaabee

Translated By: Mohammed Naser Al-Yafaei



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Tawheed"**

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**By The Scholar:  
Muhammad Ibn 'Abdul- Wahaab  
Al- Wasaabee**



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## ***Ibn Hazm's Poem on Knowledge***

***Author: The Scholar: Ibn Hazm al-Andalusi (Spain)***

### ***In the Name of Allah, The Most Beneficent, The Most Merciful***

- ... 31. *If knowledge had no other merit than to make the ignorant fear and respect you, and scholars love and honor you, this would be good enough reason to seek after it. Let alone all its other merits in this world and the next!*
32. *If ignorance had no other fault than to make the ignorant man jealous of knowledgeable men and jubilant at seeing more people like himself, this by itself would be reason enough to oblige us to flee it. Let alone the other bad results of this evil in this world and the next!*
33. *If knowledge and the action of devoting oneself to it had no purpose except to free the man who seeks it from the exhausting anxieties and many worries which afflict the mind, that alone would certainly be enough to drive us to seek knowledge. But what should we say of the other benefits too numerous to list, the least of which are the above-mentioned, and all of which accrue to the knowledgeable man. In search of benefits as small as these the petty kings have worn themselves out in seeking distraction from their anxieties in games of chess, dicing, wine, song, hunting expeditions and other pastimes which bring nothing but harm in this world and the next and absolutely no benefit.*
34. *If the scholar who has spent long peaceful hours [at his studies] stopped to think how his knowledge has protected him against humiliation at the hands of the ignorant, and against anxiety about unknown truths, and what joy it has brought him by enabling him to solve problems which others find insoluble, he would certainly increase his expressions of gratitude to Allah and rejoice more in the knowledge that he has and desire even more to add to it.*
35. *Anyone who spends his time studying something inferior, abandoning higher studies of which he is capable, is like someone who sows corn in a field capable of growing wheat, or who plants bushes in a soil which could support palm trees and olives.*
36. *To spread knowledge among those incapable of understanding it would be as harmful as giving honey and sugary confections to someone with a fever, or giving musk and amber to someone with a migraine caused by an excess of bile.*
37. *A man who is a miser with his knowledge is worse than a man who is a miser with his money, for the money-miser is afraid of using up what he possesses but the knowledge-miser is being mean with something which does not get used up and is not lost when it is given away.*
38. *Anyone who has a natural inclination towards a branch of knowledge, even if it is inferior to other branches, should not abandon it, or he would be like someone who plants coconuts in al-Andalus or olive trees in India where neither would produce fruit.*
39. *The most noble branches of knowledge are those which bring you close to the Creator and help you to be pleasing to Him.*
40. *When you compare yourself with others in matters of wealth, position, and health, you should look at people less favored than yourself. When you compare yourself with others in matters of religion, knowledge and virtue, look at people who are better than yourself.*
41. *The mysterious branches of knowledge are like a strong drug which benefits a strong body but damages a weak one. In the same way, the esoteric branches of knowledge enrich a strong mind and refine it, purifying it of its flaws, but destroy a weak mind.*
42. *If a madman threw himself as deeply into good sense as he throws himself into madness, he would surely be wiser than al-Hasan al Basri, Plato of Athens and Vuzurgmihir the Persian.*
43. *Intelligence has its limits; it is useless unless it is based on the guidance of religion or on good fortune in this world.*
44. *Do not harm your soul by experimenting with corrupt views in order to demonstrate their corruption to someone who has consulted you, otherwise you will lose your soul. If you shield yourself from acting in a detestable way, any criticism that can be thrown at you by a man of corrupt beliefs because you disagree with him is better than his respect and better than the bad effect on both of you if you committed these detestable acts.*
45. *Guard against taking pleasure in any way that will harm your soul and is not required of you by the religious law nor by virtue.*
46. *Knowledge no longer exists if one has ignored the attributes of the Almighty Great Creator.*
47. *There is no worse calamity for knowledge and for scholars than when outsiders intrude. They are ignorant and think that they are knowledgeable; they ruin everything and believe that they are helping.*
48. *Anyone who is seeking happiness in the Hereafter, wisdom in this world, the best way to behave, the sum of all moral qualities, the practice of all the virtues, should take as his model Muhammad, the Prophet of Allah- may Allah grant him blessings and peace - and emulate as far as possible the Prophet's morals and behavior. May Allah help us to take him as an example, by His grace, amen [amen]...*

***Abud-Darda (May Allah be pleased with him) reported: The Messenger of Allah (sallallaahu alayhi wa sallam) said,***

***“He who follows a path in quest of seeking knowledge, Allah will make the path of Jannah easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars (i.e., in brightness). The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion.”***

***[Abu Dawud and At-Tirmidhi]***

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Translator's Note

**In the name of Allah, The Most Beneficent, The Most Merciful**

All Praise is due to Allah, we praise Him and we seek His help and His forgiveness. We seek refuge with Allah from the evil of our own souls and from our bad deeds. Whomever Allah guides, will never be led astray; and, whomever is led astray, no one can guide. I bear witness that none has the right to be worshipped except Allah, Alone, having no partner or associate, and that Muhammad ﷺ is His Slave and final Messenger.

To Continue: The knowledge that pertains to the Islamic *Aqeedah* (matters of belief) is what foregrounds the Muslim's *Eemaan* (Faith) and belief in Allah (*Az za wa Jal*). Hence, no action is accepted from any Muslim unless his or her *Aqeedah* is correct and sound, regardless how sincere and genuine the doer of the action may be; due to this, the Prophet ﷺ began his mission by teaching the companions the correct *Aqeedah* (matters of belief) before commanding them to the five daily prayers, or commanding them to any act of worship. This can be seen when the Messenger of Allah ﷺ sent Mu'adh bin Jabal to the land of Yemen, he said to him: "You are going to a people from the People of the Book. Let the first thing that you call them to is to worship Allah Alone. If they accept this from you, then inform them that Allah has obligated upon them five prayers during their days and nights..." [Agreed upon]. The Prophet made sure the companions' worshipped Allah Alone, before teaching them how to worship Allah. He started by purifying the *Aqeedah* (belief systems) of the companions, before commanding them to perform the five daily prayers. Thus, due to the importance of this Islamic *Aqeedah*, the scholars have agreed that it is *Fardh Ayn* (obligatory) upon every single Muslim to learn and understand the correct Islamic *Aqeedah*. Wal hamdillah, this book, *Al-Qawl-ul-Mufeed Fee Adillatit Tawheed* was published to address this issues. The author, the Scholar: Muhammad bin Abdul-Waahab Al-Wasaabee focuses solely on the basic *Aqeedah* (matters of belief) that the Prophet ﷺ taught to his companions. The author begins by explaining *La ilaha ill-Allah Muhammad Rasool Allah* (There is None Worthy of Worship Except Allah and Muhammad is the final Messenger of Allah), then he subsequently explains the meanings of the basic, yet critical subjects that revolve around it— from *Islam, Tawheed, Shirk, Bid'ah, Eemaan, Hypocrisy, Disbelief, Worship, Fear, Love* and many others— and includes the evidences, from the Qur'an and the authentic Sunnah, that explains each topic's definition the way the Prophet, the Companions and the righteous predecessors (*Salaf*) understood them. Moreover, the author



does this in a simplistic fashion; he speaks to the non-Muslim who's interested in Islam, just as he speaks to the learned scholar. Thus, due to the simplicity of this book, wal hamdillah, scholars throughout the world, including Sheikh Muqbil Al-Waada'ee, Sheikh Ahmed Al-Najmi, Sheikh Al-Amranee, and many other scholars, have recommended, forwarded and taught this book to their students as a stepping stone to studying Islam. The beginning student of knowledge is required to memorize and understand this book word for word before ascending to the other schools of sciences from *Hadith, Usool, Fiqh*, etc. Hence, this book is popularly known to be small in size, yet significant in meaning.

As for the translation of *Al-Qawl-ul-Mufeed Fee Adillatit Tawheed*, it has been translated in French and English before. Hence, this publication is not the first English translation of this book; the previous edition has been translated before by different translators, may Allah reward them all expansively. However, this is the first English translation of the final tenth edition of *Al-Qawl-ul-Mufeed Fee Adillatit Tawheed* that the author, the scholar: Muhammad bin Abdul-Wahaab Al-Wasaabee, published before returning back to Allah, since he edited, adjusted, and modified different meanings and wordings in this final tenth edition.

Additionally, this book was translated in a fashion that preserves the Arabic diction of the original version; each chapter includes the Arabic tittle and definition that the author wrote in his original wording. I did this to preserve the implicit nuances attached to the author's wordings. Nonetheless, beneath each Arabic tittle and definition, the english linguistic translation has been included, in parenthesis ( ). I strongly encourage the readers to memorize the Arabic meaning and definition of each topic, with its proofs, to reap the rich bounties of this book. Lastly, the translation of the Qur'anic verses, in this book, were taken from Dr. Muhammad Muhsin Khan's "Translation of the Qur'an." And the translation of the *ahadeeth* were taken from Dr. Muhammad Muhsin Khan's translation of "Saheeh Bukhari," and Nasiruddin al-Khattab's Translation of "Saheeh Muslim," may Allah reward them both.

I ask Allah to make this action of mine, and all my actions, sincerely for His Face. And I ask Allah to guide us to that which pleases Him, and brings us closer to His Mercy and His Pleasure. And I ask Allah to guide us to the truth and its people, and to protect us from falsehood and its people. Lastly, I ask Allah to have Mercy on the Author, and to shower his grave with Forgiveness, and to preserve his family, his offspring and his children.

Verily He is Capable of All things.

And May the Peace and Blessings of Allah be upon His Prophet Muhammad,

Written By: Mohammed Naser Al-Yafaei Al-Yemeni, (M.A.)

\* \* \* \*

Wordings From The People of  
Knowledge

Regarding The Book:

*Al- Qawl-ul-Mufeed Fee Adillatit Tawheed*  
"The Beneficial Speech Taken From The  
Evidences Of Tawheed"

By the Author:

Muhammad bin 'Abdul- Wahaab bin 'Ali Al-  
Yemani Al-Wasaabee Al- 'Abdalee

1— Wording From The Scholar:  
Sheikh Muqbil bin Haadee  
Al-Waada'ee

(The *Muhadith* of Yemen)

In the Name of Allah, The Most Beneficent, the Most Merciful

All Praise is due to Allah, and may the Peace and Blessings of Allah be upon His Messenger, upon his family and upon his Companions, And I bear witness that there is no One worthy of worship except Allah, and I bear witness that Muhammad is His slave and Messenger.

To proceed: I have observed the treatise of the beloved brother Abi Ibraheem Muhammad bin ‘Abdul Wahaab Al- Wasaabee, entitled *Al- Qawl-ul-Mufeed Fee Adillatit Tawheed*. After observing it, I praised Allah, the One free of all imperfections, that He has granted, amongst our Yemeni scholars, someone who has taken the initiative to establish that which Allah had made obligatory upon him, which is to spread *Tawheed* in our Yemeni society, that which was praised by the Prophet ﷺ in his saying :

«الإيمان يمان والحكمة يمانية».

“*Al-Eemaan* (Faith) is Yemenite, and *Al- Hikmah* (Wisdom) is Yemenite”  
[Bukhari and Muslim]

The Prophet also supplicated for them in his saying:

«اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا وَفِي يَمِنِنَا» ثلاثا وبعد كل مرة يقول أهل نجد: وفي نجدنا يا رسول الله؟! قال: «منه الزلازل والفتن ومنه يطلع قرن الشيطان».

“Oh Allah bless us in our Shaam and in our Yemen.” He said this three times and after every time, the people of Najd said: ‘and our Najd, Oh Messenger of Allah’ He said: “From it will happen the Earthquakes and tribulations (fitnah), and from there will rise the horn of Shaytaan.”

When I read the book, I remembered the saying:

*The nations of Bid'ah have disappeared,  
And their rope had weakened then it cut.*

*And near is the departure of their gathering,*

*The gathering of Iblees, that which he had gathered.*

I am optimistic about the defeat of the innovations and the innovators, and much good has happened, as the Sunnah has become dominant in Yemen, which approves the saying of the Prophet of Allah ﷺ:

«... وأجد نفس ربيكم من قبل اليمن».

"... And I find the aid of your Lord from the direction of Yemen"  
[Ahmad, no.(2/541)]

Thus, this manuscript is suitable for students in the [academic] schools to study, due to the many benefits that it contains. Verily, it is small in size, but large in benefit. So, may Allah bless the efforts of the brother Muhammad bin ‘Abdul Wahaab Al-Wasaabee who has accomplished this noble deed.

And, we ask Allah, the One free from all imperfections, the Most High, to grant him success in his initiative to continue the path in protecting the communities from the misconceptions that have undermined their strength.

And, I advise all the scholars of the Sunnah, in Yemen, to increase their efforts in spreading knowledge, through publishing and lectures.

And, by the Praise of Allah, this book has benefited much, and it has been recommended as a syllabus for students in many schools of the Sunnah. And rarely will you find a person on the Sunnah except that this book is in his home. So, may Allah reward our brother Abu Ibraheem, and may Allah benefit Islam and the Muslims through him.

As for Abu Ibraheem [the Author] then he is: The Sheikh Muhammad Ibn ‘Abdul-Wahaab Al-Wasaabee Al-‘Abdalee, determined in teaching, and calling to Allah, and publishing. And Allah has given him patience and full comprehension in all its branches, and thus he is able to judge the authenticity and weakness of a hadeeth, as Ali ibn Al-Madeene said: “The Chapter: If all the branches of a topic are not united, then its mistakes cannot be clarified.”

Our Brother Abu Ibraheem was abetted, in his path to continue seeking and spreading knowledge, by his modesty (*Zuhd*) and by his dedication to knowledge and teaching until he, may Allah preserve him, became a reference and his fatawaa and statements became reliable, and this is by the Grace of Allah upon him. And Allah is the only One to bestow this Grace.

### **His distinguishing characteristics:**

- 1) His intense love for the Sunnah.
- 2) The importance he gives to *Aqeedah* (the matters of belief).
- 3) His correct understanding in extracting the benefits from knowledge.
- 4) Extreme hatred for the detestable partisanship that have divided 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 whom opposes him, no matter whom it is. This is how the people of knowledge should be.
- 6) His extreme love for the people of the Sunnah, and his extreme hatred for the innovators.
- 7) His humility, gentleness, mildness and perseverance. He has, may Allah preserve him, succeeded in this, as the students of knowledge and the general masses love him dearly.

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

Written by

Abu ‘Abdur-Rahmaan Muqbil bin Haadee Al-Waad’ee<sup>(1)</sup>

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(1) He died in Jeddah, and was prayed on in Masjid Al-Haram, after the Fajr prayer. And he was buried in "Al-Adl" graveyard in Mecca on (1/5/1422.h). May Allah have Mercy on him, and Forgive us, him, and all the Muslims.

**2— Wording From The Scholar:  
Sheikh Ahmed bin Yahya Al-Najmi**

*(Grand Mufti of Geizaan, Saudi Arabia)*

In the Name of Allah, The Most Beneficent, The Most Merciful  
All Praise is due to Allah, and May the Peace and Blessings of Allah be upon  
His Messenger, upon his family and upon his Companions.

To proceed: Verily the student of knowledge's concentration on *Aqeedah* (the correct Islamic Creed) and his keenness upon it, and acquiring its understanding from its pure sources, and its rich roots: the book of Allah and the Sunnah of His Prophet ﷺ, upon the understanding of the *Salaf As-Salah* (the Righteous Predecessors) by the Legislation of Allah (azaa wa jal), is a proof of success [from Allah] for whomever does that. Hence, there is no problem if the person [of the truth] is exceedingly vigilant in calling the people to the truth, that which he has understood from all its forms of daw'ah: from knowledge, publishing books, lectures and other than these.

And the esteemed Scholar: Muhammad Ibn Abdul-Wahaab Al- 'Abdalee Al Wasaabee Al-Yemeni has sent me his book, entitled: *Al- Qawl-ul-Mufeed Fee Adillatit Tawheed*. And after reviewing it, I saw that it explains, in it, the *Aqeedah* (the matters of belief), that Allah has sent to all the Prophets, beginning with *Tawheed* and its categories, and that which is contrary to it, from *Shirk Al-Akbar* (Major) and *Al-Asghar* (Minor), and the *Aqeedah* of Ahl Al-Sunnah regarding *Al-Eemaan* (i.e. that it increases and decreases), and he has explained *Kufr* (Disbelief) and its categories, *Nifaq* (Hypocrisy) and its categories, and that which removes, from them, an individual from the fold of Islam and enters one into the Hellfire eternally, and that which does not. And he has explained the *Sunnah* and the *Bid'ah*, and its categories, and that which removes, from them, an individual from the fold of Islam and enters one into the Hellfire eternally, and that which does not; and, all of these, he has explained, may Allah preserve him, with his proofs intended to be concise, without any inconsistency, so that his book— may Allah give him strength— can be easy to understand, and easy to absorb. So, may Allah reward him and bless him, and increase the likes of his kind. And may the Peace and Blessing of Allah be upon our Prophet Muhammad.

Written by: Sheikh Ahmed bin Yahya Al-Najmi.<sup>(1)</sup>

Dated: 8/6/1421.h.

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(1) He died in Riyadh, Saudia Arabia, on Wednesday, 20/7/1429.h. And he was buried in "Al Najamiyah" on Thursday 21/7/1429.h, May Allah have Mercy on him, and may He forgive us, him, and all the Muslims.

3—Wording From The Scholar:  
Sheikh Muhammad bin Ismael  
Al-Amraanee

(The Chief Judge of the National Oppressed Courts.)

In the Name of Allah, The Most Beneficent, The Most Merciful

All praise is due to Allah, the Lord of the universe, and may the Peace and Blessings of Allah be upon the final Prophet and Messenger, and upon his sacred and pure family, and upon his companions and the *Khulafaa ar-Rashideen*, and upon those whom follow them upon righteousness, until the day of judgment.

To Proceed:

I have read the Book *Al-Qawl-ul-Mufeed Fee Adillatit Tawheed* authored by the Scholar: Sheikh Muhammad bin Abdul-Wahab bin Ali Al-Wasaabee. I found it to be small in size, but large in benefit, that which a beginning student of knowledge may benefit from its reading, just as the learned scholar cannot do without it. This is because the author has collected in this book the Qur'anic verses that guide to *Tawheed*, and [the verses] that prohibit *Shirk*, in a concise fashion. As he has also mentioned the Prophetic authentic *ahadeeth* that efficiently prove the prohibition to promise by other than Allah, and the prohibition to visit or approach a fortuneteller, and also the prohibition to travel to any masjid besides the three Masjids, and the prohibition to hang an amulet, and the prohibition of fleeing, and the prohibition of building something on top of a grave, and the prohibition of praying towards a grave, and on a grave.

And by this, he has extracted from the authentic *ahadeeth* that which proves the prohibition of sitting on a grave, or making pathways, playgrounds and parking lots on the graveyards, and other than these from the insightful researches that the author has mentioned in this small book in size that is large in benefit, and is weighty in its questions of knowledge that are all attached to the authentic evidences from the Noble *Kitaab* (the Qur'an), and from the pure prophetic Sunnah.

And, I advise, for whomever comes across this book to memorize it, or to own it, or to write it, or to make copies of it, so that it may protect the individual from the *Bid'ah* (the Innovations), and *Ash-Sha'wadha* (The affairs of the Magicians). Because whoever memorizes this book is not actually memorizing a book written by Sheikh Al-Wasaabee; rather, he is memorizing the Qur'anic verses and authentic prophetic *ahadeeth* that guide to *Tawheed*, and that prohibit *Shirk*, and

everything that leads to *Shirk*. Further, the one who conveys this research is not conveying printed words published by this honorable Sheikh; rather, [this conveyer] is taking from the ocean of the Qur'an, and from the seas of the pure prophetic Sunnah,

May The Peace and Blessing of Allah be upon the Prophet and his family.

So, may Allah be pleased with him, and may Allah reward him.

*Wa Subhan Allah wa bi'hamdihee wa Subhan Allah Al-Adheem.*

Written by:

The Judge Muhammad ibn Ismail Al-Amranee

(The Mufti of Sana'a station)

Dated: 1406.h



**Introduction Of The Tenth Edition**

All Praise is due to Allah, the Creator of the universe, and the ending is for the believers. And there is no adversary except to the oppressors.

And may the full and complete Peace and Blessings be upon the one whom Allah has sent as a Mercy for the universe, our Prophet Muhammad ﷺ, many Blessings until the day of judgment.

To Proceed:

This is the 10<sup>th</sup> edition of my book: *Al Qawl-ul-Mufeed Fee Adillatit Tawheed*. I introduce it to the publishers after omitting the previous editions, as this edition encompasses the most beneficial adjustments, as I have organized, omitted, and included things based on its needing.

And I ask Allah, The Most Generous, The Most Majestic, by His Perfect Names and Attributes to make this sincerely for his Honorable Face, by His Bounty and Generosity, and may He make this beneficial to Islam and the Muslims in the East and the West. Verily, my Lord listens to the supplications.

As I ask Him (subhan'ahu wa ta'la) to grant me and my believing brothers the beneficial knowledge and the righteous actions, and for success by entering Jannah, and to be saved from the Fire.

And may the Peace and Blessings of Allah be upon our Prophet Muhammad,

And upon his Family, Many Blessings.

And All Praise is due to Allah The Lord of the Universe.

Abu Ibraheem/ Muhammad bin 'Abdul Wahaab Al- Wasaabee Al- 'Abdalee.

Al-Hudaida –Masjid Al-Sunnah/ on: 15 Ramadan, year: 1429.h.

## Introduction Of The Second Edition

In the Name of Allah, The Most Beneficent, The Most Merciful

All Praise is to Allah, we praise Him and we seek His help and His forgiveness. We seek refuge with Allah from the evil of our own souls and from our bad deeds. Whomsoever Allah guides will never be led astray; and whomsoever is led astray, no one can guide. I bear witness that none has the right to be worshiped except Allah, Alone, with no partner or associate, and that Muhammad ﷺ is His slave and His Messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾ [آل عمران: ١٠٢]

"O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam (as Muslims) with complete submission to Allah." [Surah Aal-e-Imran (3): 102]

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ [النساء: ١]

"O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Hawwa (Eve)), and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All Watcher over you."  
[Surah An- Nisaa (4): 1]

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ [الأحزاب: ٧٠ - ٧١]

"O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth.(71.) He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (SAW) he has indeed achieved a great achievement"  
[Surah Al-Ahzab (33): 70-71]

To continue:

The best of Speech is the Book of Allah, and the best of guidance is the guidance of Muhammad ﷺ and the worst of affairs are the newly-innovated matters, and every newly-invented thing is an innovation, and every innovation is a misguidance, and every misguidance is in the Fire.

And, To Continue:

This is a brief manuscript about the proofs of Tawheed, I named it: *Al Qawl-ul-Mufeed Fee Adillatit Tawheed*, I gathered its proofs from the Noble Quran, and that which was authenticated from the Prophetic Sunnah. Its first edition was published in "Al-Hudaida," year (1405.h).

And Here, I introduce to the honorable readers the second edition, as it has some additions and adjustments, and I ask Allah the Most Majestic to make it beneficial. And to make it, and all my actions, sincerely for His Noble Face, verily He is capable to do all things. And may the Peace and Blessings of Allah be upon His slave and His Prophet Muhammad, and be upon his family and companions, many blessings until the day of judgment, and All Praise due to Allah the Creator of the universe.

Written By:

Abu Ibraheem / Muhammad bin Abdul Wahab bin Ali Al- Wasaabee Al Abdalee.

Sana'a Dated: 23 Jamadee Al Awlaa, Year 1406.h.

**The Meaning Of  
"La ilaha ill-Allah"  
(None has the right to be  
worshipped except Allah)**

مَعْنَى لَا إِلَهَ إِلَّا اللَّهُ، أَي: لَا مَعْبُودَ بِحَقِّ إِلَّا اللَّهُ وَعَيْرُ اللَّهِ إِنْ عُبِدَ فَبِاطِلٌ.

**The Meaning Of "La ilaha ill-Allah"  
(None has the right to be worshipped except Allah):**

None has the right to be worshipped, in truth, except Allah, and if other than Allah is worshipped, then it is done so upon falsehood.

Allah, the Most Exalted, said:

﴿ ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنْتَ مَا تَدْعُونَ مِنْ دُونِهِ. هُوَ الْبَاطِلُ وَأَنْتَ اللَّهُ هُوَ الْعَلِيُّ الْكَبِيرُ ﴾ [الحج: ٦٢]

*"That is because Allah He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Batil (falsehood) And verily, Allah He is the Most High, the Most Great" [Surah Al-Hajj (22): 62].*

& He, the Most Exalted, said:

﴿ فَأَعْلَمُ أَنَّهٗ لَا إِلَهَ إِلَّا اللَّهُ ... ﴾ [محمد: ١٩]

*"So know (O Muhammad SAW) that He is La ilaha ill-Allah (None has the right to be worshipped except Allah)..." [Surah Muhammad (47): 19].*

\* \* \* \*

The Meaning Of  
"Muhammad Rasool Allah"  
(Muhammad is The Prophet of  
Allah)

مَعْنَى شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولَ اللَّهِ ﷺ، أَي: لَا مَتَّبِعَ بِحَقِّ إِلَّا رَسُولَ اللَّهِ ﷺ  
وَعَيْرِ رَسُولِ اللَّهِ ﷺ إِنْ أُتِعَ فِيهَا لَا دَلِيلَ عَلَيْهِ فَقَدْ أُتِعَ بِبَاطِلٍ.

The Meaning Of "Muhammad Rasool Allah"  
(Muhammad is The Prophet of Allah):

No one has the right to be followed, in truth, except the Prophet of Allah ﷺ, and if other than the Prophet of Allah ﷺ is followed, in that which there is no evidence of, then it is followed upon falsehood.

Allah, The Most Exalted, said:

﴿ اتَّبِعُوا مَا أَنْزَلَ إِلَيْنَا مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَا تَذَكَّرُونَ ﴾ [الأعراف: ٣]

"(Say (O Muhammad SAW): Follow what has been sent down unto you from your Lord (the Quran and Prophet Muhammad's Sunnah), and follow not any Auliya (protectors and helpers, etc. who order you to associate partners in worship with Allah), besides Him (Allah). Little do you remember!" [Surah Al-A'raf (7): 3].

& He, the Most Exalted, said:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾ [النساء: ٦٥]

"But no, by your Lord, they can have no Faith, until they make you (O Muhammad SAW) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission" [Surah An-Nisaa (4): 65].

He, the Most Exalted, said:

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴾ [الأحزاب: ٣٦]

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

[Surah Al-Ahzab (33): 36].

\* \* \* \*

Where is Allah?

Allah, The Most Exalted, said:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه: ٥]

"The Most Beneficent (Allah) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty)." [Surah Ta-Ha (20): 5].

& He, The Most Exalted, said:

﴿... ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ...﴾

"... And then He Istawa (rose over) the Throne (in a manner that suits His Majesty)..."

In six places in the Qur'an:

1— [Surah Al-A'raf (7): 54].

2— [Surah Yunus (10): 3].

3— [Surah Ar-Rad (13): 2].

4— [Surah Al-Furqan (25): 59].

5— [Surah As-Sajdah (32): 4].

6— [Surah Al-Hadeed (57): 4].

& He, The Most Exalted, said:

﴿وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ...﴾ [الأنعام: ١٨]

"And He is the Irresistible, above His slaves..."  
[Surah Al-An'aam (6): 18,61].

& He, The Most Exalted, said:

﴿يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾ [النحل: ٥٠]

"They [the angels] fear their Lord above them, and they do what they are commanded." [Surah An-Nahl (16): 50].

& He, The Most Exalted, said:

﴿...إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ...﴾ [فاطر: ١٠]

"...To Him ascend (all) the goodly words, and the righteous deeds exalt it (the goodly words i.e. the goodly words are not accepted by Allah unless and until they are followed by good deeds)... [Surah Fatir (35): 10].

### And the proofs from the Sunnah are many, from them:

1) Narrated by Abu Hurrairah رضي الله عنه Allah's Messenger ﷺ said:

«لما خلق الله الخلق كتب في كتابه فهو عنده فوق العرش: إن رحمتي غلبت غضبي».

"When Allah created the creation, He wrote in His Book, and it is with Him on top of the Throne: 'My Mercy has preceded My Anger.'  
[Bukhari, no. (3022), Muslim, no. (2721)].

2) Mu'awiyah bin Al-Hakam Al-Sulamee رضي الله عنه said:

وعن معاوية بن الحكم السلمي رضي الله عنه قال: ... كانت لي جارية ترعى غنمًا لي قبل أحد والحوانية، فاطلعت ذات يوم فإذا الذيب قد ذهب بشاة من غنمها، وأنا رجل من بني آدم آسف كما يأسفون، لكتني صككتها صكة، فأتيت رسول الله ﷺ فعظم ذلك عليّ، قلت: يا رسول الله أفلا أعتقها؟ قال: «أئتني بها»، فأتيته بها فقال لها: «أين الله؟» قالت: في السماء، قال: «من أنا؟» قالت: أنت رسول الله، قال: «اعتقها فإنها مؤمنة».



"I had a slave woman who used to look after some sheep of mine in the region of Uhud and Al-Jawâniyyah. She went out one day and the wolf had taken one of the sheep. And, I am a man from among the sons of Adam, and I get upset as they get upset, (and, in my anger) I slapped her. I came to the Messenger of Allah ﷺ and he regarded that as a grievous action on my part. I said: O' Messenger of Allah, should I set her free? He said: "Bring her to me." So I brought her to him, and he said to her: "Where is Allah?" She said: "Above the heavens." He said: "Who am I?" She said: "You are the Messenger of Allah." He said: "Set her free, for she is a believer" [Muslim, no. (537)].

\* \* \* \*

**The Religion Is Made Up Of  
Three Levels**

Islam

Eemaan

Ihsan

(And these levels are extracted from [the book of] Muslim, no. (8), narrated by Umar ibn Al-Khattab رضي الله عنه).

\* \* \* \*

## The Definition of Islam

الإِسْلَامُ، هُوَ: الإِسْتِسْلَامُ لِلَّهِ بِالتَّوْحِيدِ، وَالْإِنْقِيَادُ لَهُ بِالطَّاعَةِ، وَالْبِرَاءَةُ مِنَ الشُّرْكِ وَأَهْلِهِ.

### The Definition of Islam:

Islam is the Submission to Allah upon *Tawheed* (The Oneness of Allah), and to surrender to Him in Obedience, and a detachment from Shirk and its people.

Allah, The Most Exalted, said:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ...﴾ [آل عمران: ١٩]

"Truly, the religion with Allah is Islam..." [Surah Aal-e-Imran (3): 19].

& He, The Most Exalted, said:

﴿...وَرَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا...﴾ [المائدة: ٣]

"... And [I] have chosen for you Islam as your religion..."  
[Surah Al-Maeda (5): 3].

& He, The Most Exalted, said:

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ، مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ﴾ [الزمر: ٥٤]

"And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam), before the torment comes upon you, then you will not be helped." [Surah Az-Zumar (39): 54].

& He, The Most Exalted, said:

﴿...فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ [البقرة: ١٣٢]

"...Then die not except in the Faith of Islam (as Muslims - Islamic Monotheism)"  
[Surah Al-Baqarah (2): 132].

& He, The Most Exalted, said:

﴿...وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ [آل عمران: ١٠٢]

"...And die not except in a state of Islam (as Muslims) with complete submission to Allah." [Surah Aal-e-Imran (3): 102].

& He, The Most Exalted, said:

﴿أَفَعَبِّرْ دِينَ اللَّهِ يَبْعُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ﴾ [آل عمران: ٨٣]

"Do they seek other than the religion of Allah (the true Islamic Monotheism worshipping none but Allah Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned." [Surah Aal-e-Imran (3): 83].

& He, The Most Exalted, said:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾ [آل عمران: ٨٥]

"And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers." [Surah Aal-e-Imran (3): 85].

\*\*\*

Islam Is Made Up Of Five Pillars

Narrated by [Abdullah] Ibn 'Umar رضي الله عنهما: Allah's Messenger صلى الله عليه وسلم said:

«بني الإسلام على خمس: شهادة أن لا إله إلا الله، وأن محمدًا رسول الله، وإقام الصلاة، وإيتاء الزكاة، وصوم رمضان، وحج البيت».

"Islam is based on (the following) five (principles)

(1). To testify that *La ilāha ill-Allah wa anna Muhammad-ar-Rasul Allah* (None has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah)

(2). *Iqamat-as-Salat* [to perform the (compulsory congregational) Salat (prayers)]

(3). To pay *Zakat* (yearly charity)

(4). To observe *Saum* [fasts (according to Islamic teachings)] during the month of Ramadan

(5). To perform *Hajj* (i.e. pilgrimage to Makkah).

[Bukhari, no. (8), and Muslim, no. (16)].

\* \* \* \*

The Definition Of *Eemaan*  
(Faith)

الإِيمَانُ: نُطِقُ بِالسَّانِ، وَاعْتِقَادُ الْجَنَانِ، وَعَمَلٌ بِالْجَوَارِحِ وَالْأَرْكَانِ، وَيَزِيدُ بِالطَّاعَةِ وَالْعِلْمِ، وَيَنْقُصُ بِالْمَعْصِيَةِ وَالْجَهْلِ.

The Definition of *Eemaan*  
(Faith):

*Al-Eemaan* (Faith) is pronounced by the tongue, and believed in the heart, and acted upon by the body parts and limbs, and it increases by obedience and knowledge, and decreases by sins and ignorance.

وَإِنْ شِئْتَ قُلْتَ: الإِيمَانُ: قَوْلٌ، وَعَمَلٌ، وَاعْتِقَادٌ، وَيَزِيدُ وَيَنْقُصُ.

And, if you wish, say:

*Eemaan* (Faith) [is]: Speech, and Action, and Belief, and it increases and decreases.

\* \* \* \*

The Pillars Of *Eemaan* (Faith)  
Are Six

Know, my Muslim brother, may Allah guide me and you to that which He loves and is pleased with, that the Prophet of Allah ﷺ, when he was asked by Jibreel about *Al-Eemaan*, he stated:

«أن تؤمن بالله، وملائكته، وكتبه، ورسله، واليوم الآخر، وتؤمن بالقدر خيره وشره.  
فقال له جبريل عليه السلام: 'صدقت'».

"[Faith] is to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and to believe in *Al-Qadar* (the divine will and decree), both the good and the bad of it.'

He Jibreel (*alayhi salam*) said to him: 'You have spoken the truth.'

[Bukhari, no. (50), and Muslim, no. (9 and 10), narrated from Abu Hurraira رضي الله عنه

Also, in Muslim, no. (8), narrated by Umar ibn Al Khattab رضي الله عنه and this is his wording].

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The Evidences [that prove]  
that *Eemaan* (Faith) Increases

Allah, The Most Exalted, said:

﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدِ جَمَعُوا لَكُمْ فَاتَّقُوا اللَّهَ فَرَدَّهُمْ إِيْمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾  
[آل عمران: ١٧٣]

"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: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." [Surah Aal-e-Imran (3): 173].

& He, The Most Exalted, said:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾  
[الأنفال: ٢]

"The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Quran) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone)." [Surah Al-Anfal (8): 2].

& He, The Most Exalted, said:

﴿وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فَرَدَّتْهُمْ إِيْمَانًا وَهُمْ يَسْتَبْشِرُونَ﴾  
[التوبة: ١٢٤]

"And whenever there comes down a Surah (chapter from the Quran), 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." [Surah At-Taubah (9): 124].



& He, The Most Exalted, said:

﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ، وَصَدَقَ اللَّهُ وَرَسُولُهُ، وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا﴾ [الأحزاب: ٢٢]

"And when the believers saw Al-Ahزاب (the Confederates), they said: "This is what Allah and His Messenger (Muhammad SAW) had promised us, and Allah and His Messenger (Muhammad SAW) had spoken the truth, and it only added to their faith and to their submissiveness (to Allah)." [Surah Al-Ahzaab (33):22].

& He, The Most Exalted, said:

﴿هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ...﴾ [الفتح: ٤]

"He it is Who sent down As-Sakinah (calmness and tranquility) into the hearts of the believers, so that they may grow more in Eemaan (Faith) along with their (present)Eemaan (Faith)..." [Surah Al-Fath (48): 4].

& He, The Most Exalted, said:

﴿...وَيَزِدَادَ الَّذِينَ آمَنُوا إِيمَانًا ...﴾ [الممتثر: ٣١]

"...And the believers may increase in Faith..." [Surah Al-Muddathir (74): 31].

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**From The Evidences [that Prove]  
that *Eemaan* (Faith) Decreases**

1— Narrated by Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said:

«الإيمان بضع وسبعون شعبة، فأفضلها قول لا إله إلا الله، وأدناها إمطة الأذى عن الطريق، والحياء شعبة من الإيمان».

"*Al-Eemaan* (Faith) consists of more than sixty sub-divisions branches (i.e. parts). Its highest [branch] is the saying: "*La ilaha ill-Allah*" (None has the right to be worshipped except Allah), and its lowest [branch] is to remove a harmful object from the road. And *Al-Haya* (Modesty) is a part of faith."

[Bukhari, no. (9) and Muslim, no. (35), and the wording is his].

2— Narrated by Abu Saeed Al-Khudri رضي الله عنه: I heard the Messenger of Allah صلى الله عليه وسلم say:

«من رأى منكم منكراً فليغيره بيده، فإن لم يستطع فبلسانه، فإن لم يستطع فبقلبه وذلك أضعف الإيمان».

"Whoever amongst you sees an evil action, let him change it with his hand; if he cannot, then with his tongue (by speaking out); and if he cannot, then with his heart (by hating it and feeling that it is wrong), and that is the weakest of faith."

[Muslim, no. (49)].

\* \* \* \*

**Ihsan Is One Pillar**

Then, know, that when the Prophet of Allah ﷺ was questioned, by Jibreel, about *Ihsan*, he responded:

«الإحسان أن تعبد الله كأنك تراه، فإن لم تكن تراه فإنه يراك».

" Al-Ihsan is to worship Allah as though you can see Him, for although you cannot see Him, He indeed sees you."

[Bukhari, no. (50), and Muslim, no. (9 and 10), on the narration of Abu Hurraira رضي الله عنه Also, in Muslim, no. (8), narrated by Umar ibn Al Khattab, and this is his wording].

\* \* \* \*

**Understanding Tawheed  
(The Oneness Of Allah)**

Know, my Muslim brother –May Allah guide us both— that a human cannot be a person of sincere *Tawheed* unless he has singled out Allah in all types of worship.

Allah, The Most Exalted, said:

﴿الرَّكَنُ أَهْمَكَ ابْنُكَ ثُمَّ قُضِلَتْ مِنْ لَدُنِّ حَكِيمٍ خَبِيرٍ ﴿١﴾ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾﴾  
[هود: ١ - ٢]

"Alif-Lam-Ra. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge, etc.), and then explained in detail from the One (Allah), Who is All-Wise and Well-Acquainted (with all things). (1) (Saying) worship none but Allah. Verily, I (Muhammad SAW) am unto you from Him a warner and a bringer of glad tidings." [Surah Hud (11): 1-2].

& He, The Most Exalted, said:

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِتِي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾﴾ [هود: ٢٥ - ٢٦]

"And indeed We sent Nooh (Noah) to his people (and he said): "I have come to you as a plain warner. (25) That you worship none but Allah, surely, I fear for you the torment of a painful Day." [Surah Hud (11): 25-26].

& He, The Most Exalted, said:

﴿وَأَذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢١﴾﴾ [الأحقاف: ٢١]

"And remember (Hood) the brother of Ad, when he warned his people in Al-Ahqaf (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but Allah; truly, I fear for you the torment of a mighty Day." [Surah Al-Ahqaf (46): 21].

- **And, a person cannot be a follower of the Prophet of Allah ﷺ, a truthful follower, unless he has singled out the Prophet of Allah ﷺ in his following.**

Just as we do not worship anyone except Allah; likewise, we do not follow anyone except the Prophet of Allah ﷺ, a following that is absolute. As for other than the Prophet of Allah, then it is followed a following that is regulated by the Islamic legislation.

Allah, The Most Exalted, said:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾ [آل عمران: ٣١]

"Say (O Muhammad SAW to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Quran and the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful." [Surah Aal-e-'Imraan (3): 31].

& He, The Most Exalted, said:

﴿... وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾ [الحشر: ٧]

"... And whatsoever the Messenger (Muhammad SAW) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment." [Surah Al-Hashr (59): 7].

& He, The Most Exalted, said:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾ [النساء: ٦٥]

"But no, by your Lord, they can have no Faith, until they make you (O Muhammad SAW) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." [Surah An-Nisaa (4): 65].

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The Proofs of *Tawheed*  
(The Oneness of Allah)

Allah, The Most Exalted, said:

﴿... وَإِذَا ذُكِرْتَ رَبُّكَ فِي الْقُرْآنِ وَحْدَهُ، وَلَوْ عَلَىٰ أَدْبُرِهِمْ نُفُورًا ﴿٤٦﴾﴾ [الإسراء: ٤٦]

"... And when you make mention of your Lord Alone in the *Quran*, they turn on their backs, fleeing in extreme dislikeness." [Surah Al-Isra (17): 46].

& He, The Most Exalted, said:

﴿وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾﴾ [الزمر: ٤٥]

"And when Allah Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allah), and when those (whom they obey or worship) besides Him (like all false deities other than Allah, it may be a Messenger like Iesa (Jesus) son of Maryam (Mary), Uzair (Ezra), an angel, a pious man, a jinn, or any other creature) are mentioned, behold, they rejoice!" [Surah Az-Zumar (39): 45].

& He, The Most Exalted, said:

﴿ذَٰلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تَوَمَّنُوا فَاذْكُرْكُمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿١٢﴾﴾ [غافر: ١٢]

"(It will be said): "This is because, when Allah Alone was invoked (in worship, etc.) you disbelieved, but when partners were joined to Him, you believed! So the judgment is only with Allah, the Most High, the Most Great!"  
[Surah Al-Ghafir (40): 12].

1— Narrated by Ibn 'Abbās رضي الله عنه: "When the Prophet صلی الله علیه وسلم sent Mu'adh ibn Jabal رضي الله عنه to Yemen, he said to him:

«إنك تقدم على قوم من أهل الكتاب، فليكن أول ما تدعوهم إلى أن يوحدوا الله تعالى ... »

"You are going to a nation from the people of the Scripture, so let the first thing to which you will invite them to is to Single out Allah [i.e., *La ilaha ill-Allah* (None has the right to be worshipped, except Allah)... "

[Bukhari, no. (1331) and this is his wording, and Muslim, no. (19)].

2—Taariq ibn Ashyam رضي الله عنه said: "I heard the Messenger of Allah صلى الله عليه وسلم say:

«من وحَّد الله وكفر بما يعبد من دونه: حرم ماله ودمه وحسابه على الله عز وجل».

"Whoever Singles out Allah and disbelieves in everything that is worshipped besides Him, his wealth and his blood are protected, and his reckoning will be with Allah."

[Muslim, no. (23)].

3— Narrated by [Abdullah] Ibn 'Umar رضي الله عنه that the Prophet صلى الله عليه وسلم said:

«بني الإسلام على خمس: على أن يوحد الله، وإقام الصلاة، وإيتاء الزكاة، وصوم رمضان والحج».

"Islam is built on five (pillars): Singling out Allâh, establishing the *Salât* (Prayers), paying the *Zakât*, fasting (during the month of Ramadân) and Hajj."

[Bukhari, no. (8), and Muslim, no. (16) and the wording is his].

- **I say:** These proofs refute the ignorant ones whom reject '*Tawheed*.'

\* \* \* \*

***Tawheed is Divided Into  
Four Categories***

Know, my Muslim brother— may Allah keep us both firm upon the truth— that *Tawheed* is divided into four categories. And, they are:

1— ***Tawheed Ar-Ruboobiyah:***

(To Single out Allah in His Lordship).

2— ***Tawheed Al-Uloohiyah:***

(To Single out Allah in Worship).

3— ***Tawheed Al-Asmaa' Was-Sifaat:***

(To Single out Allah in His Names and Attributes).

4— ***Tawheed Al-Mutabi'ah:***

(To Single out the Prophet of Allah in following).



**The Categories of Tawheed are  
Four. They are all in  
Surah Al-Fatiha**

Allah's verse (subhanahu wa taela):

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ ﴾ [الفاتحة: ٢]

"All the praises and thanks be to Allah, the Lord of the Alameen  
(mankind, jinns and all that exists)." [Surah Al-Fatiha (1): 2].

Has, in it, Tawheed Al-Uloohiyyah and Tawheed Ar- Ruboobiyyah.

& His statement:

﴿ الرَّحْمَنُ الرَّحِيمُ ﴿٣﴾ مَلِكُ يَوْمِ الدِّينِ ﴿٤﴾ ﴾ [الفاتحة: ٣ - ٤]

"The Most Beneficent, the Most Merciful. (7) The Only Owner (and the Only  
Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)"  
[Surah Al-Fatiha (1): 3-4].

Has, in it, Tawheed Al-Asmaa' Was-Sifaat.

& His statement:

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ ﴾ [الفاتحة: ٥]

"You (Alone) we worship, and You (Alone) we ask for help (for each and  
everything)." [Surah Al-Fatiha (1): 5].

Has, in it, Tawheed Al-Uloohiyyah.

& His statement:

﴿ أِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾ ﴾ [الفاتحة: ٦ - ٧]

"Guide us to the Straight Way. (6) The Way of those on whom You have bestowed  
Your Grace , not (the way) of those who earned Your Anger (such as the Jews),  
nor of those who went astray (such as the Christians) (7)."

[Surah Al-Fatiha (1): 6-7].

Has, in it, Tawheed Al-Mutabi'ah

(Review: Sharh Al-Aqeedah At-Tahawiyya: 89-90, the analysis of Sheikh Albani  
(rahimahu Allah). And, Al-Ja'me' Al-Fareed: 276).

**The First Category:  
Tawheed Ar-Ruboobiyyah**

تَوْحِيدُ الرَّبُّوبِيَّةِ، هُوَ: تَوْحِيدُ اللَّهِ فِي أَفْعَالِهِ.

**Tawheed Ar-Ruboobiyyah**

**(The Oneness of Allah in His Lordship):**

It is to Single out Allah in [understanding] His Actions.

This means, that Allah is Alone in Creating and Commanding, and He is the founder of the universe, which was nothing to becoming something, without an associate and without a helper.

Allah, The Most Exalted, said:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

"All the praises and thanks be to Allah, the Lord of the Alameen (mankind, jinns and all that exists)"

In six different places in the Quran, and they're the following:

- (1) [Surah Al-Fatiha (1): 2].
- (2) [Surah Al-An'aam (6): 45].
- (3) [Surah Yunus (10): 10].
- (4) [Surah As-Saaffat (37): 182].
- (5) [Surah Az-Zumar (39): 75].
- (6) [Surah Ghafir (40): 65].

& He, The Most Exalted, said:

﴿ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ ۗ

حَيْثُمَا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ بَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ۗ ﴾ [الأعراف: ٥٤]

"Indeed your Lord is Allah, Who created the heavens and the earth in Six Days, and then He Istawa (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allah, the Lord of the Alameen (mankind, jinns and all that exists)!" [Surah Al-A'raf (7): 54].

The Second Category:  
Tawheed Al-Uloohiyyah

تَوْحِيدُ الْأُلُوْهِیَّةِ، هُوَ: تَوْحِيدُ اللَّهِ فِي أَفْعَالِ الْعِبَادِ.

**Tawheed Al-Uloohiyyah**  
**(The Oneness of Allah in Worship):**

It is to Single out Allah within the actions<sup>(1)</sup> of the Slaves.

This means [the slave] must submit all types of Worship, from:

*Thabh*—Slaughtering

*Nathr*—Vowing

*Du'aa'*—Supplication

*Tawakkul*—Trust

*Khowf*—Fear

*Rajaa'*—Hope

*Inaabah'*—Returning back to Allah

*Ragbah*—Longing

*Rahbah*—Awe

*Khash'iyah*—Veneration

And other than these, from the types of worship, is for Allah Alone, having no partner with him. Allah, The Most Exalted, said:

﴿...وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ [النساء: ٣٦]

"... Worship Allah and join none with Him in worship" [Surah An-Nisaa (4): 36].

& He, The Most Exalted, said:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ...﴾ [الإسراء: ٢٣]

"And your Lord has decreed that you worship none but Him..." [Surah Al-Isra (17): 23].

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(1) Actions here is a reference to the Slave's acts of Worship. Thus, the Slave must not perform any act of Worship, unless it is done for Allah alone, associating no partner or associate with Him.

& He, The Most Exalted, said:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾ [الذاريات: ٥٦]

*"And I (Allah) created not the jinns and humans except they should worship Me (Alone)." [Surah Adh-Dhariyat (51): 56].*

And, this is the meaning of *Ashhadu- an-Laa ilaha ill-Allah'* (I testify that none has the right to be worshipped except Allah).

The Third Category:  
Tawheed Al-Asmaa' Was-Sifaat

تَوْحِيدُ الْأَسْمَاءِ وَالصِّفَاتِ، هُوَ: أَنْ لَا نُسَمِّي رَبَّنَا إِلَّا بِمَا سَمَّى بِهِ نَفْسُهُ أَوْ سَمَاهُ رَسُولُهُ ﷺ.

Tawheed Al-Asmaa' Was-Sifaat  
(The Oneness of Allah in His Names and Attributes):

It is that we do not name our Creator, except by that which He has named for Himself, or by what His Messenger ﷺ has named Him with.

And, we don't attribute anything to Him, unless He has attributed it to Himself, or that which His Prophet ﷺ has attributed to Him.

Without any Takyyeef<sup>(1)</sup>, nor Tamtheel<sup>(2)</sup>, nor Tahreef<sup>(3)</sup>, nor Ta'teel<sup>(4)</sup>.

As, The Most Exalted, said:

﴿...لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى: ١١]

"... There is nothing like unto Him, and He is the All-Hearer, the All-Seer"  
[Surah Ash-Shura (42): 11].

(1) Takyyeef: [It is not allowed to question 'how' any of Allah's Names or Attributes looks like, or functions, or other than that.]  
(2) Tamtheel: [It is not allowed to compare, parallel or equate any of Allah's Names or Attributes to the names and the attributes of the creation, because there is nothing like unto Him.]  
(3) Tahreef: [It is not allowed to interpret Allah's Names or Attributes in a way that opposes the Qur'an, the authentic Sunnah, and the way the Salaf/Companions of the Prophet ﷺ understood them. Hence, we interpret the Names and Attributes of Allah the way the Qur'an, the Prophet and the (Salaf)/Companions interpreted them. We do not add, nor do we deduct to their understanding.]  
(4) Ta'teel: [It is not allowed to reject or deny any of Allah's Names or Attributes that have been cited in the Qur'an, or the authentic Sunnah]

And we confirm for Him every Name and Attribute mentioned in the Quran and the authentic Sunnah, in a manner that suits the Majesty of our Lord.

Thus, we believe that Allah Hears, Sees and Speaks when He wants, and about what He wants [A Hearing, Seeing and Speaking that suits His Majesty]. And that He is ascended (*Istawa*) on top of His throne, an ascendance that suits His Majesty.

As, The Most Exalted, said:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه: ٥]

*"The Most Beneficent (Allah) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty)" [Surah Ta-Ha (20): 5].*

**The Fourth Category:  
Tawheed Al-Mutabi'ah**

تَوْحِيدُ الْمَتَابِعَةِ، هُوَ: أَنْ تُفْرَدَ رَسُولُ اللَّهِ ﷺ فِي الْإِتِّبَاعِ، فَلَا تَتَّبَعُ إِلَّا إِيَّاهُ إِتِّبَاعًا مُطْلَقًا، أَمَا غَيْرُهُ فَيَتَّبَعُ إِتِّبَاعًا مُقَيَّدًا بِمَا يُوَافِقُ الشَّرْعَ.

**Tawheed Al-Mutabi'ah**

**(The Oneness in Following The Prophet):**

It is that we Single out the Prophet of Allah ﷺ in following. Thus, we do not follow anyone except him, a following that is absolute. As for other than him, then it is followed a following that is restricted by that which agrees with the Islamic Legislation.

Allah, The Most Exalted, said:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ ﴿٣٢﴾ [آل عمران: ٣١ - ٣٢]

"Say (O Muhammad SAW to mankind): "If you (really) love Allah then follow me, Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful.(32). Say (O Muhammad SAW): "Obey Allah and the Messenger (Muhammad SAW)." But if they turn away, then Allah does not like the disbelievers." [Surah Ala-e-Imran (3): 31-32].

& He, The Most Exalted, said:

﴿... وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾ [الحشر: ٧]

" ... And whatsoever the Messenger (Muhammad SAW) gives you, take it, and whatsoever he forbids you from, abstain (from it) , and fear Allah. Verily, Allah is Severe in punishment." [Surah Al-Hashr (59): 7].

& He, The Most Exalted, said:

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بُيِّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۗ جَهَنَّمَ  
وَسَاءَتْ مَصِيرًا ﴿١١٥﴾ ﴾ [النساء: ١١٥]

"And whoever contradicts and opposes the Messenger (Muhammad SAW) after the right path has been shown clearly to him, and follows other than the believers way (i.e. the companions). We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination." [Surah An-Nisaa (4): 115].

And, this is the meaning of 'Ash'hadu ana Muhammad Rasool Allah' (I bear witness that Muhammad is the Messenger of Allah).

\* \* \* \*



The Sunnah Is Divided Into Four Categories

- 1— **Sunnah Qawliyyah** (The sayings of Prophet Muhammad ﷺ).
- 2— **Sunnah Fa'liyyah** (The actions of Prophet Muhammad ﷺ).
- 3— **Sunnah Taqreeriyah** (The approvals of Prophet Muhammad ﷺ).
- 4— **Sunnah Tarkee'yah** (The abandonments of Prophet Muhammad ﷺ).

\* \* \*

- 1— (*Sunnah Qawliyyah*): Whatever the Prophet ﷺ said, we say it.
- 2— (*Sunnah Fa'liyyah*): And, Whatever the Prophet ﷺ did, we do it.
- 3— (*Sunnah Taqreeriyah*): And, Whatever the Prophet ﷺ approved of, we approve of it.
- 4— (*Sunnah Tarkee'yah*): And, Whatever the Prophet ﷺ abandoned, we abandon it.

Allah, The Most Exalted, said:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾ قُلْ أَطِيعُوا اللَّهَ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٢﴾ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ ﴿٣٣﴾ ﴾ [آل عمران: ٣١ - ٣٢]

"Say (O Muhammad SAW to mankind): "If you (really) love Allah then follow me. Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful .(32) Say (O Muhammad SAW): "Obey Allah and the Messenger (Muhammad SAW). But if they turn away, then Allah does not like the disbelievers." [Surah Aal-e-Imran (3): 31-32].

& He, The Most Exalted, said:

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ... ﴾ [الأحزاب: ٢١]

"Indeed in the Messenger of Allah (Muhammad SAW) you have the best example..." [Surah Al-Ahzab (33): 21].

& He, The Most Exalted, said:

﴿... وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا...﴾ [الحشر: ٧]

"... And whatsoever the Messenger (Muhammad SAW) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment..." [Surah Al-Hashr (59): 7].

\* \* \* \*

**The Definition of  
Al-'Ibaadah (Worship)**

الْعِبَادَةُ: إِسْمٌ جَامِعٌ لِكُلِّ مَا يُحِبُّهُ اللهُ وَيَرْضَاهُ مِنَ الْأَقْوَالِ وَالْأَعْمَالِ الظَّاهِرَةِ  
وَالْبَاطِنَةِ.

**The Definition of "Al-'Ibaadah"**

**(Worship):**

It is a collective term that includes everything that Allah loves and is pleased with, from the speeches and the actions, that which is committed outwardly and inwardly.

**The Categories of Al-'Ibaadah (Worship) are  
Five**

**1— 'Ibaadah I'tiqaadiyyah**

**(Worship of Belief):**

It is that the Muslim believes that Allah ('azza wa jall) is The Creator (*Al-Khaaliq*), The Sustainer (*Al-Raaziq*), The Giver of Life (*Al-Muhyee*) and The Giver of Death (*Al-Mumeet*), and The One Who Manages the affairs of His slaves.

And He is worthy of Worship Alone, having no partner with Him, from the [creation's] supplication (*Du'aa*), and slaughtering (*Dhabh*), and taking oaths (*Nadhr*), and other than these.

And that He is the only One described with Attributes of [complete] Majesty (*Al-Jalaal*), and Perfection (*Al-Kamaal*), and Magnificence (*Al-Kibriyaa*'), and Might (*Al-'Adhamah*), and other than these from the [confirmed] types of belief.

**2—'Ibaadah Lafdhiyyah**

**(Worship of Speech):**

This is such as the pronouncement of the *Shahaadah* that ' There is none worthy of worship except Allah, and that Muhammad is the Messenger of Allah,' and such as the recitation of the Qur'an and supplication (*Du'aa*), and the Prophetic fortresses, and other than these from the types of Worship that are verbally pronounced.

**3— 'Ibaadah Bedaniyyah**  
**(Worship of the Body):**

This is such as the standing (*al-Qiyam*), the bowing (*al-Rukoo'*), and the prostration (*al-Sujood*) in the prayer; and, such as the fasting, the actions of hajj, the hijrah (*migration*), the struggles (*jihaad*), and other than these from the bodily worship.

**4— 'Ibaadah Maaliyyah**  
**(Worship of Wealth):**

Such as the *Zakaat* (the yearly charity) and *Sadaqah* (general charity) and other than these.

**5— 'Ibaadah Tarkiyyah**  
**(Worship of Abandonment):**

It is that a Muslim abandons all the forbidden things, the acts of Shirk, and the innovations (*Bid'ah*), in obedience to Allah's Legislation. This, from him, is a worship of abandonment (*'Ibaadah' Tarkiyyah*), and the Muslim is rewarded for abandoning the forbidden acts, if he abandons them seeking the Face of Allah.

\* \* \* \*

No Action is Accepted Unless  
Two Conditions are Met

**Know, my Muslim brother, may Allah guide us both to hold on to the Qur'an and the Sunnah:**

That Allah does not accept any action, from any Muslim, unless two essential conditions are met, and they are the following:

**The First Condition: That it is Done Sincerely For the Sake of Allah; thus, the Doer does not Desire by it [anything] except The Face of Allah.**

Allah, The Most Exalted, said:

﴿ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ... ﴾ [الزمر: ٢ - ٣]

*"Verily, We have sent down the Book to you (O Muhammad SAW) in truth: So worship Allah (Alone) by doing religious deeds sincerely for Allah's sake only, (and not to show-off, and not to set up rivals with Him in worship).*

*(3) Surely, the religion (i.e. the worship and the obedience) is for Allah only..."*  
[Surah Az-Zumar (39): 2-3].

& He, The Most Exalted, said:

﴿ قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾ ﴾ [الزمر: ١١]

*"Say (O Muhammad SAW): "Verily, I am commanded to worship Allah (Alone) [by obeying Him. and doing religious deeds] sincerely for Allah's sake only and not to show off, and not to set up rivals with Him in worship."*

[Surah Az-Zumar (39): 11].

& He, The Most Exalted, said:

﴿ قُلْ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي ﴿١٤﴾ ﴾ [الزمر: ١٤]

*"Say (O Muhammad SAW) "Allah 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)." [Surah Az-Zumar (39): 14].*

**And This is the Meaning of "Ash'hadu An La ilaha ill-Allah" (I Bear Witness That None Has The Right To Be Worshipped Except Allah).**

**The Second Condition: [The action] must be in accordance to the Guidance of the Prophet of Allah ﷺ.**

'Aishah رضي الله عنها narrated that the Allah's Messenger ﷺ said:

«من أحدث في أمرنا هذا ما ليس منه فهو رد».

"Whoever introduces something into this matter of ours, that which is not a part of it, then it is rejected."

[Bukhari, no. (2550), and Muslim, no. (1718)].

And, in the book of Muslim, Aisha رضي الله عنها stated that the Messenger ﷺ said:

«من عمل عملاً ليس عليه أمرنا فهو رد».

"Whoever does an action that is not upon this matter of ours, then it is rejected."

**And This is the Meaning of "Ash'hadu Ana Muhammad Rasool Allah"**

**(I Bear Witness That Muhammad Is The Messenger of Allah).**

\* \* \* \*

The Religion of Islam Is Built Upon  
Two Foundations

- Know, my Muslim brother, may Allah guide us both to that which He loves and is pleased with:

That the Religion of Islam is built upon two important, essential foundations, and they are the following:

**The First: That we do not worship [anyone] except Allah, alone, associating no partner with Him.**

Allah, The Most Exalted, said:

﴿ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴾ [آل عمران: ٦٤]

"Say (O Muhammad SAW): "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, 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." [Surah Aal-e-Imran (3): 64].

& He, The Most Exalted, said:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ... ﴾ [الإسراء: ٢٣]

" And your Lord has decreed that you worship none but Him..."  
[Surah Al-Isra (17): 23].

And, this is the Meaning of "*Ash'hadu An La ilaha ill-Allah.*"  
(I Bear Witness That None Has The Right To Be Worshipped Except Allah).

The Second: That we do not worship Him, except by what He has Legislated in His Book (*The Qur'an*), or in the Sunnah of His Prophet Muhammad ﷺ, not by innovations (*Bid'ah*) and desires (*al-ahwa*).

Allah, The Most Exalted, said:

﴿ اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ﴾ [الأعراف: ٣]

"(Say (O Muhammad SAW) to these idolaters (pagan Arabs) of your folk:) Follow what has been sent down unto you from your Lord (the Quran and Prophet Muhammad's Sunnah), and follow not any Auliya (protectors and helpers, etc. who order you to associate partners in worship with Allah), besides Him (Allah). Little do you remember!" [Surah Al-A'raf (7): 3].

& He, The Most Exalted, said:

﴿ ... وَمَا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ إِلَّا بِالْحَقِّ يُخَوِّدُ الْفَاسِقِينَ وَالْمُصَلِّينَ الَّذِينَ اتَّخَذُوا أَوْلِيَاءَ مِن دُونِ اللَّهِ فَأَحْسَبُ أَنَّ يَوْمَئِذٍ يَخْتَلِفُونَ أَلْفَ مَرَّةٍ وَهِيَ اللَّيْلُ مِمَّا أَحَسَبُوا أَنَّهُ نَارٌ لِّأَعْيُنِنَا سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴾ [الحشر: ٧]

"And whatsoever the Messenger (Muhammad SAW) gives you, take it, and whatsoever he forbids you from, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment." [Surah Al-Hashr (59): 7].

And This Is The Meaning of "*Ash'hadu Ana Muhammad Rasool Allah*" (I Bear Witness That Muhammad Is The Messenger of Allah).

\* \* \* \*



**Nifaaq (Hypocrisy) is Divided into Two Categories**

• Know, my Muslim brother, may Allah protect us from hypocrisy and bad manners, that *Al-Nifaaq* (Hypocrisy) is divided into two categories, and they are the following:

- 1- *Nifaaq I'tiqaadee* (Hypocrisy Of Belief).
- 2- *Nifaaq 'Amalee* (Hypocrisy Of Action).

**1—Explanation of *Nifaaq Al-I'tiqaadee* (The Hypocrisy Of Belief)**

**As for *Nifaaq Al-I'tiqaadee* (The Hypocrisy Of Belief):**

It is that the person outwardly displays (or shows) Islam, whilst inwardly hiding disbelief.

And this type of person is Muslim outwardly, and a disbeliever internally, [which is Major Hypocrisy]. And, if he dies upon this, then he will be in the lowest pit of the Hellfire.

Allah, The Most Exalted, said:

﴿ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ [النساء: ١٤٥ - ١٤٦]

*"Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them (146). Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allah, and purify their religion for Allah, then they will be with the believers. And Allah will grant to the believers a great reward."* [Surah An-Nisaa (4): 145-146].

2—Explanation of *Nifaaq Al-'Amalee*  
(The Hypocrisy Of Action)

As for *Nifaaq Al-'Amalee*  
(The Hypocrisy Of Action):

From them are the mentioned traits in these two hadiths, from the five corrupted qualities:

1— Narrated by Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said:

«آية المنافق ثلاث: إذا حدّث كذب، وإذا وعد أخلف، وإذا أوّتمن خان».

"The signs of a hypocrite are three:

- When he speaks, he tells a lie.
- When he promises, he always breaks it (his promise).
- When he is entrusted, he betrays (proves dishonest)."

[Bukhari, no. (33), and Muslim, no. (59)].

And in the narration of Muslim, it added

«وإن صلى وصام وزعم أنه مسلم».

"Even if he prayed and fasted and claimed that he is a Muslim."

2— Narrated by 'Abdullah bin 'Amr رضي الله عنه : The Prophet صلى الله عليه وسلم said :

«أربع من كن فيه كان منافقًا خالصًا، ومن كانت فيه خصلة منهن كانت فيه خصلة من النفا حتى يدعها: إذا أوّتمن خان، وإذا حدث كذب، وإذا عاهد غدر، وإذا خاصم فجر».

"Whoever has the following four (characteristics) will be a pure hypocrite, and whoever has one of the following characteristics, then he will have one characteristic of hypocrisy, until he gives it up:

- Whenever he is entrusted, he betrays (proves dishonest).
- Whenever he speaks, he tells a lie.
- Whenever he makes a covenant, he proves treacherous.
- Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner." [Bukhari, no. (34), and Muslim, no. (58)].

- I say: And this type of Hypocrisy does not remove the individual from the fold of Islam, [since it is Minor Hypocrisy]; however, the individual must repent from it.

\* \* \* \*

## The Danger of Shirk With Allah

Allah, The Most Exalted, said:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ﴾ [النساء: ٤٨]

"Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, then he has indeed invented a tremendous sin."  
[Surah An-Nisaa (4): 48].

& He, The Most Exalted, said:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ ضَلَّ ضَلَالًا بَعِيدًا ﴾ [النساء: ١١٦]

"Verily! Allah forgives not (the sin of) setting up partners in worship with Him (i.e. Shirk), but He forgives whom he pleases sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away."  
[Surah An-Nisaa (4): 116].

& He, The Most Exalted, said:

﴿ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۗ وَقَالَ الْمَسِيحُ يَبْنِي إِسْرَائِيلَ عِبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۗ إِنَّهُ مَنِ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴾ [المائدة: ٧٢]

"Surely, they have disbelieved who say: "Allah is the Messiah (Iesa (Jesus)), son of Maryam (Mary)." But the Messiah (Iesa (Jesus)) said: "O Children of Israel! Worship Allah, my Lord and your Lord." Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Zalimoon (polytheists and wrongdoers) there are no helpers." [Surah Al-Maeda (5): 3].

& He, The Most Exalted, said:

﴿ حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾ [الحج: ٣١]

" *Hunafa Lillah (i.e. to worship none but Allah), not associating partners (in worship, etc.) unto Him and whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.*" [Surah Al-Hajj (22): 31].

& He, The Most Exalted, said:

﴿ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ يَعُظُهُ ۖ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾ [لقمان: ١٣]

" *And (remember) when Luqman said to his son when he was advising him: "O my son! Do not associate any partners with Allah [in worship]. Verily! Joining others in worship with Allah is a great Zoolm (oppressive) indeed."* [Surah Luqman (31): 13].

& He, The Most Exalted, said:

﴿...وَلَوْ أَشْرَكُوا لَحِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾ [الأنعام: ٨٨]

"...*But if they had associated partners with Allah in worship, then all that they used to do [i.e. the actions] would have been of no benefit to them.*" [Surah Al-An'aam (6): 88].

& He, The Most Exalted, said:

﴿ وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾ بَلِ اللَّهُ فَاعْبُدْ ﴿٦٦﴾ وَكُنْ مِنَ الْشَّاكِرِينَ ﴿٦٦﴾ [الزمر: ٦٥ - ٦٦]

"*And indeed it has been revealed to you (O Muhammad SAW), as it was to those (Allah's Messengers) before you: "If you associate partners with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."* [Surah Az-Zumar (39): 65-66].

& He, The Most Exalted, said:

﴿...وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ﴾ [الأنعام: ١٤]

"And be not you (O Muhammad SAW) of the Mushrikoon (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah)." [Surah Al-An'aam (6): 14].

& He, The Most Exalted, said:

﴿مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ﴾ [الروم: ٣١]

"(Always) Turning in repentance to Him (only), and be afraid and dutiful to Him; and perform AsSalat (i.e prayer) and be not of AlMushrikoon (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc.)." [Surah Ar-Room (30): 31].

**As for the Ahadeeth, there are many. From them:**

1— It was narrated that Jâbir bin Abdullah رضي الله عنه said:

عن جابر بن عبد الله م، قال: أتى النبي صلى الله عليه وسلم رجل فقال: يا رسول الله ما الموجبتان؟ فقال: «من مات لا يشرك بالله شيئاً دخل الجنة، ومن مات يشرك بالله شيئاً دخل النار».

"A man came to the Prophet صلى الله عليه وسلم and said: 'O' Messenger of Allah, what are the two things that decide a person's end?' He said: 'Whoever dies not associating anything with Allah will enter Paradise, and whoever dies associating anything with Allah will enter the Fire.'" [Muslim, no. (93)].

2— And also from him رضي الله عنه he said: "I heard the Messenger of Allah صلى الله عليه وسلم say:

«من لقي الله لا يشرك به شيئاً دخل الجنة، ومن لقيه يشرك به دخل النار».

"Whoever meets Allah not associating anything with Him will enter Paradise, and whoever meets Him associating anything with Him, will enter the Fire." [Muslim, no. (93)].

. \* \* \* \* \*

**The Categories of Shirk are many.  
below are (14) Types:**

**1— *Shirk Ar-Ruboobeeyah***

**(Associating partners with Allah in His Lordship):**

This is, for instance, if someone believes that other than Allah creates, or sustains, or gives life or death, or other than these from the attributes of [Allah's] Lordship.

**2— *Shirk Al-Ulooheeyah***

**(Associating partners with Allah in Worship):**

This is, for instance, if someone commits a type, from the [many] types of worship, for other than Allah: such as sacrificing (*Dabh*), or making vows (*Nadhr*), or supplication (*Dua*), and other than these.

**3— *Shirk Al-Asma Was' Sifat***

**(Associating Partners with Allah in His Names and Attributes):**

This is, for instance, if someone names some of Allah's creation with a name that is specific to Allah alone. Or, if one describes some of Allah's creation with some of the attributes that are specific to Allah alone; such as having knowledge of the unseen as an example, and others, that are from the attributes of our Lord (*Subha'nahu*), and are specific to Him Alone.

**4— *Shirk Akbar***

**(Major Shirk):**

It is such as the sacrificing (*Dabh*) for other than Allah, or making an oath (*Nadhr*) for other than Allah, or making a supplication (*Dua*) to other than Allah, or prostrating to other than Allah, or someone who believes that other than Allah can benefit or harm, without Allah. And [this Shirk] removes an individual from the fold of Islam; we seek Allah's refuge from it.

**5— *Shirk Asghar***

**(Minor Shirk):**

It is such as the slight *Riyaa* (showing off); and, it does not remove an individual from the fold of Islam, but it is obligatory to repent from it.

**6— *Shirk Khafee*  
(Hidden Shirk):**

It is that a man commits an action due to the status of another person. And it is Minor and Major. And, from it: *Ar-Riyaa'* (showing off). And, the Minor type does not remove an individual from the fold of Islam; however, it is obligatory to repent from it. The Major type removes an individual from the fold of Islam.

**7— *Shirk I'tiqaadee*  
(Shirk of Belief):**

It is that a person believes that other than Allah creates, or sustains, or gives life, or gives death, or knows the unseen, and other than these. And this is *Shirk Akbar* (Major Shirk), and it removes an individual from the fold of Islam, we seek Allah's refuge from it. As for the *Shirk Asghar* (Minor Shirk), it does not remove an individual from the fold of Islam, and it is when an individual believes that hanging a [*good luck*] charm and amulet only benefit by the permission of Allah.

**8— *Shirk 'Amalee*  
(Shirk of Action):**

It is every action that the Islamic Legislation rules as Shirk, and it is Major and Minor.

**An example of the Major:** whoever hangs a charm (*harooz*), believing that the benefit comes from the charm itself, not from Allah.

**An example of the Minor:** whoever hangs a charm (*harooz*), believing that it does not benefit except by the Permission of Allah.

**9— *Shirk Lafdhee*  
(Shirk of Speech):**

It is every speech that the Islamic Legislation rules as Shirk, such as swearing by other than Allah. And, as the sayings of some people: 'I have no one besides Allah and you', and 'I place my trust in Allah and in you', and 'If it were not for Allah and so and so, this and that would have happened,' and other than these from the phrases that are Shirk, and it is Major and Minor.



### 10— *Shirk At-Tashree'* (Shirk of Legislation):

It is that a person rejects the *Kitaab* (The Qur'an) and the Sunnah, or some of its rulings, and takes from the views of men, and man-made laws.

Allah, The Most Exalted, said:

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ...﴾ [الشورى: ٢١]

*"Or have they partners with Allah (false gods), who have instituted for them a religion which Allah has not allowed..." [Surah Ash-Shura (42): 21].*

**And, it is Major and Minor.**

Review: *"The obligation of ruling by that which Allah has revealed, and the prohibition of ruling by other than what Allah has revealed" from "Kitaab "Al Tawheed Al Kabeer."*

### 11— *Shirk Al-Muhabah* (Shirk of Love):

It is that a person loves [someone/thing] other than Allah, as much as he loves Allah, or more.

Allah, The Most Exalted, said:

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ...﴾ [البقرة: ١٦٥]

*"And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else)..." [Surah Al-Baqarah (2): 165].*

### 12— *Shirk Al Khowf wal Khashiyya* (Shirk of Fear and Dread):

An explanation of this will come in the upcoming chapter: "Shirk of Fear and Dread."

**13— *Shirk Al Qasd wal Irada*  
(Shirk of Intention and Desire):**

It is that a person desires by his actions other than Allah, and intends by it other than the Face of Allah. This is *Shirk Qasd wal Irada* (Shirk of Intention and Desire).

**14— *Shirk At-Ta'aa*  
(Shirk of Obedience):**

It is that a slave obeys someone in making a forbidden (*haram*) act permissible (*halal*), or in making a permissible (*halal*) act impermissible (*haram*).

Allah, The Most Exalted, said:

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ ... ﴾ [التوبة: ٣١]

"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah)... " [Surah At-Taubah (9): 31].

\* \* \* \*

**Fear is Divided into  
Four basic Categories**

**1— *Khowf 'Ibaadah*  
(Fear that is Worship):**

It is the fear of Allah Alone, having no partner with him.

This type [of fear] is an *'Ibaadah Qalbiyyah* (Worship of the Heart) that we Worship Allah by.

Allah, The Most Exalted, said:

﴿ وَلِمَنْ حَافٍ مَقَامَ رَبِّهِ جَنَّاتٍ ۖ ﴾ [الرحمن: ٤٦]

" But for him who fears the standing before his Lord, will be [given] two Gardens (i.e. in Paradise)." [Surah Ar-Rahman (55): 46].

& He, The Most Exalted, said:

﴿ وَأَمَّا مَنْ حَافٍ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۖ ﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ۖ ﴾ [النازعات: ٤٠ - ٤١]

" But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. (41) Verily, Paradise will be his abode." [Surah An-Naziat (79): 40-41].

& He, The Most Exalted, said, describing His slaves from the Angels:

﴿ يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾ ﴾ [النحل: ٥٠]

"They fear their Lord above them, and they do what they are commanded" [Surah An-Nahl (16): 50].

& He, The Most Exalted, said:

﴿ الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكُنُوا بِاللَّهِ حَسِبًا ﴾ [الأحزاب: ٣٩]

*"Those who convey the Message of Allah and fear Him, and they fear none except Allah. And Sufficient is Allah as a Reckoner. " [Surah Al-Ahzab (33): 39].*

### 2—*Khowf Shirkiyyah* (Fear that is Shirk):

And, it is that a slave fears from [someone/thing] other than Allah, such as a Jinni (*Spirit*) or the dead and other than these, just as he fears Allah or greater.

Allah, The Most Exalted, said:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً ... ﴾ [النساء: ٧٧]

*"Have you not seen those who were told to hold back their hands (from fighting) and perform As- Salat (i.e. prayer), and give Zakat, but when the fighting was ordained for them, behold! A section of them fear men as they fear Allah or even more... " [Surah An-Nisaa (4): 77]*

### 3—*Khowf Ma'siyyah* (Fear that is Sinful)

It is that a slave fears from a person, or a people, so he abandons an obligatory act, or if the fear prompts him to engage in a sinful act, out of fear from them— and it does not reach the level of *Ikrah*<sup>(1)</sup>. This type of fear is sinful.

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(1) *Ikrah* is when an individual is forced to commit a forbidden act, so he does so out of fear for his life. The Scholars have explained the various levels and circumstances regarding *Al-Ikrah*, so review them.

Allah, The Most Exalted, said:

﴿ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ ۗ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُؤْمِنِينَ ﴾ [آل عمران: ١٧٥]

"It is only Shaitan (Satan) that suggests to you the fear of his Auliya (supporters and friends) so fear them not, but fear Me, if you are (true) believers."  
[Surah Aal-e- Imran (3): 175].

& He, The Most Exalted, said:

﴿...فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي...﴾ [البقرة: ١٥٠]

"...So fear them not, but fear Me!..." [Surah Al-Baqarah (2):150].

& He, The Most Exalted, said:

﴿...فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي...﴾ [المائدة: ٣]

"... So fear them not, but fear Me..." [Surah Al-Maeda (5): 3]

& He, The Most Exalted, said:

﴿...فَلَا تَخْشَوْا النَّكَاسَ وَاخْشَوْنِي...﴾ [المائدة: ٤٤]

"... Therefore fear not men but fear Me..." [Surah Al-Maeda (5): 44]

**4 — *Khowf Tabiyy'ee*  
(Fear that is Natural):**

It is: Such as the fear of a person from an enemy, a wild animal, a snake, and other than these. And this type of fear is permissible, as long as it does not exceed the fear that is natural.

Allah, The Most Exalted, said, when he speaks about the condition of His slave and Prophet Musa, peace be upon him:

﴿ فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ ... ﴾ [القصص: ١٨]

"So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing)... " [Surah Al-Qasas (28): 18].

And, He said:

﴿ فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ ... ﴾ [القصص: ٢١]

" So he escaped from there, looking about in a state of fear..." [Surah Al-Qasas (28):21].

And Musa, peace be upon him, said:

﴿ قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴾ [الشعراء: ١٢]

"He said: "My Lord! Verily, I fear that they will belie me, " [Surah Ash-Shuara (26): 12]

And Musa also said:

﴿ قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ﴾ [القصص: ٣٣]

"He said: "My Lord! I have killed a man among them, and I fear that they will kill me." [Surah Al-Qasas (28): 33]

\* \* \* \*

**Muhabah (Love) is Divided into  
Four Categories**

**1— Muhabah 'Ibaadah  
(Love that is Worship):**

It is the love of Allah, and to love that which Allah loves.

Allah, The Most Exalted, said:

﴿...وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ ...﴾ [البقرة: ١٦٥]

"...But those who believe, love Allah more (than anything else)..."  
[Surah Al-Baqarah (2): 165].

**2— Muhabah Shirkiyyah  
(Love that is Shirk):**

It is to love other than Allah, just as [one] loves Allah, or more.

Allah, The Most Exalted, said:

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ﴾ [البقرة: ١٦٥]

"And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah." [Surah Al-Baqarah (2): 165].

**3— Muhabah Mae'siyyah  
(Love that is Sinful):**

Such as the love of unlawful acts (*haram*), and the innovations (*Bid'ah*), and such as the love of the people of sin, innovation, and desires, and other than these from the [types of] love that opposes the Islamic Legislation.

**4— *Muhabah Tabiyy'ee*  
(Love that is Natural):**

Such as the love of one's children, family, oneself, wealth, and other than these from the *Mubaahaat* (permissible acts). However, this love must be natural.

If it distracts the person from the obedience of Allah, so he abandons some of the obligatory acts, then it is the "Love that is Sinful" (*Muhabah Mae'siyyah*).

Furthermore, if it predominates the individual's life and heart, and he loves it as much as he loves Allah, or greater, then it falls under the category of the "Love that is Shirk" (*Muhabah Shirkiyyah*).

\* \* \* \*



**The Prohibition to Supplicate  
(Dua) To Other Than Allah**

Allah, The Most Exalted, said:

﴿ إِن يَدْعُونَ مِن دُونِهِ إِلَّا إِنثًا وَإِن يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا ﴿١١٧﴾ لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ  
مِن عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾ ﴾ [النساء: ١١٧ - ١١٨]

*"They (all those who worship others than Allah) invoke nothing but female deities besides Him (Allah), and they invoke nothing but Shaitan (Satan), a persistent rebel! (118). Allah cursed him. And he (Shaitan (Satan)) said: "I will take an appointed portion of your slaves; "  
[Surah An-Nisaa (4): 117-118].*

& He, The Most Exalted, said:

﴿ قُلْ أَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ  
فِي الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ أَتَيْنَا قُلُوبَهُمْ هُدًى اللَّهُ هُوَ الْهُدَىٰ وَأَمْرًا لِّتُسَلِّمَ لِرَبِّ  
الْعَالَمِينَ ﴿٧١﴾ ﴾ [الأنعام: ٧١]

*"Say (O Muhammad SAW): "Shall we invoke others besides Allah (false deities), that can do us neither good nor harm, and shall we turn on our heels after Allah has guided us (to true Monotheism)? - like one whom the Shayatin (devils) have made to go astray, confused (wandering) through the earth, his companions calling him to guidance (saying): Come to us. " Say: "Verily, Allah's Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the Alameen (mankind, jinns and all that exists);"  
[Surah Al-An'aam (6): 71].*

& He, The Most Exalted, said:

﴿ إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِن كُنتُمْ صَادِقِينَ ﴿١٩٤﴾ ﴾ [الأعراف: ١٩٤]

*"Verily, those whom you call upon besides Allah are slaves like you. So call upon them and let them answer you if you are truthful. " [Surah Al-A'raf (7): 194].*

& He, The Most Exalted, said:

﴿ وَالَّذِينَ نَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ نَصَرَكَمْ وَلَا أَنْفُسَهُمْ يَصُدُّونَ ﴾ [الأعراف: ١٩٧]

"And those whom you call upon besides Him (Allah) cannot help you, nor can they help themselves." [Surah Al-A'raf (7): 197].

& He, The Most Exalted, said:

﴿ وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ﴾ [يونس: ١٠٦]

"And invoke not besides Allah, that which will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Zalimoon (polytheists and wrong-doers)." [Surah Yunus (10): 106].

& He, The Most Exalted, said:

﴿ لَهُمُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسِطٍ كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دَعَا الْكٰفِرِينَ إِلَّا فِي ضَلٰلٍ ﴾ [الرعد: ١٤]

"For Him (Alone) is the Word of Truth (i.e. none has the right to be worshipped but He). 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)." [Surah Ar-Rad (13): 14].

& He, The Most Exalted, said:

﴿ وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾ أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴾ [النحل: ٢٠ - ٢١]

"Those whom they (Al-Mushrikoon) invoke besides Allah do not create anything, but are themselves created. (21). (They are) dead, lifeless, and they know not when they will be raised up." [Surah An-Nahl (16): 20-21].

& He, The Most Exalted, said:

﴿ ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَبَىٰ مَا يُدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴾ [الحج: ٦٢]

"That is because Allah He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Batil (falsehood) And verily, Allah He is the Most High, the Most Great." [Surah Al-Hajj (22): 62].

& He, The Most Exalted, said:

﴿ يَتَّيِّهَا النَّاسُ ضُرْبَ مَثَلٍ فَاستَعْمُوا لَهُ: إِنَّكَ الْذِّبْتِ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ. وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِيدُوهُ مِنْهُ ضَعْفَ الطَّالِبِ وَالْمَطْلُوبِ ﴾ [الحج: ٧٣]

" O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allah, cannot create (even) a fly, even if they were to gather together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought." [Surah Al-Hajj (22): 73].

& He, The Most Exalted, said:

﴿ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴾ [المؤمنون: ١١٧]

"And whoever invokes (or worships), besides Allah, any other ilah (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-Kafiroon (the disbelievers in Allah and in the Oneness of Allah, polytheists, pagans, idolaters, etc.) will not be successful." [Surah Al-Mumenoon (23): 117].

& He, The Most Exalted, said:

﴿ فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونِ مِنَ الْمَعْدِيَةِ ﴾ [الشعراء: ٢١٣]

"So invoke not with Allah another ilah (god) lest you be among those who receive punishment." [Surah Ash-Shuara (26): 213].

& He, The Most Exalted, said:

﴿وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ...﴾ [الفصص: ٨٨]

" And invoke not any other ilah (god) along with Allah, La ilaha illa Huwa (none has the right to be worshipped but He) ... " [Surah Al-Qasas (28): 88].

& He, The Most Exalted, said:

﴿مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾ إِنَّ اللَّهَ يَعْلَمُ مَا يُدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤٢﴾﴾ [العنكبوت: ٤١ - ٤٢]

"The likeness of those who take Auliya (protectors and helpers) other than Allah is as the likeness of a spider, who builds (for itself) a house, but verily, the frailest (weakest) of houses is the spiders house; if they but knew. (42). Verily, Allah knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise." [Surah Al-Ankaboot (29): 41-42].

& He, The Most Exalted, said:

﴿... ذَالِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٣﴾ إِنَّ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّتُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾﴾ [فاطر: ١٣ - ١٤]

" ...Such is Allah 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 datestone). (14). 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 SAW) like Him Who is the All Knower (of each and everything)." [Surah Fatir (35): 13-14].

& He, The Most Exalted, said:

﴿... وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْبِتُمْ مَا تَدْعُونَ مِن دُونِ اللَّهِ إِنَّ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هِيَ مُمْسِكَةٌ بِرَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾﴾ [الزمر: ٣٨]

"... And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allah (has created them)." Say: "Tell me then, the things that you invoke besides Allah, if Allah intended some harm for me, could they remove His harm, or if He (Allah) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust." [Surah Az-Zumar (39): 38].

& He, The Most Exalted, said:

﴿قُلْ أَفَرَأَيْبِتُمْ مَا تَدْعُونَ مِن دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَتُنذِرُونِي بِكِتَابٍ مِّن قَبْلِ هَذَا أَوْ أَتُنذِرُونِي بِمِثْلِ مَا تُنذِرُونَ ﴿٤﴾ وَمَن أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَفْلُونَ ﴿٥﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾﴾ [الأحقاف: ٤ - ٦]

"Say (O Muhammad SAW to these pagans): "Think! All that you invoke besides Allah 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!" (5). And who is more astray than one who calls (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? (6) And when mankind are gathered (on the Day of Resurrection), they (false deities) will become enemies for them and will deny their worshipping."

[Surah Al-Ahqaf (46): 4-6].

& He, The Most Exalted, said:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾﴾ [الجن: ١٨]

"And the mosques are for Allah (Alone), so invoke not anyone along with Allah " [Surah Al-Jinn (72): 18].

& He, The Most Exalted, said:

﴿قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا﴾ ﴿قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا﴾ [الجن: ٢٠ - ٢١]

"Say (O Muhammad SAW): "I invoke only my Lord (Allah Alone), and I associate none as partners along with Him." (21). Say: "It is not in my power to cause you harm, or to bring you to the Right Path." [Surah Al-Jinn (72): 20-21].

And the verses regarding this are many...

### As for the *Ahadeeth*, from them:

1— On the narration of Numan Ibn Basheer رضي الله عنه the Prophet صلى الله عليه وسلم said:

«الدعاء هو العبادة».

ثم قرأ: ﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ

دَاخِرِينَ﴾ [غافر: ٦٠].

"Verily supplication (*Dua*) is worship"

Then, he recited:

"And your Lord said: "Invoke Me (i.e. believe in My Oneness (Islamic Monotheism)) (and ask Me for anything), I will respond to your (invocation). Verily! Those who scorn My worship (i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)) they will surely enter Hell in humiliation!" [Surah Al-Ghafir (40): 60].

[Extracted from Abu Dawood, Tirmidi and Ibn Majah]

Sheikh Albani (*Hafidhahu Allah*) authenticated it in "Saheeh Sunan Abi Dawood," no. (1479), and "Saheeh Sunan Al-Tirmidi," no. (3372), and "Sunan Ibn Majah," no. (3896).

2— Abdullah Ibn 'Abbas رضي الله عنهما narrated:

عن عبد الله بن عباس رضي الله عنهما ، أنه ركب خلف رسول الله ق يوماً فقال له رسول الله صلى الله عليه وسلم: «يا غلام إني أعلمك كلمات:

- احفظ الله يحفظك.
  - احفظ الله تجده تجاهك.
  - إذا سألت فاسأل الله.
  - وإذا استعنت فاستعن بالله.
  - واعلم أن الأمة لو اجتمعتوا على أن ينفعوك بشيء لم ينفعوك بشيء إلا قد كتبه الله لك.
  - ولو اجتمعوا على أن يضروك بشيء لم يضروك إلا بشيء قد كتبه الله عليك.
- رُفعت الأقلام وجفت الصحف».

"I was behind the Prophet صلى الله عليه وسلم one day when he said: 'O boy! I will teach you some words:

- Be mindful of Allah and He will protect you.
  - Be mindful of Allah and you will find Him before you.
  - When you ask, ask Allah,
  - And when you seek aid, seek aid from Allah.
  - And, Know, that if the entire creation were to gather together to do something to benefit you in something, they would never benefit you in something except that Allah had written it for you.
  - And if they were to gather to do something to harm you in something, they would never harm you, except in something that Allah had written it for you.
- The pens were lifted and the pages have dried."

[Tirmidi, no. (2516), Ahmed, no. (2763), Taba'ahu Shua'eb, no. (4/487), and Sheikh Albani (hafidhahu Allah) authenticated the hadith in "Saheeh Sunan Al-Tirmidi," no. (2/610)].

\* \* \* \*

**Making a Vow is Worship, and  
Worship is not to be established,  
except for Allah Alone.**

Allah, The Most Exalted, said:

﴿ وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ، وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴾ [البقرة: ٢٧٠]

"And whatever you spend for charities (e.g., in Sadaqah - charity, etc. for Allah's Cause) or whatever vow you make, verily Allah knows it all. And for the Zalimoon (wrong-doers, etc.) there are no helpers." [Surah Al-Baqarah (2): 270].

& He, The Most Exalted, said:

﴿ إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴾ [آل عمران: ٣٥]

"(Remember) when the wife of Imran said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this, from me. Verily, You are the All-Hearer, the All-Knowing." [Surah Aal-e-Imran (3): 35].

& He said:

﴿ ... وَلْيُوفُوا نُذُورَهُمْ ... ﴾ [الحج: ٢٩]

"... And [let them] perform their vows ... " [Surah Al-Hajj (22): 29].

& He said:

﴿ يُوْفُونَ بِالنَّذْرِ ... ﴾ [الإنسان: ٧]

"They (are those who) fulfill (their) vows ... " [Surah Al-Insan (76): 7].



& He said:

﴿ وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِزْقِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى اللَّهِ شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾ [الأنعام: ١٣٦]

"And they assign to Allah a share of the tilth and cattle which He has created, and they say: "This is for Allah according to their pretending, and this is for our (Allah's so called) partners." But the share of their (Allah's so called) "partners" reaches not Allah, while the share of Allah reaches their (Allah's so called) "partners"! Evil is the way they judge! "  
[Surah Al-An'aam (6): 136].

& He said:

﴿ وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِمَّا رَزَقْنَاهُمْ تَاللَّهِ لَسُنَّانَ عَمَّا كُتِبَ لَهُمْ لَا يَعْلَمُونَ ﴿٥٦﴾ [النحل: ٥٦]

"And they assign a portion of that which We have provided them unto what they know not (i.e. the false deities). By Allah, you shall certainly be questioned about (all) that you used to fabricate." [Surah An-Nahl (16): 56].

And, 'Aishah رضي الله عنها narrated that the Prophet ﷺ said:

«من نذر أن يطيع الله فليطعه، ومن نذر أن يعصيه فلا يعصه».

“Whoever vows that he will be obedient to Allah, should remain obedient to Him, and whoever vows that he will disobey Him, should not disobey Him.”  
[Bukhari, no. (6318)].

- **I say:** *Al-Nadhr* (A Vow) for Other than Allah is Shirk, so it is not permissible to fulfill the Vow.

\* \* \*

**The Prohibition to Sacrifice  
(Al-Dabh) For Other Than Allah**

Allah, The Most Exalted, said:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٣﴾ لَا شَرِيكَ لَهُ. وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٤﴾﴾ [الأنعام: ١٦٣ - ١٦٤]

"Say (O Muhammad SAW): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the Alameen (mankind, jinns and all that exists). (163). "He has no partner. And of this I have been commanded, and I am the first of the Muslims." [Surah Al-An 'aam (6): 162-163].  
Nusuki, here, means: my sacrifice, my worship and my Hajj.

& He, The Most Exalted, said:

﴿فَصَلِّ لِرَبِّكَ وَأَحْسِرْ ﴿٢﴾﴾ [الكوثر: ٢]

"Therefore turn in prayer to your Lord and sacrifice (to Him only)."  
[Surah Al-Kauther (108): 2].

Ali bin Abi Talib رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said:

«لعن الله من ذبح لغير الله.»

"Allah cursed anyone who offers a sacrifice for other than Allah."  
[Muslim, no. (1978)].

- I say: These proofs reveal that sacrificing is a type of Worship, and Worship is not to be established except for Allah (Alone). And, whoever sacrifices for other than Allah—such as for a *Jinni* (spirit), or a grave, or other than these—then he deserves the curse and the banishment from Allah's Mercy.

Unless [if the slave] repents to Allah. Whoever repents, then Allah will forgive him.

\* \* \* \*

## The Prohibition to Swear By Other Than Allah

1— ‘Abdullah bin ‘Umar رضي الله عنهما narrated that the Messenger of Allah صلى الله عليه وسلم met ‘Umar bin Al-Khattaab while [Umar] was travelling on a mount, and he was swearing by his father. So, the Prophet صلى الله عليه وسلم called them:

«ألا إن الله عز وجل ينهاكم أن تحلفوا بأبائكم، فمن كان حالفاً فليحلف بالله أو ليصمت.»

[He said:] "Verily, Allah (Azza wa Jal) forbids you to swear by your fathers. Whoever wants to swear, let him swear by Allah or remain silent."  
[Bukhari, no. (5757), and Muslim, no. (1646)].

2— And he [Ibn Umar رضي الله عنهما] also narrated that the Prophet صلى الله عليه وسلم said:

«من كان حالفاً فلا يحلف إلا بالله.»

"Whoever will swear, let him not swear, except by Allah." [Muslim, no. (1646)].

3— Abū Hurairah رضي الله عنه said: The Messenger of Allah صلى الله عليه وسلم said:

«من حلف منكم فقال في حلفه: باللات والعزى؛ فليقل: لا إله إلا الله، ومن قال لصاحبه: تعال أقامرك، فليصدق بشيء.»

"Whoever among you swears and says in his swear: 'By al-Lât, and by 'Uzza,' let him say: *La ilaha ill-Allah*. And whoever says to his companion: 'Come, I will gamble with you,' then let him give charity with something."  
[Bukhari, no. (4579), Muslim, no. (1647)].

4— On the narration of Buraida رضي الله عنه: the Prophet صلى الله عليه وسلم said:

«من حلف بالأمانة فليس منا.»

"Whoever swears by *Amana* (i.e. faithfulness) is not from us."  
[Extracted from: Abu Dawood. And Shiekh Albani (Rahimahul Allah) authenticated in "*Saheeh Sunan Abi Dawood*," no. (3253)].

I say: These authentic prophetic proofs clarify the prohibition of swearing by other than Allah, such as [swearing by] one's Trust (*Amana*), or by one's Life and Salt, or by one's Honor, or by one's Father or Grandfather, or by the *Ka'bah*, or by the Prophet, or by one's Brother or Friend, or by Friendship, or by one's Martial rank, or by Divorce, and other than these from the creation. And, taking an oath is not to be done, unless it is by Allah Alone, having no partner with him.

\* \* \* \*

Is The Astrologer A Magician?

1— It was narrated from Abdullah bin Abbas رضي الله عنهما: The Messenger of Allah صلى الله عليه وسلم said:

«من اقتبس علمًا من النجوم، اقتبس شعبة من السحر، زاد ما زاد».

"Whoever acquires knowledge about the stars [i.e. Astrology], [then] he has acquired a branch of magic, which increases as [his learning] increases."

[Ahmed, no. (2000), Abu Dawood, and Ibn Majah, and Sheikh Albani declared it *Hassan* in "*Saheeh Sunan Abi Dawood*", no. (3905), and "*Sunan Ibn Majah*," no. (3794)].

- I say: This hadith clarifies to you that every Astrologer is a *Sahir* (Magician).

And whenever someone increases in Astrology, then he has increased in *Sihir* (Magic).

We seek the protection of Allah from the Astrologers and Magicians.

\* \* \* \*

Is the Magician a Disbeliever ?

Allah, The Most Exalted, said:

﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَنَ ۖ وَمَا كَفَرَ سُلَيْمَنُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَنْبَغُونَ مَا يَصُرُّهُمَ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَيْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّو كَانُوا يَعْلَمُونَ ﴿١٠٣﴾﴾ [البقرة: ١٠٢ - ١٠٣]

"They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Sulaiman (Solomon). Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Haroot and Maroot, 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 which causes the separation between man and his wife, but they could not thus harm anyone except by Allah'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.(103). And if they had believed, and guarded themselves from evil and kept their duty to Allah, far better would have been the reward from their Lord, if they but knew!" [Surah Al-Baqarah (2): 102-103].

I say: and this honorable verse:

﴿... وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ...﴾ [البقرة: ١٠٢]

"... 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)..." [Surah Al-Baqarah (2): 102].

Clarifies, in detail, that an individual cannot learn Magic (Sihir) unless he has disbelieved. Thus, if he had disbelieved, then he can learn it. And this verse establishes that the Magician (*Sahir*) is a disbeliever. We seek refuge with Allah from disbelief and infidelity, and from the actions of the people of the Fire.

\* \* \* \*

The Prohibition to Visit  
the Soothsayer and the  
Fortuneteller

1— It was narrated that 'Aishah رضي الله عنها said:

عن عائشة رضي الله عنها، قالت: سألت أناس رسول الله صلى الله عليه وسلم عن الكهان، فقال لهم رسول الله صلى الله عليه وسلم: «إنهم ليسوا بشيء». فقالوا: يا رسول الله، إنهم يحدثون أحيانًا بالشيء فيكون حقًا، فقال رسول الله صلى الله عليه وسلم: «تلك الكلمة من الحق يحفظها الجني فيقرقها في أذن وليه كقرقرة الدجاجة، فيخلطون فيها أكثر من مائة كذبة».

"People asked the Prophet of Allah صلى الله عليه وسلم about the Soothsayers: The Prophet صلى الله عليه وسلم said to them: '[The Soothsayers] are upon nothing.' So, they said: 'O Messenger of Allah, [the Soothsayers] inform us, at times, of things that would be true.'

The Prophet صلى الله عليه وسلم said: 'That word of truth, the *Jinn* snatches it, then he shoves it into the ear of his companion (the soothsayer), such as the crowing of the hen, then they mix with it more than a hundred lies.'

[Bukhari, no. (5859), Muslim, no. (2228)].

2— It was narrated that Mu'awiyah bin Al-Hakam As-Sulami رضي الله عنه said:

عن معاوية بن الحكم السلمي، قال: قلت: يا رسول الله، إني حديث عهد بجاهلية وقد جاء الله بالإسلام، وإن منا رجالًا يأتون الكهان.

قال: «فلا تأتوا الكهان».

قال: قلت: و منّا رجال يتطيرون، قال: «ذاك شيء يجدونه في صدورهم فلا يصدهم».

I said: 'O Messenger of Allah صلى الله عليه وسلم I have only recently left *Jahiliyyah* (the period of Ignorance, pre-Islamic) behind, and Allah has brought Islam. And, verily, amongst us are men whom go to the Soothsayers.'

He said: 'Do not go to the Soothsayers.'

He said: I said: 'And amongst us are men who believe in bad omens'

He said: 'That is something they find in their chests, so let it not avert them.'

[Muslim, no. (537)].



3— It was narrated from some of the wives of the Prophet ﷺ that the Prophet ﷺ said:

«من أتى عرَّافًا فسأله عن شيء لم تُقبل له صلاة أربعين ليلة».

"Whoever goes to a fortune-teller, and asks him about something, his prayer will not be accepted for forty nights."  
[Muslim, no. (2230)].

• **I say:**  
—*Al-Kaahin*  
**(The Soothsayer):**

He is someone who informs people of things that are unseen that have not yet happened, such as Mahdi Ameen the Soothsayer, and other than him. And like this are the people who inform others of what is in their minds. And we have discussed the prohibition of visiting them, and they are not upon something; rather, they are upon evil and falsehood.

—*And, Al-'Arraaf*  
**(The Fortune-teller):**

He is someone who informs people of the location of a lost object, or a stolen item, and other than these, which have already taken place, and its affair has been hidden from the people. So, [people] visit this fortuneteller, and he informs them about the location of the magic (*Sihir*), or the lost object, or the stolen product, or the name of the thief, or the magician (*Sahir*), or other than these from the matters that have already taken place, and have been kept hidden from them. And you know, also, the prohibition of visiting them. Allah does not accept the prayer of anyone whom visits them or asks them [any question] for forty nights, as a punishment for the crime they have committed by going to a fortune-teller, or a soothsayer. We seek Allah's protection from being misguided after guidance.

\* \* \* \*

The Prohibition to Hang [or Wear]  
Charms And Amulets

1— From 'Uqbah bin 'Aamir Al-Juhanee رضي الله عنه narrated:

عن عقبة بن عامر الجهني: أن رسول الله صلى الله عليه وسلم أقبل إليه رهط فبايع تسعة وأمسك عن واحد، فقالوا: يا رسول الله، بايعت تسعة وتركت هذا، قال: «إن عليه تميمة»، فأدخل يده فقطعها فبايعه، وقال: «من علق تميمة فقد أشرك».

"That some people came to the Messenger of Allah صلى الله عليه وسلم and he took *Bai'ah* (Pledge) from nine and left one. So they said: "Oh Messenger of Allah, you took *Bai'ah* from nine and you left this one." He said: "Verily upon him is an amulet." So, he reached his hand in, then he cut it, then [the Prophet] took *Bai'ah* from him and said: "Whoever wears an amulet then verily he has committed Shirk."

[Ahmed, no. (17422), and Tahqeeq Shua'ib, no. (28/ 637), and Shiekh Albani authenticated it in Saheeh Al-Jami'e, no. (6394)].

3— It was narrated from 'Ubbad bin Tameem that Abu Basheer Al-Ansâri رضي الله عنه told him:

عن عباد بن تميم أن أبا بشير الأنصاري أخبره أنه كان مع رسول الله صلى الله عليه وسلم في بعض أسفاره، قال: فأرسل رسول الله صلى الله عليه وسلم رسولاً: «لا يبقين في رقبة بعير قلادة من وتر إلا قطعت».

"That he was with the Messenger of Allah صلى الله عليه وسلم on one of his journeys, and the Messenger of Allah صلى الله عليه وسلم sent an envoy: "No camel is to be left around its neck a string, or any kind of necklace, except that it is to be cut off."

[Bukhari, no. (2843), Muslim, no. (2115)]  
And Muslim added: Malik said: I see that from the eye.

3— Ruwaifi' bin Thaabit رضي الله عنه said: "The Messenger of Allah صلى الله عليه وسلم said to me:

«يا رويفع، لعل الحياة ستطول بك بعدي، فأخبر الناس أنه من عقد لحيته، أو تقلد وترًا، أو استنجد برجيع دابة أو عظم فإن محمدًا منه بريء.»

"O Ruwaifi', you may live a long time after me, so inform the people that whoever ties up his beard, or wears an amulet, or cleans himself (after relieving himself) with animal dung or bones, then Muhammad has nothing to do with him." [Abu Dawood and Nisaei]

And Shiekh Albani (Rahimahu Allah) authenticated in *Saheeh Sunan Abi Dawood*, no. (36), and in *Saheeh Sunan Al Nisaei*, no. (5082).

**I say:** we extract from these hadiths the prohibition to wear amulets and charms, regardless if it is worn on a person, or an animal, a car, a house, a store, a tree or other than that. And, regardless if this amulet is a bone, a horn, a shoe, a strain of hair, a bracelet, a twig, a string, an iron, a brass, or a [normal] amulet, or other than these.

Verily, all of them cause dependence on other than Allah, and rely on other than Allah, and believe in other than Allah, and turn to other than Allah, and have faith in other than Allah, and this is Shirk with Allah. As this noble prophetic hadith reveals: "Whoever wears an amulet, then he has committed Shirk."

• I say: From here, we clarify to you the danger of reading the following books:

(1) Shams ul Ma'aarif, (2) Al-Mandal Us-Sulaimanee, (3) As Saba'ah Al'ahood, (4) Hirz zul Jawshan, (5) Abu Ma'shar al-Falaqee, (6) Nateejat Falaqee Bait Ul-Faqeeh.

And other than these from the books of magic (*Sihir*), misguidance, soothsaying, and trickery.

We seek Allah's protection from disappointment, and we ask Him for safety from the temptations.

\* \* \* \*

No One Knows The Unseen  
Besides Allah

Allah, The Most Exalted, said:

﴿...وَمَا كَانَ اللَّهُ لِيُظْهِرَكُمْ عَلَى الْغَيْبِ...﴾ [آل عمران: ١٧٩]

"...Nor will Allah disclose to you the secrets of the Ghaib (unseen)... "  
[Surah Aal-e-Imran (3): 179].

& He, The Most Exalted, said:

﴿قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِن آتَيْتُ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ﴾ [الأنعام: ٥٠]

" Say (O Muhammad SAW): "I do not tell you that with me are the treasures of Allah, nor (that) I know the unseen; nor do I tell you that I am an angel. I but follow what is revealed to me by inspiration." Say: "Are the blind and the one who sees equal? Will you not then think?" [Surah Al-An'aam (6): 50].

& He, The Most Exalted, said:

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَأَسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ﴾ [الأعراف: ١٨٨]

"Say (O Muhammad SAW): "I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. Verily, I am but a warner, and a bringer of glad tidings unto people who believe " [Surah Al-A'raf (7): 188].

And Nooh (The Prophet Noah), peace be upon him, said:

﴿وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ...﴾ [هود: ٣١]

"And I do not say to you that with me are the Treasures of Allah, "Nor that I know the Ghaib (unseen); 'nor do I say [that] I am an angel..." [Surah Hud (11): 31].

& He, The Most Exalted, said:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾ [النمل: ٦٥]

" Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allah, nor can they perceive when they shall be resurrected." [Surah An-Naml (27): 65].

& He, The Most Exalted, said:

﴿فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةٌ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ﴾ [سبا: ١٤]

"Then when We decreed death for him (Sulaiman (Solomon)), nothing informed them (jinns) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick, so when he fell down, the jinns saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment." [Surah Saba (34): 14].

& He, The Most Exalted, said:

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ﴾ [الأنعام: ٥٩]

"And with Him are the keys of the Ghaib (all that is hidden), none knows them but He." [Surah Al-An'aam (6): 59].

& He, The Most Exalted, said:

﴿...فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ...﴾ [يونس: ٢٠]

"...Say: "The unseen belongs to Allah Alone... " [Surah Yunus (10): 20].

& He, The Most Exalted, said:

﴿وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ ...﴾ [هود: ١٢٣]

"And to Allah belongs the Ghaib (unseen) of the heavens and the earth... "  
[Surah Hud (11): 123].

& He, The Most Exalted, said:

﴿عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا﴾ [الجن: ٢٦]

"(He Alone) the All-Knower of the Ghaib (unseen), and He reveals to none His  
Ghaib (unseen)." [Surah Al-Jinn (72): 62].

& He, The Most Exalted, said:

﴿قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ﴾ [الكهف: ٢٦]

"Say: "Allah knows best how long they stayed. With Him is (the knowledge of) the  
unseen of the heavens and the earth. " [Surah Al-Kahf (18): 26].

Narrated by Abdullah Ibn 'Umar رضي الله عنهما The Prophet صلى الله عليه وسلم said:

«مفاتيح الغيب خمس لا يعلمهن إلا الله: لا يعلم أحد ما يكون في غد إلا الله، ولا يعلم أحد ما يكون في الأرحام إلا الله، ولا تعلم نفس ماذا تكسب غداً، ولا تدري نفس بأي أرض تموت، ولا يعلم أحد متى يجيء المطر إلا الله، ولا يعلم متى تقوم الساعة إلا الله.»

"The keys of the Unseen are five and none knows them, except Allah:

- No one knows what will happen tomorrow, except Allah;
  - And, no one knows what is in the womb, except Allah;
  - And, no one knows what will occur tomorrow, nor does anyone know in which land he will die;
  - And, no one knows when it will rain, except Allah;
  - And, no one knows when the Hour will be established, except Allah."
- [Bukhari, no. (992)].

- I say: These honorable verses and noble *ahadeeth* clarify to the rational reader the falsehood that the soothsayer, the fortune-tellers and the astrologers are upon, from their trickery and misguidances. And that no one knows the unseen except Allah Alone, having no partner with him.

\* \* \* \*

**The Obligation to Trust  
(Tawakul) Allah Alone**

Allah, The Most Exalted, said:

﴿...فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾ [آل عمران: ١٥٩]

"Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him)." [Surah Aal-e- 'Imran (3): 159].

& He, The Most Exalted, said:

﴿...فَاعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا﴾ [النساء: ٨١]

"... So turn aside from them (do not punish them), and put your trust in Allah. And Allah is Ever All Sufficient as a Disposer of affairs." [Surah An-Nisaa (4): 81].

& He, The Most Exalted, said:

﴿وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾ [الأنفال: ٦١]

"But if they incline to peace, you also incline to it, and (put your) trust in Allah. Verily, He is the All-Hearer, the All-Knower." [Surah Al-Anfal (8): 61].

& He, The Most Exalted, said:

﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بِذُنُوبِ عِبَادِهِ خَيْرًا﴾ [الفرقان: ٥٨]

" And put your trust (O Muhammad SAW) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves." [Surah Al-Furqan (25): 58].



& He, The Most Exalted, said:

﴿ وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾ الَّذِي يَرِيكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبِكَ فِي السَّجْدِ ﴿٢١٩﴾ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾ ﴾ [الشعراء: ٢١٧ - ٢٢٠]

"And put your trust in the All-Mighty, the Most Merciful, (218). Who sees you (O Muhammad SAW) when you stand up (alone at night for Tahajjud prayers). (219). And your movements among those who fall prostrate (along with you to Allah in the five compulsory congregational prayers). (220) Verily! He, only He, is the All-Hearer, the All-Knower."

[Surah Ash-Shuara (26): 217-220].

& He, The Most Exalted, said:

﴿ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴿٧٨﴾ ﴾ [النمل: ٧٩]

"So put your trust in Allah; surely, you (O Muhammad SAW) are on the manifest truth." [Surah An-Naml (27): 79].

& He, The Most Exalted, said:

﴿ وَقَالَ مُوسَىٰ يَقَوْمِ إِن كُنتُمْ ءَامَنتم بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُسْلِمِينَ ﴿٨٤﴾ فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾ وَبِحَنَاءِ رَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾ ﴾ [يونس: ٨٤ - ٨٦]

"And Moosa (Moses) said: "O my people! If you have believed in Allah, then put your trust in Him if you are Muslims (those who submit to Allah's Will)." (85). They said: "In Allah we put our trust. Our Lord! Make us not a trial for the folk who are Zalimoon (polytheists and wrong-doing) (i.e. do not make them overpower us). (86). "And save us by Your Mercy from the disbelieving folk."

[Surah Yunus (10): 84-86].

& He, The Most Exalted, said:

﴿ قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنعمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنتُمْ مُؤْمِنِينَ ﴿٢٣﴾ ﴾ [المائدة: ٢٣]

"Two men of those who feared (Allah and) on whom Allah had bestowed His Grace (they were Yoosha (Joshua) and Kalab (Caleb)) said: "Assault them through the gate, for when you are in, victory will be yours, and put your trust in Allah if you are believers indeed." [Surah Al-Maeda (5): 23].

& He, The Most Exalted, said:

﴿ قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَئِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾ وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢﴾ ﴾ [إبراهيم: ١١ - ١٢]

"Their Messengers said to them: "We are only human beings like you, but Allah 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 Allah. And in Allah (Alone) let the believers put their trust. (12) And why should we not put our trust in Allah while He indeed has guided us our ways. And we shall certainly bear with patience all the hurt you may cause us, and in Allah (Alone) let those who trust, put their trust." [Surah Ibrahim (14): 11-12].

Narrated by Umar bin Khattab رضي الله عنه: I heard the Messenger of Allah صلى الله عليه وسلم say:

«لو أنكم تتوكلون على الله حق توكله لرزقكم كما يرزق الطير تغدو خماصًا وتروح بطانًا»

"If you were to put your trust in Allah as He should be trusted, He would guarantee your provision as He provides for the birds: They go out hungry, and come back with full bellies."

[Ahmed, no. 205 (Shu'ayb version), and Tirmidi and Ibn Majah] And Shiekh Albani رحمته الله authenticated it in "Saheeh Al-Tirmidi," no. 2344, and "Sunnan Ibn Majah," no. 4239.

\* \* \* \*

**The Definition Of Al-Bid'ah  
(The Innovation)**

الْبِدْعَةُ: كُلُّ اعْتِقَادٍ أَوْ لَفْظٍ أَوْ عَمَلٍ أُحْدِثَ بَعْدَ مَوْتِ النَّبِيِّ ﷺ بِنِيَّةِ التَّعْبُدِ وَالتَّقَرُّبِ  
وَلَمْ يَدُلَّ عَلَيْهِ الدَّلِيلُ مِنَ الْكِتَابِ وَلَا مِنَ السُّنَّةِ وَلَا إِجْمَاعِ السَّلَفِ.

**Al- Bid'ah**

**(The Innovation):**

It is every Belief, or Saying, or Action that came about [or was invented] after the death of the Prophet ﷺ, with the intention of Worship and seeking nearness [to Allah], which has no evidence from the *Kitaab* (The Qur'an), or from the Sunnah, or from *Ij'mah As-Salaf* (The Consensus of The Righteous Predecessors).

**Al- Bid'ah (The Innovation) is Made up of Five Categories  
All of them are Astray, and Some are more Evil than Others.**

**1- Bid'ah I'tiqadiyyah**

**(Innovation Of Belief):**

It is every Belief that disagrees with the *Kitaab* (The Qur'an) and the Sunnah.

**2- Bid'ah Lafdhiyyah**

**(Innovation Of Speech):**

It is every Saying uttered by an individual, [intended as] Worship, [that] disagrees with the *Kitaab* (The Qur'an) and the Sunnah.

**3- Bid'ah Badaniyyah**

**(Innovation Of the Body):**

It is every Movement emanated from the human, [intended as] Worship, [that] disagrees with the *Kitaab* (The Qur'an) and the Sunnah.

**4- Bid'ah Maleeyah**

**(Innovation Of Wealth):**

It is every [item of] Wealth spent, [intended as] Worship, in something that

disagrees with the *Kitaab* (The Qur'an) and the Sunnah.

### 5- *Bid'ah Tarkiyah* (Innovation Of Abandonment):

And it is everything that someone abandons from the religion, or from the permissible things, [intending by it] Worship. Such as someone who abandons marriage, or eating meat, [intending by it] Worship and trial.

\* \* \* \*

### Be Cautious of *Al-Bid'ah* (The Innovation) in The Religion

1— Narrated by 'Aishah رضي الله عنها: Allah's Messenger صلى الله عليه وسلم said:

«من أحدث في أمرنا هذا ما ليس منه فهو رد».

"Whoever introduces something into this matter of ours (*i.e. Islam*), that which is not from it, then it is rejected."

[Bukhari, no. (2550), Muslim, no. (1718)].

And, in the narration of Muslim, Aishah رضي الله عنها said: The Messenger of Allah صلى الله عليه وسلم said:

«من عمل عملاً ليس عليه أمرنا فهو رد».

"Whoever does an action [ of worship] that is not upon this matter of ours (*i.e. Islam*), then it is rejected."

[This is the wording of Muslim].

2— Narrated by Jâbir bin 'Abdullâh رضي الله عنه: "When the Messenger of Allah صلى الله عليه وسلم delivered a *Khutbah* (*lecture*)... he would say:

«... أما بعد، فإن خير الحديث كتاب الله، وخير الهدي هدي محمد، وشر الأمور محدثاتها، [وكل محدثة بدعة]، وكل بدعة ضلالة [وكل ضلالة في النار]».

"To Continue. Verily, the best of speech is the Book of Allah, and the best of guidance is the guidance of Muhammad, and the worst of matters are those which are the newly-invented matters, [and every newly-invented matter [in the religion] is a *Bid'ah* (innovation)], and every *Bid'ah* (innovation) is a misguidance, [and every misguidance is in the Fire]."

[Muslim, no. (867), and the wording is from him.

And Al-Nisaei in "*Al Eidain*" chapter 22 (3/188-189), and the two additional phrases are from him].

- Ponder, my Muslim brother, upon these two authentic, prophetic, noble hadiths, which came from the gems of Prophethood. If you were to study them, you would realize that they are a cure for you, *inshaAllah*, from every innovation introduced in the religion of Allah. This is because the Prophet of Allah ﷺ ruled that every innovation is a misguidance. And, he did not say: "some" and "some;" rather, he said: "every." And, "every," my Muslim brother, is from the terms that are general.

And likewise his statement ﷺ :

«من عمل عملاً ليس عليه أمرنا فهو رد».

"Whoever does an action [ of worship] that is not upon this matter of ours, then it is rejected."

This means: rejected. And, he did not say: it depends on the intention of the doer; rather, he ruled that it is: "rejected."

So, if someone tells you: Not every *Bid'ah* (innovation) is a misguidance, and not every newly invented matter in the religion is rejected; then, tell him: 'Who is more knowledgeable, you or the Prophet of Allah ﷺ ? And, who fears Allah more, you or the Prophet of Allah' ﷺ ? So, if he agrees with these two authentic hadiths, and believes in them and acts upon them, then let it be so.

But, if he is consistent with his initial assertion that not every *Bid'ah* [Innovation in the religion] is a misguidance, and not every newly invented matter

in the religion is rejected, then say to him: On the one side, the Prophet ﷺ said: "Every *Bid'ah* [in the religion] is a misguidance" and he ﷺ said: "Whoever does an action [ of worship] that is not upon this matter of ours, then it is rejected." And, you, on the other side, are saying: 'not every *Bid'ah* is a misguidance, and not every newly invented matter [in the religion] is rejected.' Then, say to him: This is from you, and it is in opposition to the Prophet ﷺ.

And, remind him of Allah's verse:

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بُيِّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۗ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴾ [النساء: ١١٥]

*"And whoever contradicts and opposes the Messenger (Muhammad SAW) after the right path has been shown clearly to him, and follows other than the believers way, We shall keep him in the path he has chosen, and burn him in Hell – and, what an evil destination." [Surah An-Nisaa (4): 115]*

Ya Allah allow us return to you upon the *Kitaab* (The Qur'an) and the Sunnah, and protect us from every innovation, *Ya Rab Al Alameen*.

\* \* \* \*

**The Ruling of Building Shrines and Monuments On Top of The Graves**

1— Narrated by Jâbir bin Abdullah رضي الله عنه:

عن جابر بن عبد الله رضي الله عنه، قال: «نهى رسول الله صلى الله عليه وسلم: أن يخصص القبر. - وأن يقعد عليه. - وأن يبني عليه».

"The Messenger of Allah صلى الله عليه وسلم forbade plastering the graves, and sitting on them, and erecting structures over them." [Muslim, no. (970)].

2— Narrated by Abu Al-Heyaj Al-Asadee (rahimahu Allah):

عن أبي الهياج الأسدي، قال: قال لي علي بن أبي طالب رضي الله عنه: ألا أبعثك على ما بعثني عليه رسول الله صلى الله عليه وسلم أن: «لا تدع تمثالاً إلا طمسته، ولا قبراً مشرفاً إلا سويته».

‘Ali Ibn Abi Taalib رضي الله عنه said to me: “I am dispatching you upon what the Messenger dispatched me upon, verily: “Do not leave statues except you deface it; nor an elevated grave, except that you level it.” [Muslim, no. (979)].

• I say: We extract from these two *ahadeeth* the following:

- 1) The prohibition to build on top of a grave.
- 2) The prohibition to plaster on top of a grave.
- 3) The prohibition to sit on top of a grave.
- 4) The prohibition to picture things that have a soul (*ruh*).
- 5) The obligation to remove/erase images of things that have a soul (*ruh*).
- 6) The obligation to demolish that which was built on top of a grave.

\* \* \* \*

## The Prohibition to Pray Towards the Graves

It was narrated that Abü Marthad Al Ghanawl said: "The Messenger of Allah ﷺ said:

«لا تصلوا إلى القبور، ولا تجلسوا عليها».

"Do not pray towards the graves, and do not sit on them."  
[Muslim, no. (972)].

- **I say:** The evidences that prohibit the prayer towards a grave, and the sitting on it, are clear. As the principle of *Usool* states: "Generally, every prohibition is *haram* (unlawful), unless there is a *Sarif* (a verse or hadith that overrules the preceding rule). And there is no *Sarif* in this case. Thus, the men who oppose the commands of Allah and the commands of the Prophet ﷺ should fear Allah. And they should remember the verse of Allah (*Subhanahu wa ta'ela*):

﴿...فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾ [النور: ٦٣]

"...And let those who oppose the Messenger's (Muhammad SAW) commandment (i.e. his *Sunnah*, orders, acts of worship, statements, etc.),  
Beware, lest some *Fitnah* (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment will be inflicted on them." [Surah An- Noor (24): 63].

\* \* \* \*



**The Ruling Regarding The Annual Visits to Some Appointed Graves**

**Question:** Is this fixed annual visit to some of the graves – which occurs in it dancing, free mixing and other types of evils— allowed in Islam ?

**The Answer,** and Allah is the guider to that which is correct:

These fixed yearly visits to some of the selected graves, which occurs in them dancing, free mixing and other types of evils, are not allowed in Islam. Rather, they are from the newly invented affairs (*Bid'ah*) in the religion, and from the evil practices that Allah has not sent down any authority for. Thus, it is obligatory upon those in authority, may Allah guide us and them to the truth, and the Scholars, may Allah grant us and them prosperity, to change this type of repulsive evil, which leads to the eradication of the Islamic Creed (*Aqeedah*) from the hearts of the men and the women; and it calls to the deterioration of the Islamic morals and etiquettes — and we have previously mentioned the dangers of the newly invented matters in the religion, so review them.

And this is from the Bid'ah (Innovations in the religion), because they specified a date, a location, and a grave without any evidence from Islamic legislation (i.e. the Qur'an and the authentic Sunnah).

And many evils and [actions of] Shirk may be associated to them, we seek Allah's protection.

• **Then know, may Allah grant us success, that the visitation of a grave is divided into three categories, and they are the following:**

- 1) A visit that is Permissible (*Shar'eeya*).
- 2) A visit that is an innovation (*Bid'eeya*).
- 3) A visit that is Shirk (*Shirkeeya*).

1— As for the visit that is permissible (*Shar'eeya*), it is that which Islam has legislated with the following two pre-conditions:

[Condition # 1]— That a journey is not to be taken to it.

Narrated by Abū Sa'eed Al-Khudree رضي الله عنه: the Prophet صلى الله عليه وسلم said:

«لا تشد الرحال إلا إلى ثلاثة مساجد: مسجدي هذا، والمسجد الحرام، والمسجد الأقصى».

"Do not set out a journey, unless it is to three Masjids: This *Masjid* of mine [i.e. Masjid Al-Nabawi], *Al-Masjid Al- Ijarâm* [i.e. *The Kaa'ba*] and *Al-Masjid Al-Aqsa*." [Bukhari, no. (1139), Muslim, no. (827)].

[Condition # 2]: The visitor does not speak *Hujran* (of forbidden things).

Narrated from Abū Buraidah رضي الله عنه that his father said: "The Messenger of Allah صلى الله عليه وسلم said:

«نهيتكم عن زيارة القبور فزوروها».

"I used to forbid you from visiting graves, but now visit them..."

[Muslim, no. (977), And Nisae in "*Al Janaiz*" chapter 100 (4/89) His Wording is:

«نهيتكم عن زيارة القبور فمن أراد أن يزور فليزر، ولا تقولوا هجرًا».

"I used to forbid you from visiting the graves; but now, whoever wants to visit them, let him do so, but do not utter *Hujran* (evil speech)."

And its chain of narration is Authentic (*Saheeh*).

And, *Al-Hujran* is: Evil speech.

Review, if you wish, "*Al Nahaya*" by Ibn Al Atheer "5/245."

- I say: So look, may Allah have mercy on you, how the Prophet صلى الله عليه وسلم forbade us from Evil and false speech whilst visiting the graves, and what speech is more evil and false than to call upon the dead instead of Allah, and to seek assistance from them instead of Allah. And this, by Allah, is the pinnacle of evil and falsehood; but, reality is, as Allah said:

﴿ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾

"But most of mankind know not"

In eleven different places in the Quran, and they're:

Surah Al-A'raf (7): 187, Surah Yusuf (12): 21, Surah Yusuf (12): 40, Surah Yusuf (12): 68, Surah An-Nahl (16): 38, Surah Ar-Room (30): 6, Surah Ar-Room (30): 30, Surah Saba' (34): 28, Surah Saba (34): 36.

And Allah has spoken the truth when he said:

﴿ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴾ [يوسف: ١٠٦]

"And most of them believe not in Allah except that they attribute partners unto Him (i.e. they are Mushrikoon –polytheists)." [Surah Yusuf (12): 106].

2— As for the innovative visit, it is that which misses a condition from these two conditions, let alone many more.

3— As for the visit that is Shirk, it is that the person commits a type, from the many types, of Shirk with Allah; such as supplicating to other than Allah, or sacrificing for them, or vowing by them, or placing one's trust in them or seeking help by them, or seeking protection by them, and many others.

\*\*\*\*

**The Ruling of Turning The Graves  
Into Roads, Playgrounds, and  
Parking lots**

**Question:** Is it allowed to turn a graveyard into a road, or a parking lot, or build stores upon them, or other types of insults?

**The Answer,** and Allah is the guider to success:

Trespassing and oppression is prohibited (*haraam*), regardless if it is done to the living or to the dead. Rather, if it is done to the dead, the prohibition is greater, due to this noble prophetic hadith:

Narrated by Abū Hurairah رضي الله عنه: The Messenger of Allah صلى الله عليه وسلم said:

«لأن يجلس أحدكم على جمرة فتحرق ثيابه، فتخلص إلى جلده خير له من أن يجلس على قبر».

"If one of you were to sit on a burned coal which burns his garment, and reaches his skin, this would be better for him than to sit on a grave."  
[Muslim, no. (971)].

- **I say:** Upon this, it is not allowed for a Muslim who believes in Allah and the last day to harm his Muslim brother, be he living or dead. And, it is upon the state to prohibit the oppression of those who have taken graveyards as roads, and shopping centers, and places of sitting for them to relax.

And It is upon the Scholars to clarify the truth that is upon them  
And Allah is the One who Grants Success  
(*Wa Allahul-Muwa'fiq*)

\* \* \* \*

## The Prohibition to Harm the The Muslims

Narrated Abdullah Ibn 'Umar رضي الله عنهما: "The Messenger of Allah صلى الله عليه وسلم ascended the *Minbar* and called out with a raised voice, and said:

عن عبد الله بن عمر قال: صعد رسول الله صلى الله عليه وسلم المنبر فنادى بصوت رفيع فقال: «يا معشر من قد أسلم بلسانه ولم يفيض الإيمان إلى قلبه، لا تؤذوا المسلمين ولا تعيروهم ولا تتبعوا عوراتهم، فإنه من تتبع عورة أخيه المسلم تتبع الله عورته، ومن تتبع الله عورته يفضحه ولو في جوف رحله.»

'O you who have accepted Islam with his tongue, while faith has not reached his heart! Do not harm the Muslims, and do not insult them, and do not pursue [or look for] their shortcomings. For indeed whoever pursues the shortcomings of his Muslim brother, Allah will pursue his shortcomings, and whoever's shortcomings are pursued by Allah, then He will expose him, even if he were in his camel's saddle."

[Tirmidi, no. (2032), And Shiekh Albani رحمته الله declared it *Hassan* in "*Saheeh Sunan Al Tirmidi*," no. (2032)].

- **I say:** This hadith reveals the prohibition of harming the Muslims, and the prohibition of stigmatizing them, and the prohibition of seeking after their faults.

**The Categories Of The Abodes,  
And The Categories Of Its People**

**There are Three Abodes:**

- 1— The Abode of *Ad-Dunyaa* (This Worldly Life).
- 2— The Abode of *Al-Barzakh* (Life in the Grave).
- 3— The Abode of *Al-Aakhirah* (The Afterlife).

And people, within these three abodes, are divided into three categories, and each category is divided into further categories, and they are:

- 1- *Mu'minoon* (Believers): and there are two categories.
- 2- *Munaafiqoon* (Hypocrites): and there are two categories.
- 3- *Kaafiroon* (Disbelievers): and there are two categories.

***Al-Mu'minoon* (The Believers) are divided into Two Categories:**

- 1— *As-Saabiqoon* (Those who race to perform good deeds), and they are *Al-Muqaraboon* (The Close Ones).
- 2— *As'haabul Yameen* (The People of the Right), and they are *Al-Abrar* (The Righteous).

\* \* \* \*

**Nifaaq (Hypocrisy)**

**Hypocrisy is divided into two categories:**

**1) *Nifaaq I'teeqadee*  
(Hypocrisy Of Belief)**

**2) *Nifaaq 'Amalee*  
(Hypocrisy Of Action).**

And, if you wish, then say:

- 1— *Nifaaq Akbar* (Major Hypocrisy).
- 2— *Nifaaq Asghar* (Minor Hypocrisy).

And, if you wish, then say:

- 1— Hypocrisy that removes one from the fold of Islam.
- 2— Hypocrisy that does not remove one from the fold of Islam.

And, if you wish, then say:

- 1— *Nifaaq Al- Kufr* (Hypocrisy Of Disbelief).
- 2— *Nifaaq Al- 'Amal* (Hypocrisy Of Action).

(Read "Al Seer" by Al Dhahabi (11/ 363) for further explanation).

**As for *Nifaaq Al- I'teeqadee*  
(Hypocrisy Of Belief):**

It is Major and it removes one from the fold of Islam, and it is the Hypocrisy that is *Kufr* (Disbelief).

Thus, it is: Someone who shows Islam in the Open, and Hides Disbelief.

**As for *Nifaaq Al-'Amalee*  
(The Hypocrisy of Action):**

It is Minor, and it does not remove one from the fold of Islam. And there are categories, from them:

- 1- If he speaks, he lies.
- 2- If he promises, he breaks it.
- 3- If he is trusted, he is disloyal.

- 4- If he makes a treaty, he breaks it.
- 5- If he disputes, he commits evil.
- 6- Does not take part in al-gazu.

***Al- Munafiqoon (The Hypocrites) are two types::***

- 1— A Pure Hypocrite.
- 2— A *Munaafiq* (Hypocrite) who has a branch of Hypocrisy.

\* \* \* \*



**Kufr (Disbelief)**

**Kufr (Disbelief) is divided into two categories:**

**1) *Kufr Akbar*  
(Major Disbelief)**

**2) *Kufr Asghar*  
(Minor Disbelief)**

And, if you wish, then say:

- 1) One that removes an individual from the fold of Islam.
- 2) One that does not removes an individual from the fold of Islam.

**As for *Kufr Al-Akbar*  
(The Major Disbelief):**

**It removes an individual from the fold of Islam, and there are many categories:**

- 1) *Kufr At- Takdheeb*: (*Kufr* of Belying).
- 2) *Kufr Al- Juhood*: (*Kufr* of Denial).
- 3) *Kufr Al'- Inkaar*: (*Kufr* of Rejection).
- 4) *Kufr Al- Istihzaa was- Sukhreeyah*: (*Kufr* of Mockery and Ridicule).
- 5) *Kufr Al- Ibaa wal Istikbaar*: (*Kufr* of Pride and Arrogance).
- 6) *Kufr Al'- Inaad*: (*Kufr* of Opposition against the truth).
- 7) *Kufr Al'- Ilhaad*: (*Kufr* of Deviation).
- 8) *Kufr Al- Shirk*: (*Kufr* of Associating Partners with Allah).
- 9) *Kufr Al- Shak*: (*Kufr* of Doubt).
- 10) *Kufr Al- I'radha*: (*Kufr* of Apostasy).
- 11) *Kufr Al- Nifaaq*: (*Kufr* of Hypocrisy).
- 12) *Kufr Az- Zandaqah*: (*Kufr* of Infidelity), as explained in "*Sharh Al Tahaweeya*" (Page 342).
- 13) *Kufr Al- Muwaalah Al- 'Ada Al- Islam*: (*Kufr* of allying the enemies of Islam).
- 14) *Kufr Ar- Ridah*: (*Kufr* of Apostasy).
- 15) *Kufr Al- Munajimeen was- Saha'rah*: (*Kufr* of the Astrologers and the Magicians).
- 16) *Kufr man Yasidiq al Munajimeen wal Kuhaan*: (*Kufr* of whoever believes the Astrologers and Soothsayers).
- 17) *Kufr Al- Istehllal*: (*Kufr* of Making lawful (halal) that which Allah and His Prophet made unlawful (haram), [or vice-versa]).

\* \* \* \*

### As for the *Kufr Asghar*

(Minor Disbelief):

**It does not remove an individual from the fold of Islam, and there are categories. From them:**

- 1— *Kufr An-Ni'mah* (*Kufr* of [ungratefulness] in the blessings).
- 2— *Kufr Al- Ukhu'wah* (*Kufr* of [betraying] brotherhood).
- 3— *Kufr Al- 'Ashrah* (*Kufr* of breaking ties).
- 4— *Kufr At- Ta'an fil Al-Ansaab* (*Kufr* of slandering one's kin-ship).
- 5— *Kufr An- Niyyahah 'alah al-Mait* (*Kufr* of immensely mourning over the dead).
- 6— *Kufr Ar- Ragbah an al'-Ab* (*Kufr* of disclaiming one's father).

• **Warning:**

***Kufr Al- Amalee* (Disbelief of Action) are two types:**

#### 1) *Akbar*

(Major): Such as the prostration and bowing, and sacrificing for other than Allah.

#### 2) *Asghar*

(Minor): Such as the one who rules by other than Allah's Legislation, if the individual does not *Istahil* (i.e. believe that it is permissible).

**There are two types of Disbelievers:**

- 1) A disbeliever that is original.
- 2) A disbeliever that left the fold of Islam.

**There are also two types of Disbelievers:**

- 1) A disbeliever who calls to disbelief.
- 2) A disbeliever who does not call to his disbelief.

• **Reminder:** The proofs of what I mentioned in the categories of the Abodes, and the categories of its people, are many, and are well known.

\* \* \* \*

**Shirk**  
(Associating Partners with Allah)

**Shirk is divided into two Categories:**

**1) *Shirk Akbar***  
**(The Major Shirk)**

**2) *Shirk Asghar***  
**(The Minor Shirk)**

And, if you wish, then say:

- 1) Shirk that removes an individual from the fold of Islam.
- 2) Shirk that does not remove an individual from the fold of Islam.

• **As For *Shirk Akbar***  
**(The Major Shirk):**

**It removes an individual from the fold of Islam; it is the Shirk that is *Kufr* (disbelief), and there are categories. From them:**

- 1) ***Shirk Ar- Ruboobiyyah*** (Associating partners with Allah in His Lordship).
- 2) ***Shirk Al- Uloohiyyah*** (Associating partners with Allah in Worship).
- 3) ***Shirk Al- Asma 'Was- Sifaat*** (Associating partners with Allah in His Names and Attributes).

• **As for *Shirk Asghar***  
**(The Minor Shirk):**

**It does not remove an individual from the fold of Islam, and there are categories. From them:**

- 1) Slight *Riyyah* (showing off in acts of worship).
- 2) Swearing by other than Allah, without exaltation.
- 3) Wearing an amulet [or a good-luck charm], without believing that it benefits [or protects].
- 4) Phrases such as: "I have faith in Allah and in you," without believing the meaning of the phrase, and what it implies.

**Reminder:** *Shirk I'tiqadee* (Shirk of Belief), and *Shirk Al-Amalee* (Shirk of Action), and *Shirk Al-Khafee* (Hidden Shirk) , and *Shirk Al-Lafzhee* (Shirk of Speech) could be Major, and it also could be Minor.

\* \* \* \*

*Al-Bid'ah*  
(The Innovation)

*Al- Bid'ah* (The Innovation) is divided into two categories:

- 1) *Bid'ah Kubraa* (The Innovation that is Major)
- 2) *Bid'ah Sughraa'* (The Innovation that is Minor)

And, if you wish, then say:

- 1) *Bid'ah Mukafirah* (The Innovation that is Disbelief).
- 2) *Bid'ah Mufas'siqah* (The Innovation that is Sinful).

And, if you wish, then say:

- 1) The Innovation that removes an individual from the fold of Islam.
- 2) The Innovation that does not remove an individual from the fold of Islam.

- **As For *Bid'ah Al-Kubraa* (The Major Innovation):**

It is *Kufr* (Disbelief), and it removes an individual from the fold of Islam. Thus, it is that which leads the doer to levels of *Kufr* (Disbelief).

- **As For *Bid'ah As-Sughraa'* (The Minor Innovation):**

It is *Mufassiqah* (Evil), and it does not remove an individual from the fold of Islam. Thus, it is that which does not lead the doer to levels of *Kufr* (Disbelief).

The Innovators are divided into two categories:

- 1) The Innovators who call to their innovations.
- 2) The Innovators who do not call to their innovations.

(Review: "Hadee Al Saree" by Ibn Haj'r Al-Askalani, page number: 385).

**الخاتمة (Ending Note)**

By this, I end. And I ask Allah to make this action of mine, and all of my actions, sincerely for His Noble Face. And that He unites the Muslims upon the Qur'an and the Sunnah. And that He gives victory to the truth and its people, and that He opposes falsehood and its people. And that He grants the Muslims the understanding of their religion.

And May the Peace and Blessings of Allah be upon His Slave and Messenger Muhammad, and his Family, and the Noble Companions

و سبحان الله و بحمده، سبحانك اللهم و بحمدك  
أشهد أن لا إله إلا أنت، وأستغفرك وأتوب إليك.

[Written in] Al Hudaida on: 15 Ramadan, Year 1429.h

Written by:

Abu Ibraheem/ Muhammad bin 'Abdul- Wahaab bin 'Ali  
Al-Wasaabee Al-'Abdalee

\* \* \* \*

**Review sheet: The Various Meaning  
and Definitions**

مَعْنَى لَا إِلَهَ إِلَّا اللَّهُ، أَي: لَا مَعْبُودَ بِحَقِّ إِلَّا اللَّهُ وَغَيْرُ اللَّهِ إِنْ عُبِدَ فَبِاطِلٍ.

**The Meaning Of "La ilaha ill-Allah"  
(There is None Worthy of Worship except Allah):**

There is none worthy of worship, in truth, except Allah, and if other than Allah is worshipped, then it is done so upon falsehood.

مَعْنَى شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، أَي: لَا مَتَّبِعَ بِحَقِّ إِلَّا رَسُولُ اللَّهِ ﷺ وَغَيْرُ رَسُولِ اللَّهِ ﷺ إِنْ أُتْبِعَ فِيمَا لَا دَلِيلَ عَلَيْهِ فَقَدْ أُتْبِعَ بِبِاطِلٍ.

**The Meaning Of "Muhammad Rasool Allah"  
(Muhammad is The Prophet of Allah):**

No one has the right to be followed except [Muhammad] the Prophet of Allah ﷺ and if other than the Prophet of Allah is followed, in that which there is no evidence of, then it is followed upon falsehood.

الإِسْلَامُ، هُوَ: الإِسْتِسْلَامُ لِلَّهِ بِالتَّوْحِيدِ، وَالإِئْتِيَادُ لَهُ بِالطَّاعَةِ، وَالبَّرَاءَةُ مِنَ الشَّرْكِ وَأَهْلِهِ.

**The Definition of Islam:**

It is the Submission and Humility to Allah upon Tawheed (*The Oneness of Allah*), and to surrender to Him in Obedience (*at-taeaa*), and a detachment from Shirk and its people.

الإِيمَانُ: نُطِقُ بِالسَّانِ، وَاعْتَقَادُ بِالْجَنَانِ، وَعَمَلٌ بِالْجَوَارِحِ وَالْأَرْكَانِ، وَيَزِيدُ بِالطَّاعَةِ  
وَالْعِلْمِ، وَيَنْقُصُ بِالْمَعْصِيَةِ وَالْجُهْلِ.

### The Definition of *Eemaan* (Faith):

It is pronounced by the tongue, and believed in the heart, and acted upon by the body parts and limbs, and it increases by obedience and knowledge, and decreases by sins and ignorance.

وَإِنْ شِئْتَ قُلْتَ: الإِيمَانُ: قَوْلٌ، وَعَمَلٌ، وَاعْتِقَادٌ، وَيَزِيدُ وَيَنْقُصُ.

And, if you wish, say:

*Al-Eemaan* [is]: Speech, and Action, and Belief, and it Increases and Decreases.

### Tawheed is Divided into Four Categories:

1— *Tawheed Ar-Ruboobiyyah*:

(To Single out Allah in His Lordship)

2— *Tawheed Al-Uloohiyyah*:

(To Single out Allah in Worship)

3— *Tawheed Al-Asmaa' Was-Sifaat*:

(To Single out Allah in His Names and Attributes)

4— *Tawheed Al-Mutabi'ah*:

(To Single out the Prophet of Allah in following)

تَوْحِيدُ الرَّبُوبِيَّةِ، هُوَ: تَوْحِيدُ اللَّهِ فِي أَعْمَالِهِ.

### *Tawheed Ar-Ruboobiyyah*

(The Oneness of Allah in His Lordship):

It is to Single out Allah in [understanding] His Actions.

تَوْحِيدُ الْأَلُوْهِيَّةِ، هُوَ: تَوْحِيدُ اللَّهِ فِي أَفْعَالِ الْعِبَادِ.

**Tawheed Al-Uloohiyyah  
(The Oneness of Allah in Worship):**

It is to Single out Allah within the Actions of the Slaves.

تَوْحِيدُ الْأَسْمَاءِ وَالصِّفَاتِ، هُوَ: أَنْ لَا نُسَمِّي رَبَّنَا إِلَّا بِمَا سَمَّى بِهِ نَفْسَهُ أَوْ سَمَاهُ  
رَسُولُهُ ﷺ.

**Tawheed Al-Asmaa' Was-Sifaat  
(The Oneness of Allah in His Names and Attributes):**

It is that we do not name Our Creator except by that which He has named for Himself, or by what His Messenger ﷺ has named Him with.

تَوْحِيدُ الْمُتَابَعَةِ، هُوَ: أَنْ نُفْرِدَ رَسُولَ اللَّهِ ﷺ فِي الْإِتِّبَاعِ، فَلَا تَتَّبِعُ إِلَّا إِيَّاهُ إِتِّبَاعًا  
مُّطْلَقًا، أَمَّا غَيْرُهُ فَيَتَّبِعُ إِتِّبَاعًا مُقَيَّدًا بِمَا يُوَافِقُ الشَّرْعَ.

**Tawheed Al-Mutabi'ah  
(The Oneness in Following The Prophet):**

It is that we Single out the Prophet of Allah ﷺ in following. Thus, we do not follow anyone except him, a following that is absolute. As for other than him, then it is followed a following that is restricted by that which agrees with the Islamic Legislation.



الْعِبَادَةُ: إِسْمٌ جَامِعٌ لِكُلِّ مَا يُحِبُّهُ اللهُ وَيَرْضَاهُ مِنَ الْأَقْوَالِ وَالْأَعْمَالِ الظَّاهِرَةِ  
وَالْبَاطِنَةِ.

**The Definition of  
“Ibaadah”(Worship):**

It is a collective term that includes everything that Allah loves and is pleased with, from sayings (*al-Aqwaal*) and actions (*al-A'maal*), that which is committed outwardly (*al-Zahireeya*) and inwardly (*al-Batinah*).

الْبِدْعَةُ: كُلُّ اعْتِقَادٍ أَوْ لَفْظٍ أَوْ عَمَلٍ أُحْدِثَ بَعْدَ مَوْتِ النَّبِيِّ ﷺ بِنِيَّةِ التَّعْبُدِ  
وَالتَّقَرُّبِ وَلَمْ يَدُلَّ عَلَيْهِ الدَّلِيلُ مِنَ الْكِتَابِ وَلَا مِنَ السُّنَّةِ وَلَا إِجْمَاعِ السَّلَفِ.

**Al-Bid'ah  
(Innovation):**

It is every Belief, or Saying, or Action that came about [or was invented] after the death of the Prophet ﷺ, with the intention of Worship and seeking nearness [to Allah], which has no evidence from the *Kitaab* (The Qur'an), or from the Sunnah, or from *Ij'mah As-Salaf* (The Consensus of The Righteous Predecessors).

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