

**THE THREE FUNDAMENTALS  
THE FOUR FOUNDATIONS  
THE NULLIFIERS OF ISLAM  
THE SIX FUNDAMENTALS**

**MUḤAMMAD IBN ‘ABD UL-WAHHAAB**



**MahadSunnah**

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**COMMENTARY**

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In the Name of Allah, the Entirely Merciful, the Especially Merciful. Indeed, all praise is due to Allah, we praise Him, seek His help, and ask His forgiveness, and we seek refuge in Allah from the evils of ourselves and from the evils of our actions. Whomever Allah guides, by His grace, none can lead astray, and whomever He leads astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, with no partner, and I bear witness that Muhammad is His servant and His Messenger ﷺ, Allah says [meaning]: "O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]" (Quran, 3:102). And Allah says [meaning]: "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer" (Quran, 4:1). And Allah says [meaning]: "O you who have believed, fear Allah and speak words of appropriate justice" (Quran, 33:70). Then He says [meaning]: "He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment" (Quran, 33:71).

To proceed: this is a concise explanation of the text "The Three Fundamental Principles and Their Evidences" by Shaykh al-Islam Muhammad bin Abdul Wahhab al-Tamimi رحمه الله، and it is a concise treatise on the topic of creed, in which the author رحمه الله mentioned the three principles which are obligatory for the Muslim to know, and they are: the slave's knowledge of his Lord, his religion, and his Prophet ﷺ، and these are the matters about which a person will be asked in the grave as is known, and these principles are hardly free from being mentioned in any book of creed of the earlier and later scholars, except that Shaykh al-Islam is the first who isolated them in an independent treatise, and he also took care in it to mention the evidences from the Book and the Sunnah as is his habit in his books, رحمه الله and may Allah forgive him.

And we have followed in this concise explanation the method of dividing and tabulating to facilitate for the reader, and we have included a number of tests that help the student review his memorization and understanding, we ask Allah the Living, the Self-Subsisting to make this work purely for His noble face, and to benefit from it the reader, the writer, and the helper, indeed He is the Ally of that and the Able to do it, and may Allah pray and grant peace and blessings upon Muhammad the Unlettered Prophet, and upon his family and companions and those who follow them in righteousness until the Day of Judgment, glory be to your Lord, the Lord of might, above what they describe, and peace be upon the messengers, and praise be to Allah, the Lord of the worlds.

**The author of this text:**

He is Shaykh al-Islam, and the reviver of the call to Tawheed, Imam Muhammad bin Abdul Wahhab bin Sulayman al-Tamimi, his kunyah: Abu al-Husayn, he was born in al-Uyaynah in the year (1115 AH), and he died in al-Dir'iyyah in the year (1206 AH).

**Why do we study Tawheed?**

- [1] Because Allah did not create us except for its sake.
- [2] Because no one enters Paradise except a person of Tawheed.
- [3] Because Tawheed is a reason to expiate sins.
- [4] Because Tawheed is a cause for internal peace.
- [5] Because Allah does not accept any deed except with it.
- [6] Because it is a reason for multiplying good deeds.
- [7] Because it is a reason for guidance and security (i.e., external peace).
- [8] Because it is a reason the intercession of the Prophet ﷺ (eternal peace).

**The reason for choosing to study this text at the beginning of seeking knowledge:**

Following the example of the righteous predecessors and our scholars from Ahl al-Sunnah wa al-Jama'ah with this blessed text; because of what it contains of benefit and great benefits, which has made it a foundation from which the student of knowledge departs and upon which he builds his religious academic acquisition, so, we emulate them, and we follow their footsteps in this methodology.

Likewise, the common people also have no need to be without studying this text, and what it contains of the fundamentals that he must believe in with absolute faith that does not admit doubt and suspicion.

This text (and the [other] books of Shaykh al-Islam Muhammad bin Abdul Wahhab rahimahullah) is characterized by:

[1] Ease and clarity.

[2] Mentioning the issues accompanied by evidence.

[3] Gathering the issues and arranging them, and mentioning the number of them before beginning the explanation.

[4] Making much dua for the reader and the listener in his authored works.

Definition of the three principles:

The three principles are, in short, the three questions of the grave:

[1] Who is your Lord?

[2] What is your religion?

[3] Who is your Prophet?

What is the fruit that you reap from our study of the three principles?

That if you learn the three principles, then act upon them, then call to them, then be patient upon knowledge, action, and calling; you will answer - by the permission of Allah - the questions of the grave.

Index of the text of "The Three Principles"; This text is divided into five sections, which are:

[1] The four matters. (Surat Al-Asr)

[2] The three matters. (Categories of Tawheed)

[3] The importance of studying Tawheed.

[4] The three fundamental principles. (The questions of the grave)

[5] The conclusion.

Evidence for the three questions of the grave:

The long hadith of Al-Bara' bin 'Azib رضي الله عنه, where he رضي الله عنه said about the believer when he is entered into the grave: "Then his soul is returned to his body, then the angels come and they say: Who is your Lord? He said: Then they say: What is your religion? He said: Then they say: Who is this man who was sent among you? He said: Then he says: The Messenger of Allah, he said: Then they say: And what makes you know? He said: Then he says: I read the Book of Allah, so I believed in it and affirmed it, he said: Then a caller calls out from the heaven that he has spoken the truth, so spread for him from Paradise and clothe him from Paradise, he said: and his grave is expanded for him as far as his sight can reach, and the garden of Paradise and its fragrance comes to him, and he said concerning the disbeliever: "Then the angels come and they say: Who is your Lord? He said: Then he says: I do not know, then a caller calls out from the heaven that he has lied, so spread for him from the Fire and clothe him from the Fire, and show him his dwelling place from the Fire, he said: then his grave is tightened upon him until his ribs interlock, he said: and its heat and its fierce hot wind come to him, he said: then he is beaten with an iron hammer." Narrated by Abu Dawud, Ahmad, and Al-Hakim.

## THE FOUR MATTERS

In the name of Allah; the Entirely Merciful, the Especially Merciful.

The reason for the author beginning with the Basmalah:

[1] Imitating the Book of Allah and the Prophets and by the Prophets.

[2] Following the example of those before him from the scholars and the predecessors whose habit was to begin their writings with the Basmalah.

[3] From the door of seeking blessing with the name of Allah the Generous.

Know, may Allah have Mercy upon you,

As we have pointed out in the introduction, the author habitually begins by supplicating for the student of Islam and asks Allah to have mercy on them. This shows:

[1] The mercy of the scholars of the Sunnah toward their students.

[2] Islam, in its origin, is built upon mercy.

that it is a must upon us to study four matters:

1. The first one: Knowledge. It is knowledge of: Allah, His Prophet ﷺ, and the religion of Islam – with proof.
2. The second: Acting upon it.

**Knowledge is knowing the truth with proof: It is the opposite of ignorance. The connection between Knowledge and Actions: Some of the scholars have said: Knowledge calls for action; it's either responded to or otherwise, it leaves. Thus, there is no benefit possessing knowledge while not acting upon it. Rather, if a person seeks knowledge, it is a must to act upon it; otherwise, one would be like the Jews. They have knowledge; however, they do not act upon it. Allah informs us [meaning]: “they (i.e., the jews) recognize him (i.e., the Prophet ﷺ) as they recognize their [own] sons” (Qur'an 2:146). And “the first whom the fire will be kindled are three kinds of people” and from them is a scholar who has sought knowledge and yet did not act upon it. As the poet said:**

**The scholar who does not act upon his knowledge**

**Before the idol worshipper, he will be punished.**

3. Thirdly: Inviting to it.

**Inviting to Allah has conditions:**

**[1] It must be sincerely for Allah, the Most High.**

**[2] It must be based on Islamic knowledge.**

**[3] It must be done with wisdom and patience.**

**[4] It is a must to know the situation of those whom you are inviting.**

**Allah said [meaning], “Say, 'This is my way. I invite to Allah *upon insight*; I and those who follow me. Exalted is Allah, and I am not of those who worship others with Him” (Qur'an 12:108).**

**“Say, 'This is my way” That which is being pointed at is everything the Messenger ﷺ came with from the legislation; Quran and authentic Hadeeth.**

**“I invite to Allah”** A person who invites to Allah is the sincere one who only wishes to connect the people to their Creator.

**“upon insight”** meaning with knowledge, and it includes knowledge of: the legislation, those being invited, and of the way that leads to that.

As if the author -may Allah have mercy upon him- is saying: 'If you study and do righteous actions, it becomes obligatory upon you to be upon the path of the Prophet and his companions as Allah says [meaning]: “Say: 'This is my way. I call to Allah upon insight; I and those who follow me'”. Thus, it is a must to give dawah [upon knowledge].

Regarding dawah to Allah, people have divided into two extremes and one middle way:

[1] Negligence: They do not do dawah to Allah [at all].

[2] The Middle way: They do dawah upon knowledge with certainty.

[3] Transgression: They do dawah but upon ignorance.

4. The fourth: patience upon the harms.

After teaching and inviting others, the author mentions patience. As if he is saying to you: ' the one who takes this path will come across hardships just like the Prophets and Messengers –peace be upon them- did, so it is a must to observe patience.

Linguistically: Forbearance. Legislatively: Forbearance to do certain things and stay away from others.

Ibn ul Oayyim (691-751 H) divided patience into three categories:

[1] Patience upon the obedience of Allah so it is carried out; such as, patience to pray.

[2] Patience to stay away from the disobedience of Allah so it is abandoned; such as, the major sins.

[3] Patience with what Allah allows to befall you from the hardships; for example, sickness.

The proof is the saying of The Most High [meaning]: **“By the time, Mankind are certainly in loss. Except those who believe, do righteous deeds, advise one another to the truth, and advise one another with patience.”** (Quran, 103:1-3)

After mentioning the four matters, the author quotes the proof from the Quran; Surat Al-Asr. The author always follows the points with proof. Why?

[1] To teach the student to be a follower of the proof and not a blind follower of opinions.

[2] So, one knows the proofs when advising those who oppose this belief.

[3] To train the student how to correctly extract the rulings from the proofs based on established principles.

Ash-Shafi'ee, may Allah have mercy on him, said: “Had Allah not sent down a proof to His creation other than this surah, it would have been sufficient for them.”

The intent of Imam Shaafi'ee (150-204H) -may Allah have mercy on him- is that this soorah itself is sufficient to establish the proof upon the slaves of Allah so they study, act upon it, teach others, and observe patience. What about the rest of the soorahs of the Qur'an?! The entire Qur'an is full of proofs.

And Al-Bukharee, may Allah have mercy on him, said: “Chapter: Knowledge precedes speech and action, the proof is His statement [meaning]: **“So, know (O Muḥammad ﷺ) that, la ilaha illallah (none has the right to be worshipped except Allah), and seek forgiveness for your sin”** (Quran, 47:19). So, he began with knowledge before speech and action.”

Imam Bukharee (194-256H) began one of the chapters in his book "Sahih Bukharee" by the title or heading: "Chapter: Knowledge precedes speech and action" and mentioned the proof for it. Thus, it is a must to study before speaking or doing any action. It is not correct to do actions without knowledge or otherwise one would be imitating the Christians.

What are the four matters in brief along with the evidence?

They are those mentioned in Surah Al-Asr, Allah says [meaning]: **“By the time, Mankind are certainly in loss. Except those who believe, do righteous**

deeds, advise one another to the truth, and advise one another with patience.” (Quran, 103:1-3)

**Benefit:**

There are those who want to begin with jihad before struggling against the self with Surah Al-Asr, so reflect on the arrangement in this surah, for it is necessary first to struggle against the self with knowledge, then action, then calling, then patience.

## **THE THREE MATTERS**

Know, may Allah have mercy upon you,

The author begins this section by supplicating for the student/reader. The author supplicates for the student in this book three times; to begin the Four Important Points, the Three Important Points, and also when he says "Know, may Allah guide you to His obedience that Hanifiyyah is the way of Ibraheem". Before mentioning the four important points, the three important points as well as when he say: Know, may Allah guide you to His Obedience that Hanifiyyah is the way of Ibraheem.

**Definition of Tawheed:** Linguistically: To single something out. Legislatively: To single out Allah with that which is specific to Him, from His Lordship, Worship, and His Names and Attributes. It has three categories:

[1] Tawheed of Lordship (Rubūbiyyah): To single out Allah with His actions, or to say that He is the only Creator, Sustainer, and Disposer of all affairs

[2] Tawheed of Worship (Ulūhiyyah): To single out Allah with all worship.

[3] Tawheed of the Names and Attributes of Allah (Asmaa' was-Siffaat): To single out Allah with that which He has named and described Himself with in His Book or in the statements of His Messenger -may Allah praise him amongst the angels and send him peace -. This is done by affirming that which He has affirmed for Himself and negating that which He has negated for Himself: without distorting their meaning, denying them, describing them, or likening. The Names and Attributes of Allah are "tawqeefi" (i.e., restricted) only to that which has been narrated in the Quran or the Sunnah. This is done by affirming that which Allah has affirmed for Himself in His Book or his Messenger has affirmed for Him in his statements. Also by negating that which Allah has negated for Himself in His Book or His Messenger negated for Him.

**For example [meaning]: “No slumber can overtake Him nor Sleep” and “We were not affected by tiredness”. This is done without distorting their meaning, denying them, describing them, or likening [to the creation].**

that it is obligatory upon every Muslim male and female to learn and act upon these three matters:

**The Summary of the Three Points:**

**[1] Tawheed of Lordship, and Tawheed of the Names and Attributes**

**[2] Tawheed of worship**

**[3] Disassociation and disavowal from shirk and its people**

The First Point: Allah has created us, provides for us, and He has not left us without a purpose; rather, He has sent to us a messenger. Whoever obeys him, will enter Paradise and whoever disobeys him, will enter the Fire. The proof is the saying of Allah [meaning]: **“We have certainly sent a messenger to be a witness over you, as We have sent a Messenger to the Pharaoh. However, the Pharaoh disobeyed the Messenger; so, We seized him with a severe punishment.”** (Quran, 73:15-16)

In the first point, the author - may Allah have mercy on him - affirms Tawheed of Lordship and Tawheed of the Names and Attributes by saying: "Allah has created us" so He is the Creator, "and provides for us" so He is the Provider, "and He has not left us purposeless" without orders and prohibitions, "rather He has sent us a Messenger".

**The reason Allah has sent Messengers:**

**[1] To establish the proof upon the creation: Allah says [meaning]: "We do not punish anyone until we send a Messenger" (Quran, 17:15).**

**[2] As a mercy: Allah says [meaning]: "We have not sent you except as a mercy to everything that exists" (Quran, 21:107).**

The Second Point: Allah is not pleased that anyone is worshipped with Him; not a close angel nor a sent Messenger.

The second point affirms the worship only for Allah, the Most High. The author - may Allah have mercy on him - says: "Allah is not pleased that anyone is worshiped with Him". "Anyone" is indefinite so it includes everyone and everything; prophets, righteous people, jinn, angels, pious, or other than them whoever they may be. The proof is the saying of Allah, the Most High [meaning]: "Surely the masaajid belong only to Allah, so, do not invoke anyone along with Allah."

The proof is the saying of Allah [meaning]: "Surely the masaajid belong only to Allah, so, do not invoke anyone along with Allah." (Quran, 72:18)

It was said concerning the meaning of "masaajid" (place of prostration) three opinions, all of which can be reconciled:

[1] The masaajid that are built so that Allah ﷻ is worshipped in them.

[2] The limbs of prostration.

[3] The earth; due to his saying ﷻ. "And the earth was made for me a masjid and a means of purification."

"So do not call upon anyone alongside Allah", for (anyone) is an indefinite noun in the context of prohibition, thus it includes everyone, and for that reason the Imam ﷻ said: "That Allah is not pleased that anyone be associated as a partner with Him" meaning: whoever it may be; a prophet, or a saint, or an angel, or a righteous person.

Note:

1. The disbelievers among whom a Messenger ﷻ was sent affirmed the oneness of Lordship, and committed shirk in the oneness of Divinity.

2. Shirk is not restricted to idol worship.

3. Whoever elevates a person to the rank of the Prophet ﷻ then he disbelieves; as with Musaylimah the liar, so, how about the one who elevates a person to the rank of the Lord of the heavens and the earth.

4. Some people say: That Allah is the Creator and the Provider, and this alone is not sufficient; rather one must single out Allah ﷻ with all types of monotheism.

The Third: Surely, it is not permissible for the one who obeys the Messenger and makes Tawḥeed of Allah to take as allies those who oppose Allah and His Messenger, not even if they are the closest of relatives. The proof is His statement [meaning]: **“You (O Muḥammad ﷺ) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muḥammad ﷺ), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Ruh (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be the successful.”** (Quran, 58:22)

**In the third point the author clarifies staying away from shirk and its people.**

**Disassociating from shirk and its people is done with:**

**[1] Heart: We hate those who worship other than Allah and their celebrations; especially their shirk and innovations in the religion due to them associating partners in worship with Allah.**

**[2] Speech: “I am absolutely free of that which you worship” . "Say: 'O disbelievers, I do not worship that which you worship and you do not worship the One whom I worship. I will not worship that which you worship and you will not worship that which I worship. For you is your religion and for me is mine” (Qur'an 109).**

**[3] Actions: By not participating in their acts of worship.**

**People divided in dealing with nonMuslims; two extremes and a middle way:**

**[1] Negligence: He participates with them in their holidays, celebrations, and funerals, and imitates them.**

**[2] Extremism/Transgression: He transgresses against them by killing, bombing, taking wealth, and insulting.**

**[3] The middle: He fulfills their covenants, does not transgress against them, calls them to Islam, loves good for them (which is their entering into Islam), fears the Fire for them, advises them, does not approve of them upon their falsehood, and deals with them in transactions; just as the Prophet ﷺ did.**

## THE IMPORTANCE OF STUDYING TAWHEED

Know, may Allah direct you to obey Him, that certainly, Al-Haneefiyyah (i.e., inclining towards Tawheed and truth, away from shirk and falsehood)

**Legislatively: Al Haneefeeyyah: is a nation which is far from shirk and upon sincerity, Tawheed, and Imaan. Allah said [meaning]: “Ibrahim (ﷺ) was a [comprehensive] leader, Qaanit (one who does a lot of good deeds continuously for the sake of Allah), Haneef” (Quran, 16:120) [Haneef:] meaning heading towards Allah and away from shirk since Haneef is the one who is always upon Tawheed and far away from shirk.**

is the way of Ibraheem ﷺ, to worship Allah alone; making the Religion sincerely for Him. Allah has ordered everyone with this, and He has created them because of it.

Allah, The Most High, says [meaning]: “**I did not create jinn and Mankind except to worship Me.**” (Quran 51:56). The meaning of “worship” is to single out Allah with all worship.

**The author said: (The meaning of *ya'budoon* "worship me" is *yuwahḥidoon* "to single me out"), and this is the saying of Ibn Abbas where he said: "Every mention of *worship* that comes in the Quran, its meaning is Tawheed," [this is] mentioned by Al-Baghawi ﷺ in his Tafseer.**

The greatest of that which Allah has ordered us with is Tawheed; which is to single out Allah with all worship.

**The author clarifies here the reason for studying Tawheed, and we have mentioned its importance previously.**

The worst of that which He forbade is shirk; which is to worship others along with Him or besides Him. The proof is His saying, The Most High [meaning]: “**Worship Allah and do not associate anything with Him.**” (Quran 4:36)

**They are two opposites that do not coexist: if one of them exists, the other is lifted. And there does not exist a human being who is neither a muwahḥid nor a mushrik.**

**[1] Tawheed:**

- It is the greatest of the commands.
- It necessitates eternal abode in Paradise.
- In it glorification of Allah ﷻ.
- It is the call of the Prophets and Messengers.

**[2] Shirk:**

- It is the greatest of the prohibitions.
- It necessitates eternal abode in the Fire.
- In it is an insult to Allah ﷻ.
- It is the call of the tyrants and devils.

## THE THREE FUNDAMENTALS

If it is said to you: What are the three fundamentals obligatory upon the people to know? Say: The slave of Allah must know his Lord, his religion, and his Prophet Muhammad ﷺ.

The author -may Allah have mercy on him- began by mentioning the three principles which are the three questions each person will be asked in the grave. He draws the attention of the reader by asking a question then he answers it.

[The First Fundamental:]

If it said to you: Who is your Lord? Say: My Lord is Allah, the one who has nurtured me and all of His creations with His favors and blessings. He is the One whom I worship and there is no other whom I worship besides Him. The proof is His, the Most High, saying [meaning]: **“All the praise and thanks be to Allah, the Lord of the worlds (i.e., mankind and jinn).”** (Quran, 1:1).

The author clarifies the first principle that the Lord, the One deserving of worship is Allah, the Perfect and the Most High. Then he mentions the proof for it which is the saying of Allah [meaning]: **“All the praise be to Allah, the Lord of the worlds”**. So the Lord is the One who should be worshipped.

The ayah combined all Tawheed types:

**“All the praise” *Alhamdu* – Tawheed of Names and Attributes**

**“be to Allah” *lillaahi* – Tawheed of worship**

**“the Lord of the worlds” *Rabbil ‘aalameen* – Tawheed of Lordship**

Everything besides Allah is created, and I am one of those creations.

**It means that everything other than Allah is created and if I am created then it is a must upon me to thank the Creator, the Perfect and the Most High.**

If it is said to you: How did you come to know your Creator? Say: Through His signs and His creations. From His signs are the night and the day, the sun and the moon. From His creations are the seven heavens, the seven [levels of] earth, everything within them, and everything between them. The proof is His, The Most High, saying [meaning]: **“The creation of the heavens and earth is greater than the creation of mankind, but most of the people do not know.”** (Quran, 40:57) And His, The Most High's, saying [meaning]: **“And from His signs are the night, the day, the sun, and the moon. Do not prostrate to the sun or to the moon, but prostrate to Allah who created them, if you truly worship Him.”** (Quran 41:37). And His, The Most High's, saying [meaning]: **“Your Lord is certainly Allah who has created the heavens and the earth in six days, and then He rose over the Throne. He causes the night to cover the day which follows with haste; and the sun, the moon, and the stars subjected to His command. Certainly, the creation and commandment are His alone. Blessed is Allah the Lord of all creation.”** (Quran, 7:54)

**The author mentions some signs in the universe and creations which prove the existence of Allah and affirm that there is no Lord, no Creator, and no one worthy of being worshipped except Allah alone. Then he mentions the proofs from the Qur'an. Every created object is a sign which proves the existence of Allah, the Perfect and the Most High. However, the author differentiates between the signs in the universe and the created objects since the signs go through changes such as the night and the day. That which changes is a stronger proof than that which does not change.**

The Lord is the One who should be worshiped. The proof is His, the Most High, saying [meaning]: **“O Mankind, worship your Lord, who has created you and those before you so that you may become pious. The One that has made the earth a resting place for you, the sky as a canopy, has sent down rain from the sky, and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He alone has the right to be worshiped).”** (Quran, 2:22)

**Some of the scholars said regarding this verse in the second chapter of the Qur'an: This verse mentions: the first call in the Quran “O Mankind”, the first order “worship” meaning single out with worship, the first prohibition “So do not worship others with Allah while you know” is prohibition against**

**shirk, and shows importance of Tawheed and danger of shirk.**

Ibn Katheer, may Allah have mercy on him, said: “The creator of these things is the one deserving of worship.”

**The one who is singled out with Lordship must be singled out with worship.**

The types of worship that Allah commanded, such as Islaam, Imaan, and Ihsaan. Moreover:

**The author follows the saying of Ibn Katheer with a number of acts of worship of the heart and body while mentioning the proofs from the Qur'an and the Sunnah for each one of them.**

1. Du'aa: Supplication [of request and worship].
2. Khawf: Fear.
3. Rajaa': Hope [accompanied with righteous action].
4. Tawakkul: True reliance [upon Allah, with confidence in Him that He fulfills His Promises, and taking the legislated means].
5. Raghbah: Longing [to what is desired].
6. Rahbah: Fearfully fleeing.
7. Khushu': Humble submission to Allah[’s universal and legislative decrees].
8. Khashyah: Fearful awe of Allah based on knowledge.
9. Inaabah: Repentful return.
10. Isti'aanah: Seeking assistance.
11. Isti'aadhah: Seeking refuge.
12. Istighaathah: Seeking rescue.
13. Dhabḥ: Sacrificial slaughter.
14. Nadhr: Vow.

And all the other types of worship that Allah commanded; all of these belong to Allah alone. The proof for this is Allah’s saying [meaning]: **“And the masaajid belong to Allah, so, do not invoke anyone along with Allah.”** (Quran 72:18) So, whoever directs any part of these acts of worship to other than Allah, then he is a polytheist, disbeliever. The proof of this is Allah’s saying [meaning]: **“And whoever calls unto another god besides Allah without any proof, his reckoning is only with his Lord. Surely, the disbelievers will not be successful.”** (Quran, 23:117). Also the hadeeth: "Du'aa is the core of worship". The proof is the saying of Allah [meaning]: And your Lord said: **“Call upon Me and I will respond to you. Those who scorn My worship will surely enter Hell in humiliation!”** (Quran, 40:60)

Supplication (Du'a) is divided into two categories:

[1] Supplication of worship: It is an indirect supplication; such as prayer, fasting, and hajj. Directing it to other than Allah is Major Shirk.

[2] Supplication for a request: It is a direct supplication. It is divided into two categories:

A. What only Allah is capable of (asking for Mercy, Forgiveness, etc.). Directing it to other than Allah is major shirk.

B. What the human is capable of. And this is allowed only if all these four conditions are fulfilled:

i. The one who is being asked is *alive* which it disqualifies the dead.

ii. The one being asked is *reachable* through one of the means of communication. This disqualifies the one who cannot be contacted.

iii. The one being asked is *capable*. This disqualifies the incapable.

iv. One must believe that the one who is being asked is only a *means*; that they cannot bring about benefit or repel harm himself.

Note:

- Believing that the one whom s/he is asking has the ability to bring about benefit or repel harm himself then this is Major Shirk.

- We study the ruling on certain actions. As for the ruling on the one who does those actions then that needs the establishing of the proof upon the individual and clarifying their doubts. The scholars are the ones who can correctly determine if a person is a believer or a disbeliever.

People are divided into three types with respect to their beliefs regarding the means:

[1] Some believe that only what Allah has made a means can be used as a means; legislated or perceptible means. This is correct.

A. Legislated: Such as Ruqyah (Quran and Sunnah). This is permissible since it is a means which Allah has legislated in order to remove illnesses.

B. Perceptible Means: Medication; Allah has made it a means for healing.

The hadeeth “Du'a is the core of worship” is weak. However, the authentic hadeeth is “Du'a is worship”.

How is Du'a worship?

The verse Allah says [meaning]: "Your Lord has said 'call upon Me, I will respond to you. Indeed, those who arrogantly do not worship Me, will enter the Fire in humiliation'" (Quran, 40:60) explains this point. His saying “worship Me” shows that Du'a is worship.

The proof for Khawf (Fear) is Allah’s saying: “Do not fear them but fear Me, if you are believers.” (Quran, 3:175)

**Fear:** is a feeling when one is faced with that which may harm or destroy him. Allah has prohibited us from fearing the protectors of Satan and has ordered us to fear Him alone.

Fear is of three types:

[1] This fear is a form of worship, glorification and inner fear: It is the fear of the worshiper for the one s/he worships. It is done with submission to, humbling one's self for, and glorifying the one worshipped. Allah must be feared in this manner and it is Major Shirk if done for other than Allah.

[2] Natural fear: Such as fire, the enemy, predators, etc. This is permissible.

[3] Prohibited fear: Losing hope in the mercy of Allah or obeying a created being while disobeying the Creator. This is prohibited

The proof for Rajaa' (Hope [accompanied with righteous action]) is Allah’s saying: “So, whoever hopes to meet his Lord, then let him perform righteous deeds, and not associate anyone in worship with his Lord.” (Quran, 18:110)

A hope which is accompanied with humble ness and submission should be only for Allah; directing it to other than Allah is Major Shirk. The praiseworthy hope is only for the one who does acts of obedience for Allah and hopes for the reward, or repents from sins and hopes for it to be accepted. Hoping without doing good deeds is deception and unpraiseworthy hope.

The proof for Tawakkul (True reliance [upon Allah, with confidence in Him that He fulfills His Promises, and taking the legislated means]) is Allah's saying [meaning]: **“And upon Allah alone put your reliance if you are truly believers.”** (Quran, 5:23), and His saying [meaning]: **“And whoever relies upon Allah, then He is sufficient for him.”** (Quran, 65:3)

**Linguistically: To rely upon something or someone.**

**Legislatively: True reliance upon Allah, with confidence in Him, and taking the legislated means.**

**Three must be present for Tawakkul to be correct:**

**[1] Truthfulness: Be truthful in your dependence upon Allah.**

**[2] Confidence that Allah will fulfill what He has promised.**

**[3] Taking the necessary lawful means**

The proof for Raghbah (Longing [to what is desired]), Rahbah (Fearfully fleeing), and Khushoo' (Humble submission to Allah[*'s* universal and legislative decrees]) is Allah's saying [meaning]: **“Verily, they used to rush to do good deeds, and they would call on Us, longing (for His reward) and dreading (His punishment), and they used to humble themselves submissively before Us.”** (Quran, 21: 90)

**Raghbah: Longing to what is desired.**

**Rahbah: Fear which induces fleeing from that which is feared.**

**Khushoo': Humble submission to Allah's universal and legislative decrees.**

**Note: It is a must for the 'traveler to Allah', the Perfect and the Most High, to combine between fear and hope. It is not correct to over emphasize one of them and thus be destroyed. Fear and hope should both be present like the two wings of a bird.**

The proof for khashyah (Fearful awe of Allah based on knowledge) is Allah's saying [meaning]: **“So, do not be in awe of them, but have khashyah of Me.”** (Quran, 2:150)

**Khashyah; It is a fear based on knowing the greatness of the One being feared and His Complete Supremacy.**

And the proof for Inaabah (Repentful return) is Allah's saying [meaning]: **“And turn to your Lord in repentance and submit to Him (as Muslims).”** (Quran, 39:54)

**Returning to Allah by obeying Him and staying away from sins. This means to submit to Allah since we are slaves and a slave must submit to his Master. "The Master is Allah" as the Prophet ﷺ said.**

The proof for Isti'aanah (Seeking assistance) is Allah's saying [meaning]: **“You alone we worship and You alone we ask for help”** (Quran, 1:5). Likewise, the hadeeth, “If you ask for help, then ask help from Allah.”

**Seeking Assistance: This verse indicates a method of constraint/restriction (Ḥasr) since the object of the sentence – even though usually comes after the verb in the Arabic language – is mentioned before the verb, affirming it for whom it is mentioned in the sentence and negating it for anything else. Therefore, it is as if the person has said, “We do not worship anything but you. We do not turn to anyone else for help except You.”**

The proof for Isti'aadhah (Seeking refuge) is Allah's saying [meaning]: **“Say: I seek refuge with the Lord of the Daybreak.”** (Quran, 113:1) and [meaning]: **“Say: I seek refuge with the Lord of the people.”** (Quran, 114:1).

**Seeking Refuge: seeking protection from something disliked.**

The proof for Istighaathah (Seeking rescue) is Allah's saying [meaning]: **“And remember when you sought help from your Lord and He responded to you...”** (Quran, 8:9)

**Seeking Rescue: To be rescued from a difficulty or disaster.**

**Note: Seeking assistance, seeking refuge, seeking rescue, and intercession can be sought from a human being as long as such human is able to while**

fulfilling all four conditions; alive, reachable, capable, and is a means.

The proof for Dhabḥ (sacrificial slaughter) is Allah's saying [meaning]: **“Say: Verily my prayer, my sacrificial offerings, my living and my dying are for Allah, Lord of the Worlds. He has no partner. And with this I have been commanded, and I am the first of the Muslims.”** (Quran, 6:162-163). Also from the Sunnah, “May Allah curse the one who offers a sacrifice to other than Allah.”

**Dhabh (sacrificial slaughter) is divided into three categories:**

[1] Legislated: It is sacrificing to Allah out of love and veneration; like sacrificing for the jinn, and the occupants of graves.

[2] Major shirk: It is sacrificing to other than Allah out of love and veneration; like sacrificing for the jinn, and the occupants of graves.

[3] Permissible: Like a sheep for meat, honoring a guest, and commerce.

**Note:** There is more detail on the issue of sacrificing, to come in the explanation of the Book of Tawheed, by the permission of Allah the Exalted.

The proof for Nadhr (Vow) is Allah's saying [meaning]: **“They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread.”** (Quran, 76:7).

**Linguistically: the covenant and obligation.**

**Legislatively: obligating the accountable person himself to something that is not obligatory upon him.**

**Note:** The vow has: categories, conditions, and expiation, the details of which will come in the explanation of the Book of Tawheed, by the permission of Allah.

**Types of Nadhr:**

[1] A vow to Allah.

[2] A vow to other than Allah.

**Note:** The author’s mentioning of these worship is not to limit, but rather by way of example; because there are many acts of worship which have not been mentioned, and the point is that whoever directs any of these acts of worship – or other types of worship – to other than Allah, then he has committed shirk.

[The Second Fundamental:]

Knowing the Religion of Islam, with proof. It (i.e., Islam) means submitting: to Allah with Tawheed, surrendering to Him with obedience, and disassociating and freeing oneself from Shirk and its people. They are three levels: Islam, Imaan, and Ihsaan, each level consisting of its own pillars.

[The First Level: Islam]

**The author ascended to the second foundation, which is Knowing the Religion, by defining Islam.**

**Islam means: submitting to Allah by way of Tawheed, surrendering one’s full obedience to Him, and staying away from Shirk and its people.**

**The definition of Islam entails submitting all of the affairs to Allah since we are slaves and the slave must submit to the master, and “The Master is Allah” – as the Prophet ﷺ said in the aforementioned hadeeth.**

**The author divided the religion into three levels:**

**[1] Islam**

**[2] Iman**

**[3] Ihsan**

The pillars of Islam are five:

1. The Shahadah (i.e., testimony) that there is no deity worthy of worship in truth except Allah, and that Muhammad ﷺ is the Messenger of Allah

**The pillars of Islam are five; first of them: The Shahaadah (i.e., testimony).**

2. Establishing the Salah

3. Giving the Zakah
4. Fasting in Ramadan
5. Performing Hajj to Allah's House (i.e., the Ka'bah)

The proof for the testimony of Faith is Allah's saying [meaning]: **“Allah bears witness that there is no deity that has the right to be worshipped except Him, and so do the angels and those who possess knowledge. He is always maintaining His creation with justice. None has the right to be worshipped but Him- the All-Mighty, the All-Wise.”** (Quran, 3:18).

**The author mentions the proof for the Shahaadah.**

The meaning of it (i.e., the Shahadah; the testimony of Faith) is: There is no one that has the right to be worshipped except Allah alone. “Laa ilaaha” negates everything that is worshipped besides Allah, while “illa Allah” affirms the worship for only Allah, free from any partner being mixed in with His worship, just as there is no partner mixed in with His Dominion.

**The author clarified the meaning of the Shahaadah: la ilaaha illa Allah; There is no one that has the right to be worshipped except Allah alone.**

**It is a must for this testimony of Ikhlas (i.e., sincerity and purirty) to comprise of:**

**[1] Negation: la ilaaha; there is no one that has the right to be worshipped**

**[2] Affirmation: illa Allah; except Allah alone.**

**This structure [of the shahadah] shows restriction and affirmation; it restricts and affirms the worship for Allah alone and negates it for other than Him.**

**This is why the author “An explanation of this which will further clarify is” afterwards.**

An explanation of this which will further clarify is found in Allah's saying [meaning]: **“And remember when Ibraheem ؑ said to his father and to his people: ‘Verily, I am free from all that you worship – except for He who created Me, and verily He will guide me.’ And He made it a statement that will endure among his offspring that they may turn back to.”** (Quran, 43:26-28).

His saying, the Exalted: [meaning]: " Verily, I am free from all that you worship" is the meaning of (La ilaaha), and His saying: [meaning]: " except for He who created Me" is the meaning of (illa Allah).

If a speaker said: The meaning of la ilaaha illa Allah is, "There is no worshipped deity except Allah"; then what is the response to him?

We say: This definition is false, because with this statement he validates every deity worshipped besides Allah, but when he says: (there is no deity worthy of worship in truth) this is evidence that he disbelieves in all that is worshipped besides Allah, and that, indeed, there is no deity worthy of worship in truth except Allah.

If a speaker said: The meaning of la ilaaha illa Allah is, "There is no Lord [in truth] except Allah); then what is the response to him?

We say: This statement is correct, but it is *not* the meaning of La ilaha illallah, for this is the Tawheed of Lordship, and the disbelievers whom the Prophet ﷺ was sent also affirmed it, yet it did not enter them into Islam.

Also His saying [meaning]: "Say, 'O People of the Scripture, come to a word that is the same between us and you - that we will not worship except Allah; will not associate anything with Him and not take one another as lords instead of Allah'. But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him].” (Quran, 3:64)

**This is a proof for the falsehood of the "Unity of Religions".**

Proof for the testimony: "Muhammad ﷺ is the Messenger of Allah" is the saying of Allah [meaning]: "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; he is concerned over you and to the believers he is kind and merciful." (Quran, 9:128)

The author mentioned this ayah as a proof that Muhammad ﷺ is the Messenger of Allah. Allah has emphasized this ayah with three different emphatic devices: The oath, the Arabic letter 'Laam', and the 'Qad'.

The meaning of this testimony is: Obeying he ordered, believing what he said, avoiding what he prohibited and only worshipping Allah the way which is legislated.

The author clarified the meaning of the testimony that Muhammad ﷺ is the Messenger of Allah. There are four obligatory matters upon every Muslim male and female to fulfill this testimony:

- [1] Obeying him in everything he commanded ﷺ, because he conveys from Allah ﷻ.
- [2] Believing him in everything he informed of, for he is the truthful and believed ﷺ.
- [3] Avoiding what he forbade by putting what the Prophet ﷺ forbade on one side, while you are on another side.
- [4] That Allah not be worshipped except by what came from him ﷻ, and in this is a refutation of the innovators.

The proof for Salah

It is worshipping Allah with movements and statements, beginning with 'Takbeer' ('Allahu Akbar'-'Allah is the Greatest') and ending with 'Tasleem' (greetings of peace). It is a great pillar of the religion. Its obligation was conveyed to the Prophet ﷺ directly from Allah when the Prophet ascended to the heavens.

and Zakah and the explanation of Tawheed is Allah's saying [meaning]: “**And they were not commanded except to worship Allah, making the religion (i.e., worship) solely for Him alone, to perform the prayer, and give the Zakaat. That is the right Religion.**” (Quran, 98:5)

Zakah is of two types:

- [1] Purification of the body
- [2] Purification of the wealth

The proof for Fasting is Allah's saying [meaning]: “**O you who believe, fasting is prescribed for you just as it was prescribed for those before you, in order that you may acquire Taqwa (i.e., piety).**” (Quran, 2:183)

**Fasting is to worship Allah by abstaining from that which breaks the fast, with a sincere intention from the beginning of Fajr to sunset. It is one of the best acts of worship, since the three types of patience are all present in it. Also, what shows its great status is the fact that Allah has told us that He Himself will reward the fasting person.**

The proof for Hajj is Allah's saying [meaning]: **“Hajj (i.e., pilgrimage) to the House (i.e., Ka’bah) is a duty that people owe to Allah; those who are able to do it. And whoever disbelieves (by denying Hajj), then surely Allah is not in need of any of His creation.”** (Quran, 3:97)

**Hajj is to worship Allah by performing the rites of Hajj according to the way of the Prophet ﷺ. It is an obligation on every Muslim who is able to, once in a lifetime.**

[The Second Level: Iman]

It is (i.e., consists of) seventy-odd branches. The highest of which is saying, “La ilaaha illa Allah”, and the lowest of which is removing harmful objects from the pathways, and Ḥayaa’ (i.e., modesty and shyness) is a branch of Iman.

**Iman legislatively is:**

- [1] statements of the tongue,**
- [2] beliefs in the heart,**
- [3] actions of the limbs;**
- [4] it increases with obedience to Allah,**
- [5] and it decreases by disobeying Him.**

Therefore, Eemaan is composed of five things; if one of the five is not fulfilled then this is not considered Imaan according to Ahlus-Sunnah wal-Jama’ah. The proof for these five conditions is the hadeeth, “The highest of them is saying La ilaaha illa Allah” this is a statement, “and the lowest of them is moving a harmful object from the road” this is an action of the limb, “and modesty is a branch from Imaan” this is an action of the heart. Allah's

saying [meaning]: “Which of you has had his Iman increased by it?” (Quran, 9:124) proves that iman increases, and if it increases then surely it must decrease. It has been clearly mentioned from the Prophet ﷺ regarding the decrease in one’s religion through his statement, “I haven’t seen anyone more deficient in reason and religion...” (Bukhari and Muslim). And the causes for the increase of iman are: performing acts of obedience, abandoning sins, reflecting upon the creations of Allah, and studying monotheism, and the opposite of all of this are causes for its decrease.

Its pillars are six:

1. That you believe in Allah,

**The first pillar is the belief in Allah, and it necessitates four matters:**

**[1] Belief in the existence of Allah ﷻ, and it is through:**

(a) The intellect cannot imagine the existence of the creation without the existence of the Creator; “Or were they created by nothing? Or were they themselves the creators?” (Quran, 52:35).

(b) The senses: When you are in distress and severity, you raise your hands to the heaven and say: O Lord, and you find this distress is lifted by the permission of Allah.

(c) The innate nature (fitrah): The Prophet ﷺ said, “Every child is born upon the fitrah, then his parents make him a Jew, or a Christian, or a Magian.” Agreed upon.

(d) The Legislation (i.e., the Shari’ah): Ibn al-Qayyim mentioned that there is not a single ayah in the Book of Allah except that in it is evidence for Tawheed.”

**[2] Belief in the Tawheed of Lordship of Allah.**

**[3] Belief in the Tawheed of worship of Allah.**

**[4] Belief in Tawheed of His Names and Attributes.**

2. His Angels,

**The second pillar; the belief in the angels: They are a creation of the unseen, Allah created them from light, they obey Allah and do not disobey**

Him, they have souls, Allah said [meaning]: “Holy Spirit”, and bodies, Allah said [meaning]: “Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four”, and intellects and hearts, Allah said [meaning]: “Until when fear is removed from their hearts, they say: What did your Lord say?”. We believe in them, and in what Allah has made known to us of their names (such as Jibreel, Mika'eel, and Israfeel), and their attributes, Allah said [meaning]: "They do not disobey Allah in whatever He commands them and do what they are commanded", and their duties such as: the eight carriers of the Throne, and Jibreel entrusted with the Revelation, and Mika'eel with the rain, and we believe in the rest of what has come about them in general and in detail.

3. His Books,

The third pillar: Belief in the Books. We must believe that they are the Words of Allah in reality, not metaphorically, and that they are revealed, not created, and that Allah sent down with every messenger a Book, and we believe in them and in what Allah has informed us of their names and rulings in general and in detail; as long as they have not been abrogated, and we believe that the Quran abrogates all that came before it from the Books, and they are: the Tawrah (i.e., Torah), the Injeel (i.e., Gospel), the Zaboor (i.e., Psalms), the Suḥuf (i.e., Scriptures) of Ibrahim ﷺ and Musa ﷺ.

4. His Messengers,

The fourth pillar: Belief in the Messengers. We must believe that they are humans, they have none of the characteristics of divinity, and that they are slaves who are not to be worshipped, and that Allah sent them and was gracious to them, and supported them with miracles, and that they fulfilled the trust, advised the nation, and delivered the message, and strived in the cause of Allah as He should be strived for, and we believe in what Allah has made known to us of their names, attributes, and stories, in general and in detail, and that the first of the prophets was Adam ﷺ, and the first of the messengers was Nuh ﷺ, and the seal of the prophets and messengers is Muhammad ﷺ, and that all previous laws are abrogated by the law of Muhammad ﷺ, and the five Messengers of strong will mentioned in Surah Ash-Shura and Al-Ahzab; Muhammad ﷺ, Nuh ﷺ, Ibrahim ﷺ, Musa ﷺ and Isa ﷺ.

5. The Last Day,

**The fifth pillar: Belief in the Last Day. It includes belief in everything that the Prophet ﷺ informed of that will occur after death, such as: the fitnah (i.e., trial) of the grave, the blowing of the trumpet, the resurrection of people from their graves, the Scales, the records, the siraat (i.e., bridge) over Jahanna,, the Ḥawd (i.e., pool), intercession, Paradise, Hellfire, the believers seeing their Lord on the Day of Resurrection and in Paradise, and other matters of the unseen.**

6. The Qadar (i.e., Divine Decree; Predestination); the good and bad of it.

**The sixth pillar: Belief in Divine Decree; its good and evil. It has four levels:**

**[1] Knowledge: Belief that He ﷻ is All-Knowing of everything, in general and in detail, and the evidence is His saying, the Exalted: [meaning]: "He knows what is before them and what is behind them" (Quran, 20:110).**

**[2] Writing: Belief that Allah has written the decrees of everything until the Day of Resurrection is established, and the evidence is His saying, the Exalted: [meaning]: "And not of anything that will come to pass on the earth or among yourselves except that it is in a clear Book" (Quran, 57:22).**

**[3] Will: Belief that whatever Allah wills comes to pass, and whatever He does not will does not come to pass, and that the slaves have a will; but it is under the Will of Allah, He says, the Exalted: [meaning]: "And you do not will except that Allah wills." (Quran, 76:30).**

**[4] Creation: Belief that the slave is created, he *and* his actions, as well as all other created beings, and the evidence: [meaning]: "Allah is the Creator of all things" (Quran, 39:62), and [meaning]: "And Allah created you and that which you do" (Quran, 37:96)**

The proof for these six pillars is Allah's statement [meaning]: **"Al-birr (i.e., piety, righteousness, and each and every act of obedience to Allah) is not that you turn your faces towards the east and the west [in prayer], but rather al-birr is [for] the one who believes in Allah, the Last Day, the Angels, the Books and the Prophets."** (Quran, 2:177).

And the proof for Qadar (Divine Decree; Predestination) is Allah's saying [meaning]: **"Verily, We have created all things with Qadar (divine pre-decree ordained for it)."** (Quran, 54:49)

[The Third Level: Ihsan]

It has one pillar, it is that you worship Allah as if you are seeing Him, and even if you cannot see Him, He indeed sees you.

**The third level is Ihsan. It is the highest level of the Religion and it has one pillar under which branch two levels:**

**[1] Worship of Mushahadah (i.e., watchfulness) [as if one sees Him] is a worship out of desire, love, and yearning for that which is with Allah [of reward]. For example: the worship of the Prophets and Messengers ﷺ. It is possible for other than them to reach this level as well.**

**[2] Worship of Muraqabah (i.e., being watched) [of the one who knows that he's being observed]. It is a worship out of fear and fleeing. A Muslim does not go outside of this.**

**Note: This does not mean that the one who worships Allah in this manner does so only out of love and does not fear Him. However, in this level, the strongest urge that drives the servant of Allah to worship is the love of Allah The Most High. The Prophet ﷺ said, “Shouldn't I be a thankful servant” (Bukhari and Muslim).**

And the proof is His saying [meaning]: **“Truly, Allah is with those who keep their duty unto Him, and those who are Muḥsinoon (i.e., good-doers).”** (Quran, 16:128). Also His saying [meaning]: **“And put your trust in the All-Mighty, the Most Merciful, who sees you (O Messenger) when you stand up (alone at night for prayers), and your movements among those who fall prostrate (along with you to Allah in the five compulsory congregational prayers). Verily! He, only He, is the All-Hearer, the All-Knower.”** (Quran, 26:217-220). Likewise His saying [meaning]: **“Whatever you (O Messenger) may be doing, and whatever portion you may be reciting from the Quran, - and whatever deed you people may be doing (good or evil), We are a Witness, when you are doing it.”** (Quran, 10:61)

The proof from the Sunnah is the famous hadeeth of Jibreel narrated by 'Umar as he said: “One day while we were sitting with the Messenger of Allah ﷺ, there appeared before us a man with extremely white clothes and extremely black hair. There were no signs of travel on him and none of us knew him. He sat in front of the Prophet and put his hands on his thighs. He said: “O Muhammad, tell me about Islam”. The Messenger of Allah ﷺ said: “Islam is to testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, to establish the salah, to pay the zakah, to fast Ramadan, and to do the pilgrimage

at the House – if you have the means to do so.” He said: “You are correct”. We were amazed that he asks the question and then he believes. He said: “Tell me about Iman”. He ﷺ responded, “It is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in the divine decree, [both] the good and the evil”. He said: “You are correct”. He said: “Tell me about Ihsan”. He ﷺ answered: “It is that you worship Allah as if you see Him. And even though you do not see Him, you know He certainly sees you”. He said: “Tell me about [the time of] the Hour”. He ﷺ answered, “The one being asked does not know more than the one asking”. He said: “Tell me about its signs”. He ﷺ answered: “The slave-girl will give birth to her master; and you will see the barefooted, scantily clothed, destitute shepherds competing in constructing high buildings”. Then, he went away. I stayed for a long time. Then, he ﷺ said: “O 'Umar, do you know who the questioner was?” I said: “Allah and His Messenger know best”. He ﷺ said: “It was [the Angel] Jibreel who came to teach you your religion.”

**This Hadeeth is a proof for the pillars of Islaam, Imaan, and Ihsaan. His statement “The one being asked does not know more than the one asking” is a proof that no one knows when the Day of Judgement will be except Allah.**

**His saying: "The slave-girl will give birth to her master" means:**

**[1] Disobedience to parents.**

**[2] Slavery increases.**

**[3] Changing of roles [in the society].**

**[4] A king has relations with his female slave and she gives birth to his son. Once the king dies, his son becomes the king. Thus, that son becomes his mother's master.**

**Benefits from hadeeth Jibreel:**

**[1] Six rights of the student of ilm upon himself**

**A. Rights upon himself: The knowledge is a worship ([therefore it requires the two conditions:] sincerity and [authentic] conformity [to the salaf]). Truly be a Salafi upon the straight path, [with] fear [of Allah] based on knowledge and mushahadah (i.e., watchfulness), and lowering the wing**

[of humility], and casting aside pride, and contentment and asceticism, and adorning oneself with the nectar of knowledge, and decorum, and assuming the qualities of manhood, and abandoning entertainment.

Turning away from gatherings of vain talk, and adorning oneself with gentleness, steadfastness and verification. The aspiration and keenness in seeking [of knowledge], and travel [in search of knowledge], writing it down, and memorizing it, and constantly reviewing the memorized, and understand by extracting the branches of knowledge from its foundations, and seeking refuge with Allah, and have academic integrity, and truthfulness.

The *paradise* of the student of knowledge is [saying]: "I do not know," and preserving the capital (i.e., which is time), and seek general knowledge on various topics, and reading the verified texts, and read the summarized before eventually the lengthy works.

Ask properly, then listen, then understand, then act, don't debate, accept the truth. Review knowledge. Be with the Quran, Sunnah, and complete studying the tools (i.e., foundations) of every science. Have action, and fleeing from the love of leadership, fame, and the world, and have negative assumption of oneself while positive assumption of others.

[Give] the zakah of knowledge (to be: speaking out with the truth, commanding the good, forbidding the evil, weighing between benefits and harms, continuously spreading knowledge), and loving to benefit, and expending one's status and good intercession for the Muslims in the calamities of truth and good, honor, and protecting knowledge, do not water-down, abandon dilettantism ("*ta'alum*", i.e., to pretend to have knowledge), and taking a position before being qualified, and to have a correct stance regarding the error of a scholar and the disagreement between scholars, repelling doubts, and casting aside sectarianism and partisanship upon which loyalty and disavowal is founded.

B. Rights upon his sheikh: People fall in three groups regarding this; two extremes and one moderation. We will study –if Allah wills- that the first shirk took place on earth is due to exaggerating on the status of the righteous, so it is a must that we remain moderate with the righteous; don't exaggerate by giving them rights they do not deserve nor fall short in giving them the rights which are due to them.

C. Rights upon the place he studies in.

D. Rights upon his colleagues: Allah said [meaning]: "You are the best

nation chosen for Mankind” (Quran, 3:110) and the Prophet ﷺ said, “None of you truly believes until he loves for his brother what he loves for himself”.

**E. Rights upon his books: To preserve the book and take care of it. These books are a blessing from Allah; therefore, it is a must to preserve/memorize them.**

**F. Rights upon the knowledge which he has studied: To study it thoroughly and preserve it by reviewing it and acting upon it since it is obligatory for the one who has knowledge to act upon it. Then he teaches this knowledge since it is a blessing and he must be thankful for this blessing.**

**[2] From the manners of asking questions is to ask about that which is more important or beneficial first.**

**[3] The student of knowledge must also take care of his appearance.**

**[4] After the death of the Prophet ﷺ, we do not say: 'Allah and His Messenger know best'; but rather, we only say: 'Allah knows best'.**

[The Third Fundamental:]

Knowledge of your Prophet Muhammad ﷺ. He is: Muhammad ﷺ Ibn ‘Abdullah Ibn ‘Abdul-Muttalib Ibn Hashim, and Hashim is from Quraysh, and Quraysh is from the Arabs, and the Arabs are from [the descendants of] Ismaa’eel ﷺ Ibn Ibraaheem Al-Khaleel ﷺ. May Allah send the best of His peace and blessings on him and on our Prophet ﷺ.

**This paragraph briefly talks about the Prophet ﷺ, including his name, his lineage, his age, and a little bit about his Da’wah.**

**We must know some facts about our Prophet ﷺ, from them:**

**[1] His name and lineage: He is: Muhammad ﷺ Ibn ‘Abdullah Ibn ‘Abdul-Muttalib Ibn Hashim, and Hashim is from Quraysh, and Quraysh is from the Arabs, and the Arabs are from [the descendants of] Ismaa’eel ﷺ Ibn Ibraaheem Al-Khaleel ﷺ.**

**[2] His age: He lived 63 years, from them are 40 before prophethood, and 23 after prophethood.**

His Prophethood is broken down into two periods:

[1] The Makkah period, which lasted for 13 years.

[2] The Madeenah period, which lasted 10 years.

Is the he ﷺ a prophet or messenger?

He ﷺ is a prophet and a messenger; he ﷺ became a prophet with [the Revelation of] *Iqara'* (Quran, 96), and he ﷺ became a messenger with [the Revelation of] *Al-Muddathir* (Quran, 74).

He lived 63 years; 40 years prior to becoming a prophet, and 23 years as a prophet and a messenger. He became a prophet with [the revelation of:] “Iqra’”, and [he became] a messenger with [the revelation of:] “Al-Muddathir.” His city was Makkah, and he migrated to Madeenah. Allah sent him as a warner against Shirk (i.e., polytheism), and a caller to Tawheed.

His invitation to Islam during the Meccan period was mainly focused on Tawheed, and expelling Shirk; making worship solely for Allah alone. This da’wah continued in this way for a period of 13 years.

He ﷺ was then ordered to migrate to Medinah, and his da’wah continued primarily focusing on Tawheed, plus the revelation of the remaining aspects of the religion such as acts of worship, business transactions, and daily affairs of life.

And if someone was to examine his biography, they would notice that his primary focus from the beginning of the prophethood until his death ﷺ was Tawheed. This is a clear and strong proof against those who discourage people from studying Tawheed, [falsely] claiming that one only needs a few minutes to completely study it.

The proof is His statement [meaning]: “O you who covers himself [with a garment]. Arise and warn. And your Lord glorify. And your clothing purify. And uncleanness avoid.” (Quran, 73:1-5).

The meaning of “Arise and warn” is to warn against Shirk and call to Tawheed.

“And your Lord glorify”; glorify by singling Him in worship.

“And your clothing purify”; cleanse your actions from Shirk.

**“And uncleanness avoid”**; Rujz refers to idols. Abandoning it means freeing yourself from it and its people, having enmity towards it and its people, and separating yourself from it and its people. 13 years were spent calling to Tawheed. After 10 years, he was taken up to the heavens, and the five daily prayers were made obligatory. He prayed 3 years in Mecca, until he was commanded to emigrate to Madinah.

He spent ten years calling to Tawḥeed. And after ten years, he was taken up to the heavens, and the five daily salah were made obligatory on him. So, he prayed in Makkah for three years, and thereafter,

**We can extrapolate two benefits from his statement ﷺ “he was taken up to the heavens”:**

**[1] Whatever we are informed of from the Prophet ﷺ from affairs of the unseen, we respond with: We believe, we affirm it is the truth, and we submit and accept it.**

**[2] The importance of the obligatory prayers, considering the fact that it was made obligatory in the heavens.**

he was ordered to make the Hijrah (i.e., migration) to Madeenah.

**Hijrah (i.e., migration; to abandon) is divided into three categories:**

**[1] From land of kufr to land of Islam – this is obligatory.**

**[2] From Makkah to Madeenah – this ended upon the conquest of Makkah.**

**[3] From everything which Allah obligated [us] to abandon/boycott, from:**

**A. Action; everything Allah made haram, on top of them all is shirk.**

**B. People; the disbelievers, hypocrites and others (i.e., deviants).**

**C. Times; which disbelievers celebrate.**

**D. Places; which disbelievers celebrate in.**

Hijrah is moving from the land of disbelief to the land of Islam. And Hijrah is obligatory upon this ummah from the land of Shirk to the land of Islam, and it

remains until the Hour is established. The proof is His statement [meaning]: “Indeed, those whom the angels take [in death] while wronging themselves- [the angels] will say, 'In what condition were you?' They will say, 'We were oppressed in the land'. They [the angels] will say, 'Was not the earth of Allah spacious enough for you to emigrate therein?' For those, their refuge is Hell - and evil it is as a destination. Except for the oppressed among men, women, and children who cannot devise a plan, nor are they directed to a way. For those it is expected that Allah will pardon them, and Allah is ever Pardoning and Forgiving.” (Quran, 4:97-99) And His saying [meaning]: “O My servants who have believed, indeed My earth is spacious, so worship only Me” (Quran, 29:56) Al-Baghawi, may Allah have mercy on him, mentions: The reason behind the revelation of this ayah is the Muslims that were in Makkah that had not migrated, Allah called onto them with the name of faith; those who have believed. And the proof for migration in the Sunnah is his ﷺ saying, “Migration will not end until repentance comes to an end, and repentance will not come to an end until the Sun rises from where it sets (i.e., from the West).”

**Repentance will come to end by one of two means:**

**[1] The sun rising from the west.**

**[2] The approach of death. Allah says [meaning], “But repentance is not accepted from those who continue to do evil deeds up until, when death comes to one of them, he says, 'Surely, I have repented now', or of those who die while they are disbelievers” (Quran 4:18).**

**The Prophet ﷺ said, “There is no hijrah after the conquest” (Agreed upon). This refers to the migration from Makkah to Madeenah, where the Prophet ﷺ is eluding to the fact that Makkah will never again return to a land of kufr.**

So, when he ﷺ settled in Madeenah, he was commanded with the rest of the Legislations of Islam, such as zakah,

**Sheikh Ibn Uthaymeen rahimaullah mentions: Zakah was first made obligatory in Makkah, but the amount one must reach before it becomes obligatory to pay and how much is it obligatory to pay was not determined except in Madeenah.**

sawm (i.e., fasting), hajj, jihad (i.e. struggle), adhan, commanding the good and forbidding the evil, along with other legislations. He ﷺ continued like this for 10 years until he passed away

**The Prophet ﷺ died on the 10<sup>th</sup> year after hijrah, and was buried in the house of ‘A’isha – Allah be pleased with her.**

and his Religion remains. This is his religion – there is no good except that he ﷺ directed the Ummah (i.e., Islamic nation) to it, and there is no evil except that he ﷺ warned them from it. The good that he ﷺ directed it to is Tawḥeed and everything that Allah loves and is pleased with. And the evil that he ﷺ warned them from is Shirk and everything that Allah hates and rejects.

**“There is no good except that he ﷺ directed the Ummah to it, and there is no evil except that he ﷺ warned them from it”. It is essential that we bear witness that the Prophet ﷺ has fulfilled the entrustment, conveyed his Message, advised this nation, and has truly strove for the sake of Allah, until he left us on a clear path whose night is as clear as its day; no one deviates from it, except that he is destroyed.**

**The greatest muharramat (i.e., plural haram; prohibitions):**

**[1] Major Shirk: takes the person outside the fold of Islam, like sacrificing for other than Allah.**

**[2] Minor Shirk: does not take the person outside the fold of Islam, like saying, “What Allah wills and what you will.”**

**[3] Major Sins: everything that is ascribed to it a specific punishment, like drinking alcohol, fornication, theft, riba (i.e., usury), and illegally consuming (i.e., taking) people’s money .**

**[4] Minor Sins: everything that is not ascribed to it a specific punishment, like everything lesser than the major sins, like one haram glance.**

Allah sent him to all the people and made obedience to him obligatory upon people and jinn. The proof is His saying [meaning]: **“Say, [O Messenger ﷺ], ‘O people, surely I am the Messenger of Allah to you all.’”** (Quran 7:158)

**The Prophet ﷺ was sent to all people. Due to this, all other legislations that came before it became abrogated. Jews and Christians at the time of the Prophet ﷺ and in our time, if the message of Islam reaches them and they do not accept it are considered disbelievers, even if they are upon the same religion of Musa ﷺ and Eesaa ﷺ .**

From the proofs of this:

[1] Allah said [meaning], “Say, “O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allāh and not associate anything with Him [in worship]” (Quran, 3:64)

[2] Allah said [meaning], “Fight against those who do not believe in Allāh or in the Last Day and who do not consider unlawful what Allāh and His Messenger have made unlawful and who do not adopt the religion of truth [i.e., Islām] from those who were given the Scripture” (Quran, 9:29)

[3] The saying of the Prophet ﷺ. “I swear by He whose Hands my soul is in, there is not a Jew or a Christian that hears of me and then does not believe in me except he is from the people of the Hell-Fire” (narrated by Muslim).

Allah has completed through him the religion. The proof is His saying, The Most High [meaning]: “**This day I have perfected for you your religion, completed My favor upon you, and have approved for you Islam as religion.**” (Quran, 5:3)

**This ayah is a refutation to innovators.**

And the proof for his death ﷺ is His saying, The Most High [meaning]: “**Certainly you will die and they will die. Then, on the Day of Resurrection, before your Lord, you will dispute.**” (Quran, 39:30-31)

## CONCLUSION

When people die, they will be resurrected, and the proof is His saying [meaning]: “**From it [i.e., the earth] We created you, and into it We will return you, and from it We will extract you another time.**” (Quran 20:55). Also, His saying [meaning]: “**And Allah has caused you to grow from the earth a [progressive] growth. Then He will return you into it and extract you [another] extraction.**” (Quran, 71:17-18).

After resurrection, they will be held accountable; either rewarded or punished for their actions. The proof of this is His saying [meaning]: “**And to Allah belongs whatever is in the heavens and whatever is in the earth - that He may recompense those who do evil with what they have done and recompense those who do good with the best [reward].**” (Quran, 53:31)

**All people will taste death without exception, and they will be resurrected for a great day, the Day of Judgement, and then they will be judged; either rewarded or punished for their actions**

Whoever denies the resurrection has disbelieved, and the proof is His saying [meaning]: **“Those who disbelieve have claimed that they will never be resurrected. Say, 'Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allah, is easy.’”** (Quran, 64:7)

**And whoever denies the resurrection and the judgement has disbelieved, because he has denied a pillar from the pillars of faith.**

Allah has sent all the messengers to bring good news and to warn. The proof is His saying [meaning]: **“We have sent] messengers as bringers of good news and as well as of warning in order that mankind should have no plea against Allah after the [coming of] Messengers.”** (Quran, 4:165). The first of them is Nuh ﷺ, and the last of them is Muhammad ﷺ,

**Nuh ﷺ is the first of the messengers, and the proof is His saying [meaning], “Indeed, We have revealed to you, [O Messenger], as We revealed to Nuh and the prophets after him”** (Quran, 4:16). The first prophet is Adam ﷺ. The prophet ﷺ was asked if Adam ﷺ was a prophet? He ﷺ said: **“A prophet that was spoken to by Allah”** (Ibn Hibaan). The last prophet and messenger is Muhammad ﷺ. The proof is Allah’s saying [meaning]: **“Muhammad (ﷺ) is not the father of any one of your men, but he is the Messenger of Allah and the seal [i.e., last] of the prophets. And ever is Allah, of all things, Knowing.”** (Quran, 33:40) So, everyone who claimed prophethood or messengership after the Prophet ﷺ is a liar and kafir, and whoever believes him is also kafir.

and he ﷺ is the Seal (i.e., last and best) of the prophets and there is no prophet after him ﷺ. the proof is His saying, The Most High [meaning]: **“Muhammad ﷺ is not the father of any of your men, but he is the Messenger of Allah and the last (i.e., end) of the Prophets, and the proof that Nuh is the first of the messengers is His saying [meaning]: “Indeed, We have revealed to you, [O Messenger ﷺ], as We have revealed to Noah and the prophets after him.”** (Chapter 4:163) Allah has sent a messenger to every nation, from Nuh ﷺ to Muhammad ﷺ each ordering their people to worship Allah alone and forbidding them from taghoot.

Allah sent messengers and prophets to give good news and to warn; all have invited to Tawheed and fought against Shirk and taghoot (i.e., false deities) in all its forms. The proof is His saying [meaning], “We have certainly sent to every nation a messenger [saying], ‘Worship Allah’ meaning worship Him alone “and avoid taghoot,” (Quran, 16:36) meaning to place these false deities in one side and place yourself in the opposite side. This is the best way to stay away from them, and it is from perfection of disavowal from shirk and its people.

Allah has made it obligatory on all His servants to reject taghoot (i.e., false deities) and to have faith in Allah, and this must begin by first rejecting taghoot (i.e., false deities) before having faith in Allah; Allah said [meaning], “So, whoever disbelieves in taghoot and believes in Allah has grasped the most trustworthy handhold with no break in it.” (Quran, 2:256)

**Taghoot:** Anything that a person exceeds his boundaries with regards to worship (such as worshipping a tree or a stone) , or someone they follow (such as an evil scholar), or obey (such as leaders who order to disobey Allah).

The tawagheet (i.e., false deities) are many, but their heads are five; Iblees [and the Sheikh rahimahullah is informing that Allah has cursed him (i.e., Iblees)], whoever is worshipped and they are pleased with it, whoever calls people to worshipping them, whoever claims to know the unseen, and whoever rules by something other than what Allah has revealed.

The proof is His saying [meaning]: “**And indeed, We have certainly sent to every nation a messenger, [saying], ‘Worship Allah and avoid Taghoot.’**” (Quran, 16:36) Allah has made it obligatory upon all the slaves to disbelieve in Taghoot and to believe in Allah. Ibn Qayyim, may Allah have mercy on him, has said: “The meaning of Ṭaghoot is transgressing one's limits in worshipping, following or obedience.”

The Tawagheet (i.e., plural of Taghoot) are many, but their heads are five:

1. Iblees – the accursed by Allah
2. Whoever is worshipped and they are pleased with it
3. Whoever calls people to worshipping them
4. Whoever claims to know the unseen
5. Whoever rules by other than what Allah revealed [believing that is equal or better than what Allah revealed]

The proof is His saying [meaning]: “**There shall be no compulsion in**

[acceptance of] the religion. The right course has become distinct from the wrong. So, whoever disbelieves in ṭaghoot (i.e., false deities) and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.” (Quran, 2:256) This is the meaning of “la ilaha illa Allah” (i.e., there is no deity worthy of worship in truth except Allah). And in the hadeeth: “The head of the matter is Islam, its pillar is salah, and its peak is jihad in the way of Allah.”

**Detail ruling on the one who judges by other than what Allah has revealed:**

**[1] Major disbelief if one believes that human laws are equal to or better than Allah’s Laws.**

**[2] Minor disbelief if one believes that judging by other than the Allah’s Laws is false, but he judges by it due to his desires, love for leadership, or other similar reasons.**

**Ibn Qayyim divides jihad (i.e., striving) into four types:**

**[1] Struggle of the Soul** It is done by seeking knowledge, acting upon it, teaching it, and patience.

**[2] Struggle against shaytan.** It is done by avoiding doubts (Shirk and innovations) and desires (Major sins and Minor sins).

**[3] Struggle against kuffar and munafiqeen** with the heart, speech, wealth, and self.

**[4] Struggle against people of oppression, innovation, and evil** With the heart, speech, and hand.

And Allah knows best, and may the peace and blessings be upon Muhammad ﷺ, his family and companions.

**It is a must for every intelligent person to ponder over this great treatise and to study it carefully due to what it contains of the great principles every individual needs in the grave.**

THE FOUR FOUNDATIONS

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**In the Name of Allah, the Entirely Merciful, the Especially Merciful.**

**Indeed, all praise is due to Allah, we praise Him, seek His help, and ask His forgiveness, and we seek refuge in Allah from the evils of ourselves and from the evils of our actions. Whomever Allah guides, by His grace, none can lead astray, and whomever He leads astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, with no partner, and I bear witness that Muhammad is His servant and His Messenger ﷺ, Allah says [meaning]: "O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]" (Quran, 3:102). And Allah says [meaning]: "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer" (Quran, 4:1). And Allah says [meaning]: "O you who have believed, fear Allah and speak words of appropriate justice" (Quran, 33:70). Then He says [meaning]: "He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment" (Quran, 33:71).**

**To proceed: This is a concise explanation of the text "The Four foundations" by Shaykh al-Islam Muhammad bin Abdul Wahhab al-Tamimi (may Allah have mercy on him). It is a brief treatise on the subject of creed, in which the author (may Allah have mercy on him) established some foundations of monotheism and polytheism, and mentioned in it the issue of judging the people of polytheism, and the division of intercession into negated and affirmed. So whoever masters these four foundations will know the reality of monotheism with which Allah sent the messengers, and will be able to distinguish between the state of the polytheists and the state of the monotheists. These foundations are derived from the Book and the Sunnah, as is the habit of the author (may Allah have mercy on him). It should be noted that this text is summarized from the book "Removal of Doubts" by the same author, and due to its ease, it is considered an intermediate stage between "The Three Fundamental Principles" and "The Book of Monotheism."**

**We have relied in this explanation on division and tabulation according to the contemporary academic method, and we have included a test to help the student review his memorization and understanding. We ask Allah, the Ever-Living, the Self-Subsisting, to make this work purely for His noble countenance, and to benefit from it the reader, the writer, and the assistant. Indeed, He is the Patron of that and Capable of it. May Allah send prayers, peace, and blessings upon Muhammad, the Unlettered Prophet ﷺ, and upon**

his family, his companions, and those who follow them in righteousness until the Day of Judgment. Exalted is your Lord, the Lord of might, above what they describe. And peace be upon the messengers. And praise be to Allah, the Lord of the worlds.

**Author of this text:**

He is Shaykh al-Islam, and reviver of the call to monotheism, Imam Muhammad bin Abdul Wahhab bin Sulayman al-Tamimi, his patronymic: Abu al-Husayn, born in al-Uyaynah in the year (1115 AH), and died in al-Dir'iyyah in the year (1206 AH).

**Importance of this text:**

This text is the second text among the series of texts studied by the student of knowledge, and the attention to this text was based on several reasons.

**Among the reasons for attention to this text:**

- [1] The advice of our scholars to study it.
- [2] Following the example of the scholars of the righteous predecessors.
- [3] Because in it is the refutation of doubts of the polytheists of our time.
- [4] Because it is a summary of the book "Removal of Doubts".

This text is summarized from the book "Removal of Doubts" by the author himself; just as the text of "The Three Fundamental Principles" is summarized from "The Book of Monotheism".

It is appropriate to study this text before the book "Removal of Doubts" so that no doubt attaches itself to the student of knowledge, and also because we are students, and the student refers to the scholars regarding gradual progression in study, and he is not to advance or delay; rather, some scholars generally even permit reading the book "Removal of Doubts" before studying "The Book of Monotheism".

**This text is divided into three sections:**

- [1] The introduction (the title of happiness).

[2] The importance and obligation of monotheism.

[3] The four foundations.

## INTRODUCTION

In the Name of Allah, the Entirely Merciful, the Especially Merciful.

**The reason for the author beginning with the Basmalah:**

[1] Following the example of the Book of Allah and the Prophets ﷺ.

[2] Following the example of the scholars and the predecessors (Salaf) whose habit it was to begin their writings with the Basmalah.

[3] From the aspect of seeking blessing by the noble name of Allah.

I ask Allah, the Most Generous; the Lord of the Great Throne, to protect you...

After the Basmalah, the Shaykh - may Allah forgive him - began his introduction with supplication for the student of knowledge, as is his custom. This is evidence of his generosity, his love for the students of knowledge, and his asking Allah ﷻ for them that they may receive all that is good.

...in this world and the Hereafter;

The allies (Awliya) of Allah ﷻ are those who combined faith and righteousness.

Shaykh al-Islam Ibn Taymiyyah ﷺ said in "Majmu' al-Fatawa" (42): [meaning]: "Everyone who is a believer and righteous is an ally of Allah"; and the evidence is the saying of Allah the Exalted: [meaning]: "Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve" (Quran, 10:62).

that He makes you blessed wherever you are

The meaning of blessing (Barakah) and what is derived from it:


Al-Barakah: growth and increase.


Al-Tabarruk: seeking growth and increase.

Al-Mubarak: that which is benefited from wherever it is placed.

Seeking blessing (Al-Tabarruk) is divided into two categories:

(1) Legislated: And from its examples:

A. Knowledge, supplication, and the like. So a man is blessed by his knowledge and his calling to good, and this is blessing (Barakah); because we have obtained from him much good. Such as the books of Shaykh al-Islam  and others from the Ummah whom Allah placed in their books blessing and good, and the Ummah has benefited from them.

B. Praying in the Masjid Al Haraam (i.e., in Makkah) and Al Masjid An Nabawi (i.e., of the Prophet )

(2) Prohibited:

And it is a type of the lesser polytheism (Ash-Shirk al-Asghar).

and makes you from those who:

1. show gratitude when provided for

The blessing is a test, and the evidence for that is many, among them: [meaning]: "And We test you with evil and with good as trial" (Quran, 21:35). So when he saw it settled, he said: "This is from the favor of my Lord to test me whether I am grateful or ungrateful" (Quran, 27:40). And the saying of Allah the Exalted: [meaning]: "And if your Lord had willed, He could have made mankind one community; but they will not cease to differ" (Quran, 11:118). And the saying of Allah the Exalted: [meaning]: "As for man, when his Lord tries him and honors him and bestows favors upon him, he says: 'My Lord has honored me.' But when He tries him and restricts his provision, he says: 'My Lord has humiliated me'" (Quran, 89:15-16).

And in the hadith: "Indeed, three among the Children of Israel: a leper, a bald man, and a blind man, Allah decided to test them, so He sent an angel to them..." agreed upon.

And gratitude for the blessing occurs before obtaining it as it occurs after it, and an explanation of that will come.

The blessing is connected to Tawheed of Lordship (Rububiyyah) and Tawheed of Worship (Uluhiyyah), and gratitude for it is divided into two categories:

[1] Gratitude before the occurrence of the blessing:

This type is required from the slave as a firm belief and conviction that the Bestower is Allah. So his heart does not attach to other than Allah nor does he seek good except from Allah. Just as Paradise is to be sought from Allah ﷻ; because He is its Owner, likewise provision cannot be sought except from Allah ﷻ. [Meaning]: "And rely upon the Ever-Living who does not die" (Quran, 25:58). [Meaning]: "Indeed, those you worship besides Allah do not possess for you [the power of] provision. So seek from Allah provision" meaning from Allah not from others is provision [meaning]: "and worship Him and be grateful to Him" (Quran, 29:17).

[2] Gratitude after the occurrence of the blessing: And it is through:

(a) Heart:

And that is by the sincerity of faith and conviction, and the slave's certain knowledge that the Bestower of the blessing is Allah ﷻ, and that every blessing that exists is from Allah ﷻ.

(b) Tongue:

And that is by speaking about the blessing of Allah, and praising Him for it, and thanking Him, and lauding Him ﷻ; due to the saying of Allah the Exalted: [meaning]: "But as for the favor of your Lord, report [it]" (Quran, 93:11).

(c) Limbs:

And that is by spending the blessing in the manner that pleases Him ﷻ, in addition to performing acts of obedience as a means of drawing near to Him

ﷻ, and avoiding acts of disobedience in compliance with His command.

**Note:** Many people think and speak to themselves, saying: (If only I could get to know the president, or the prince, or the rich man, and he would give me from his wealth!) This is from attachment to other than Allah. For just as Paradise is not to be sought except from Allah, likewise provision is not to be sought except from Allah. He the Exalted said: [meaning]: "And rely upon the Ever-Living who does not die" (Quran, 25:58).

2. are patient when afflicted [with a calamity]

Because patience is obligatory by the consensus of the Ummah.

And the people at the occurrence of a calamity are four, and the explanation of the four categories and the ruling on each will come.

The people at the occurrence of calamities in this world are four categories:

[1] The one who shows discontent (mutasakhkhit): And this is forbidden and a major sin from the major sins. And it occurs through:

(a) The heart: From what is understood from the speech of Ibn al-Qayyim ﷻ that some people do not dare to object to the decree of Allah ﷻ with their tongue, but their soul which is between their sides testifies to that by their thinking evil of their Lord, saying: In his heart: "My Lord has wronged me, my Lord has deprived me, my Lord has prevented me..." etc., some doing a little and some doing a lot. So search within yourself: are you safe? For if you are saved from this, you are saved from a great matter.

(b) The tongue: It occurs by wailing, crying out loudly, saying "Woe" and "Alas," cursing, and insulting.

(c) The limbs: It occurs by slapping the cheeks, tearing open the pockets/collars, and pulling out the hair.

[2] The patient one (sabir): And patience is obligatory by the consensus of the Ummah.

And he must be patient with his heart, his tongue, and his limbs. Ibn al-Qayyim ﷻ said in "Madaarij al-Salikeen" (1/166): (Imam Ahmad ﷻ said: Allah mentioned patience in the Quran in about ninety places, and it is obligatory

by the consensus of the Ummah, and it is half of faith, for faith is two halves: half patience, and half gratitude).

[3] The satisfied one (radi): And this rank is higher than patience, and it is recommended (mustahabb).

[4] The grateful one (shakir): And this is the best and most complete of the ranks, and it is recommended (mustahabb).

**Note:** It may be that the Muslim is patient in some calamities, satisfied in some of them, and grateful in some of them, but he must beware and supplicate to Allah that he not be among the discontented.

3. seek forgiveness when committing a sin.

He ﷺ said: "Every son of Adam sins frequently, and the best of those who sin frequently are the repentant." Narrated by some of the compilers of the Sunan. "So there is no infallibility for anyone except the Prophets; therefore, it is upon a person when he falls into an error or a sin to hasten to return and repent to Allah ﷻ, so the problem is in not repenting."

Indeed, these three [characteristics] are the keys to happiness.

Know - may Allah guide you to His obedience - that al-Ḥaneefiyyah (i.e., inclining towards Tawheed and truth, away from shirk and falsehood) is the religion of Ibraheem ﷺ: that you worship Allah alone, making the religion sincerely for Him; as He (the Most High) said [meaning], **"I did not create jinn nor mankind except to worship Me."** (Quran, 51:56)

**The author explains why we study monotheism (Tawheed).**

When you have acknowledged that Allah created you for His worship, know that worship is not regarded as being worship unless it is accompanied by Tawḥeed, just as the Ṣalah is not regarded as prayer unless it is accompanied by purification.

Similarly, if Shirk enters into worship it invalidates it, just like impurity [invalidates] purification when it enters into it. Allah said regarding this [meaning], **"It is not for the polytheists to maintain the mosques of Allāh [while] witnessing against themselves with disbelief. [For] those, their deeds have become worthless,**

**and in the Fire they will abide eternally.”** (Quran, 9:17)

When you have acknowledged that shirk entering into worship invalidates it, negates all actions and enters a person in it to eternal Hell-Fire, you will therefore realise the most important matter upon you is: to have knowledge regarding this, so that Allah may save you from this net (i.e., dangerous trap) of committing shirk with Him. Allah said regarding this [meaning], **“Indeed Allah does not forgive that partners should be set up with him, but He forgives everything else [apart from that] to whom He wills.”** (Quran, 4:116) This knowledge comprises of four foundations which Allah, the Most High, has mentioned in His Book.

### **The danger of polytheism (Shirk) and its types:**

**- Polytheism has dangerous effects, grave corruptions, and destructive harms, including, by way of brief summary:**

**- That major polytheism (Shirk Akbar) is a cause for the occurrence of distresses and causes fear and removes security in this world and the Hereafter.**

**- That it is a cause for misguidance in this world and the Hereafter, [meaning]: “And whoever associates partners with Allah has certainly strayed far astray” (Quran, 4:116).**

**- That Allah does not forgive if its practitioner dies before repentance.**

**- That it nullifies all deeds, [meaning]: “And if they had associated partners with Allah, then worthless to them would be whatever they were doing” (Quran, 6:88).**

**- That it necessitates the Fire for its practitioner, wherein he will abide forever, and Paradise is forbidden for him, as narrated by Jabir رضي الله عنه, raised to the Prophet: “Whoever dies associating nothing with Allah enters Paradise, and whoever dies associating something with Allah enters the Fire.” Narrated by Muslim.**

**- That it is the greatest injustice and falsehood, [meaning]: “Indeed, association [with Allah] is great injustice” (Quran, 31:13).**

**- That Allah ﷻ and His Messenger ﷺ declare immunity from the polytheists, [meaning]: “And an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is disassociated from the polytheists, and [so is] His Messenger” (Quran, 9:3).**

- That it is the greatest cause for earning the anger of Allah and His punishment, and distance from His mercy.
- That it extinguishes the light of the innate nature (Fitrah); because Allah ﷻ created people with the innate nature upon His Tawheed and obedience. He the Exalted said: [meaning]: "So direct your face toward the religion, inclining to truth. [Adhere to] the Fitrah of Allah upon which He has created all people" (Quran, 30:30). And in the hadith: "Every child is born upon the Fitrah, then his parents make him a Jew, or a Christian, or a Magian." Agreed upon.
- That it destroys virtuous morals; because they are from the Fitrah, and Shirk destroys the Fitrah.
- That it destroys self-esteem; because the polytheist lowers himself to all creatures and believes that he has no protector except them.
- That it protects blood and wealth; due to his saying ﷺ: "I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allah, and that Muhammad is the Messenger of Allah, and establish the prayer, and give the Zakat. So if they do that, they protect from me their blood and their wealth except by the right of Islam, and their account is with Allah." Agreed upon.
- That it necessitates enmity between its practitioner and the believers, so it is not permissible for them to have allegiance to him even if he were the closest relative.
- That the lesser Shirk diminishes faith, and it is among the means to greater Shirk.
- That hidden Shirk - which is the Shirk of showing off (Riya) and acting for the sake of this world - nullifies the deed with which it is associated, and it is more fearsome than the False Messiah (Al-Masih ad-Dajjal); due to the greatness of its hiddenness and danger to the Ummah of Muhammad ﷺ.

The greatest means to avoid Shirk:

Among the greatest means to avoid Shirk: supplication (Du'a); such as the supplication of Ibrahim ﷺ: [meaning]: "And keep me and my sons away from worshipping idols" (Quran, 14:35). And in the hadith: "By the One in Whose Hand is my soul, Shirk is more hidden than the crawling of ants..."

Shall I not guide you to something which, if you say it, will remove from you the little and the much?" He said: "Say: O Allah, I seek refuge in You from associating partners with You knowingly, and I seek Your forgiveness for that which I do not know."

## THE FIRST FOUNDATION

You should know that the disbelievers whom the Messenger of Allah ﷺ fought, they used to affirm that Allah, the Most High, is the Creator and the One who controls all the affairs.

However, this [belief in-of-itself] did not enter them into Islam. The evidence of this is the saying of the Most High [meaning], **"Say (O Muhammad): who provides for you from the Heavens and the earth? Who controls hearing and sight? Who brings out the living from the dead and brings out the dead from the living? Who controls the affairs? They will say: Allah. Say: "Then will you not fear Him?"** (Quran, 10:31)

The disbelievers among whom the Prophet ﷺ was sent used to affirm Tawheed of Lordship (Rububiyyah), and despite that, the Messenger of Allah ﷺ fought them; so the dispute between them and the Prophet ﷺ was concerning Tawheed of Worship (Uluhiyyah). So whoever directs anything from worship to other than Allah ﷻ is a polytheist disbeliever.

## THE SECOND FOUNDATION

They [the disbelievers] say: 'we do not call upon them [false gods] and turn towards them except to seek nearness and intercession ("shafa'ah") [to Allah].'

The evidence [of them claiming to seek] nearness, is His saying [meaning], **"Those who take protectors besides Him (say): 'We only worship them so they may bring us near to Allah.' Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever"** (Quran, 39:3).

The people of Shirk and disbelief argue that they did not call upon their false objects of worship, nor did they turn to them, except to seek nearness and intercession, and by that they deserved that the Prophet ﷺ declare them disbelievers and fight them.

The evidence [of them claiming to seek] intercession is the saying of the Most High [meaning], **“They worship other than Allah that which neither hurts them nor benefits them, and they say: “These are our intercessors with Allah.”** (Quran, 10:18)

Shafa’ah is [classified in to] two types of intercession: The prohibited intercession and the [correct] affirmed intercession.

**Intercession (Ash-Shafa'ah) linguistically: from the meaning of "joining" and making the one into two, and legally (in Shari'ah): (mediating for another to bring benefit or repel harm).**

The prohibited intercession is that which is sought from other than Allah for something which only Allah is able to provide. The evidence is the saying of the Most High [meaning], **“O you who believe, spend of that with which We have provided for you, before a day comes when there will be no bargaining, friendship nor intercession. It is the disbelievers who are the oppressors.”** (Quran, 2:254)

The [correct] affirmed intercession is that which is sought from Allah. The one who intercedes is honoured with the intercession, and the one who is interceded for is he whose deeds and speech are pleasing to Allah, after He gives permission. He (the Most High) said [meaning], **“Who is he that can intercede with Him except with His Permission?”** (Quran, 2:255)

### **Categories of Intercession:**

#### **1. Negated:**

- It is that which the Quran negated, and it is that which is sought from other than Allah regarding that which none is capable of except Allah, and it is that in which is major Shirk.

#### **2. Affirmed:**

- Allah the Exalted affirmed it for Himself, and it is sought from Him with conditions:

1) Permission for intercession.

2) Pleasure with the intercessor.

3) Pleasure with the one for whom intercession is made.

[Meaning:] “And whoever is in the heavens and earth belongs to Him, and indeed Allah has taken what He wills and chooses.”

3. What the servants are capable of:

It can only be correct if there are four conditions that all must be fulfilled:

- Alive
- Capable
- Present/Reachable
- Means

As for the affirmed, it is of two types:

(a) Specific for the Prophet ﷺ

- The great intercession; the praiseworthy station (al maqam al Mahmud) which is Promised by Allah
- The intercession for his uncle Abu Talib that the punishment is lessened
- The intercession in opening the Gates of Paradise for its people

(b) General for the Prophet ﷺ and for all the Prophets, angels, people of tawheed, and the small children who passed away before puberty (afraat):

- The intercession for raising the ranks of believers.
- The intercession for removing believers from Hellfire.
- The intercession for saving believers from entering Hellfire.

### THE THIRD FOUNDATION

The Prophet ﷺ arose amongst a people who differed in their objects of worship. From amongst them were people who worshipped the angels, some worshipped

the prophets and the righteous people, some worshipped stones, and trees whilst others worshipped the sun and the moon.

The Messenger of Allah ﷺ fought them all and did not differentiate between them. The evidence is the saying of the Most High [meaning], **“Fight them until there is no more Fitnah (disbelief and polytheism) and all the religion is for Allah (Alone)”** (Quran, 2:193)

The evidence [that they worshipped] the sun and the moon is the saying of the Most High [meaning], **“And from among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun or the moon, rather prostrate to Allah, the One who created them if you [truly intend] to worship Him”** (Quran, 41:37)

The evidence [that they worshipped] the angels is the saying of the Most High [meaning], **“Nor Could He Order You To Take The Angels And Prophets As Lords.”** (Quran, 3:80)

The evidence [that they worshipped] the Prophets is the saying of the Most High [meaning], **“When Allah will say, ‘O ‘Eesa son of Maryam, did you say to the people, ‘Worship me and my mother as two gods besides Allah’.’ He will say, ‘May You be Glorified! It was not for me to say what I had no right (to do so). Had I said such a thing You would have surely known it. You know what is in myself and I do not know what is in Yours. Truly You are the All-Knower of all that is hidden”** (Quran, 5:116)

The evidence [that they worshipped] the righteous people is the saying of the Most High [meaning], **“Those whom they call upon desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest, they hope for His mercy and fear His torment.”** (Quran, 17:57)

The evidence [that they worshipped] the stones and trees is the saying of the Most High, **“Have you considered al-Lāt and al- ‘Uzza. And Manāt, the other third?”** (Quran, 53:19)

And the Hadith of Abu Waqid Al Laythiy, Allah be pleased with him, who said: “We departed with the Prophet ﷺ to Hunayn and we had recently left kufr (i.e., disbelief). The polytheists had a lote-tree they devote themselves to and hang their weapons upon, they called it, “Dhat Anwat.” So, we passed by a lote-tree and we said: “O Messenger of Allah ﷺ, appoint for us a Dhat Anwat like they have a Dhat Anwat.” So, the Messenger of Allah ﷺ said, “Allahu Akbar (i.e., Allah is The Greatest)! Verily, what you said, are ways [of those before you]! By Him in Whose Hand is my soul, verily you have said just as the Children of Isra’eel said to Musa ﷺ [meaning]: **“O Moses, make for us a god just as they have gods.”** (Quran, 7:138). Certainly you will follow the ways of those who went before you.”

This foundation is a clear and evident proof in refuting whoever says: Shirk is only in worshipping idols, for the legal evidences came specifically regarding idols and other false objects of worship in that period of time. So the Messenger ﷺ did not distinguish between them, rather he counted all of them as Taghut (false deities) and fought them without exception so that the entire religion would be purely for Allah.

## THE FOURTH FOUNDATION

The Mushrikūn of our time are worse in their shirk than those who came before.

This is because those who came before have committed shirk during times of ease whilst directing their worship sincerely to Allah during times of difficulty and hardship. However, the Shirk of the Mushrikūn of our time is constant – during times of both ease and difficulty.

The evidence is the saying of the Most High [meaning], **“When they embark on a ship they invoke Allah making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.”** (Quran, 29:65)

So, upon this, the one who invokes is a worshipper, and the proof of this is the saying of the Most High [meaning], **“And who is more astray than he who invokes besides Allāh those who will not respond to him until the Day of Resurrection (i.e., never), and they, of their invocation, are unaware.”** (Quran, 46:5)

The author explained in this foundation the extent of the danger of the situation of the polytheists of our time, for they are more severe in Shirk than the earlier polytheists; because the polytheists of our time associate partners with Allah in hardship and ease, whereas the polytheists of the past used to associate partners [with Him] in ease, and they would acknowledge Allah ﷻ and His oneness in hardship.

For indeed, the disbelievers among whom the Prophet ﷺ was sent were lesser in Shirk, yet Allah ﷻ declared them disbelievers, so what about the one who associates partners with Him constantly in ease and hardship; they are disbelievers by even greater reason.

And Allah knows best, and may the peace and blessings of Allah be upon our Prophet Muḥammad and his family and all his companions.

The refutation of doubts (Shubuhaat) is from two aspects:

[1] General (Mujmal): That everyone follows the clear unambiguous verses (Muhkam) and does not follow the ambiguous verses (Mutashabih) in obedience to Allah. Aisha رضي الله عنها said: The Messenger of Allah ﷺ recited this verse: [meaning]: "It is He who has sent down to you the Book; in it are verses [that are] clear (Muhkam) - they are the foundation of the Book - and others ambiguous (Mutashabih). As for those in whose hearts is deviation [from truth], they will follow that of it which is ambiguous, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, 'We believe in it. All [of it] is from our Lord'" (Quran, 3:7). The Messenger of Allah ﷺ said: "So when you see those who follow what is ambiguous from it, then those are the ones whom Allah has named, so beware of them." Agreed upon.

[2] Detailed (Mufassal): And this is specific to the firmly grounded scholars (Rabbaniyyoon).

THE NULLIFERS OF ISLAM:

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**In the Name of Allah, the Entirely Merciful, the Especially Merciful.**

**Indeed, all praise is due to Allah, we praise Him, seek His help, and ask His forgiveness, and we seek refuge in Allah from the evils of ourselves and from the evils of our actions. Whomever Allah guides, by His grace, none can lead astray, and whomever He leads astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, with no partner, and I bear witness that Muhammad is His servant and His Messenger ﷺ, Allah says [meaning]: "O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]" (Quran, 3:102). And Allah says [meaning]: "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer" (Quran, 4:1). And Allah says [meaning]: "O you who have believed, fear Allah and speak words of appropriate justice" (Quran, 33:70). Then He says [meaning]: "He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment" (Quran, 33:71).**

**To proceed: This is a brief explanation of the text "Nawāqid al-Islām" (The Nullifiers of Islam) by Shaykh al-Islām Muḥammad ibn ‘Abd al-Wahhāb al-Tamīmī (may Allah have mercy on him). The author mentioned in it ten nullifiers of Islam that are agreed upon by the scholars of the Ummah. The nullifiers of Islam are everything that takes a person out of Islam into major disbelief — whether a statement, an action, or a belief of the heart. These are what the jurists habitually mention when discussing the ruling on the apostate. It is not known that anyone before Shaykh al-Islām authored an independent work on this topic. Hence, this short text has great importance among the people of knowledge, because the nullifiers of Islam are among the most important things that a Muslim should learn in order to beware of falling into them.**

**We have decided to produce this book in a format that is easy for every accountable Muslim. We have included a simple explanation of the author’s words, along with some additions that clarify the intent of (the author) (may Allah have mercy on him). We have also included some tests that enable the student to assess his comprehension.**

**We ask Allah, the Truth, the Self-Sustaining, to make this work purely for His noble countenance, and to benefit from it the reader, the writer, and the helper. Indeed, He is the Guardian of that and the One capable of it. May Allah send His prayers, peace, and blessings upon Muḥammad, the**

unlettered Prophet, and upon his family, his companions, and those who follow them in righteousness until the Day of Judgment. Exalted is your Lord, the Lord of might, above what they describe. And peace be upon the messengers. And all praise is due to Allah, the Lord of the worlds.

## INTRODUCTION

In the name of Allah, the Entirely Merciful, the Especially Merciful. Know that the matters which invalidate a person's Islam are ten:

**Why do scholars begin their writings with the Basmalah?**

- 1) Following the example of the Qur'an, and of the Prophets and Messengers (peace be upon them).
- 2) Seeking blessing by the hadith: "Every matter of importance..." — even if it is weak.
- 3) Following the example of the scholars of the Salaf (may Allah have mercy on them).
- 4) Seeking blessing and auspiciousness by beginning with the name of Allah the Exalted.

**Why does the author sometimes mention a number without it having a restrictive meaning?**

This is from the perfect method of the Messenger of Allah (ﷺ) teachings. That is because he (ﷺ) wanted to make it easier for his listeners to grasp what was mentioned in the session and internalize them at a later time. Like the sayings of the Messenger of Allah (ﷺ): «There are three things for which I swear and narrate to you about, so remember it. He (ﷺ) said. The wealth of a slave (of Allah) shall not be decreased by charity, no slave (of Allah) suffers injustice and is patient with it except that Allah adds to his honor, no slave (of Allah) opens up a door to begging except that Allah opens a door for him to poverty», and the author (may Allah have mercy on him) followed that.

**When a number is mentioned in the Qur'an and the Sunnah:**

[1] If there is no bigger number than it in the Quran or in the Sunnah, then the number has a reason, that is, that it cannot be exceeded. For instance:

**Pillars of Imaan, as in the Hadeeth of Jibreel (ع).**

**[2] If however, we found that there is a bigger number that is in the Quran and Ahadeeth, then that number has no reason and we can take the bigger and more profound number. The Messenger of Allah (ﷺ) said: «Five are the acts of Fitrah...». The other saying of the Messenger of Allah (ﷺ) as: «Avoid The Seven Destructive Things». Agreed upon narrations.**

**Why Do We Study/Understand These Invalidator/Nullifiers?**

**It is to distance ourselves from invalidators/nullifiers and to avoid falling into them. Therefore, by studying them we can get a great benefit, and that is similar to learning the matters which invalidates wudu or prayer. Thus we can avoid them. Hudhayfah Bin Al Yamaan (radi Allahu anhu) narrated: «The people used to ask the Messenger of Allah (ﷺ) about good, but I used to ask him (ﷺ) about evil for fear that it might overtake me».**

**What Are The Nullifiers of Islaam?**

**It is from what ruins one's Islaam and what causes one to exit the fold of Islaam and fall into major disbelief. Islaam is to surrender to Allah with Tawheed (Monotheism), and to submit to Allah with complete obedience and to renounce shirk (all of polytheism) and the people of polytheism.**

**The meaning of this is:**

**Committing any of these nullifications by the Muslim, makes him leave the fold of Islaam (We ask Allah for His Wellness and Safety).**

**Why do the scholars use different expressions like:**

**Nullifiers of the things that invalidate, or voids? That is these words are the same in meaning and we use them, so that the students do not get bored from using the same words frequently.**

**Are these nullifier s agreed upon by the scholars?**

**Yes.**

**Are they restricted to a specific number?**

**No.**

### **Why did he say they are Ten?**

These are the most dangerous and for memorizing.

### **Is It Possible To Categorize These Nullifiers In General Terms?**

- 1. Acts of speech. Including cursing Allah or His Messenger (ﷺ) or the religion of Islaam.**
- 2. Actions. Such as practicing magic.**
- 3. Belief. Such as relying on other than Allah to get benefits.**
- 4. Doubts. In the disbelief of the Jews and the Christians, who did not believe in the Prophet's message (ﷺ) when they received it.**

### **Did The Messenger of Allah (ﷺ) mention Ten Nullifiers? What is the proof?**

Yes, the Messenger of Allah (ﷺ) mentioned all of these invalidators and every nullifier has a proof from the Quran and Sunnah. Allah (ﷻ) says in the Quran: “And thus do We explain the Avat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the Mujirmin (criminals, polytheists, sinners), may become manifest” [6:55]

### **Is One Permitted To Declare Someone A Disbeliever, If That Person Was Seen Or Was Known To Commit Any Nullifiers?**

No, they are not. They have to be consulted with the senior scholars and the Islamic Shari'ah Court to make a ruling on his disbelief. The Messenger of Allah (ﷺ) said: “If anyone says to his brother, O Disbeliever! Then surely one of them will carry such burden [of punishment].”

### **Who Compiled These Invalidators?**

All the authors of Fiqh (Jurisprudence) would mention the Invalidators in chapters of discussion the rulings on disbelief. However, the author was the first to assign a special research about them.

### **Is It Vital To Differentiate Between The Act Of Kufr From The One Who May Commit That Act?**

Yes definitely, that is because it is not true that one who falls into an act of

disbelief, has necessarily become a disbeliever. Therefore in order to apply the ruling of disbelief one must be absolutely clear on the circumstances of that act, so that there can be no doubts. Furthermore, the author's goal (may Allah have mercy on him) is not to proclaim these people disbelievers, however, rather to warn them of the invalidators and this is just to advice the Ummah.

**What Are One's Obligations After Studying The Knowledge Of These Invalidators?**

That the Muslim should be very careful of them and be aware of their danger and he should warn others from them. However, judging individuals should be left to the senior scholars and the Islamic Shari'ah Courts. Allah says in the Quran: "Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he SAW is) full of pity, kind, and merciful. But if they turn away, say (Oh Muhammad ﷺ): "Allah is sufficient for me. La ilaha illa Huwa (none has the right to be worshipped but He), in Him I put my trust and He is the Lord of the Mighty Throne" (Quran, 9:128-129)

## FIRST

Shirk (i.e., ascribing partners) in the worship of Allah. Allah, the Most High, said [meaning]: "Indeed, Allah does not forgive that partners are ascribed to Him, however He forgives anything other than that for whoever He wills" (Quran, 4:116)

The Most High said [meaning]: "Verily, whoever sets up partners with Allah (in Worship), then Allah has made Paradise forbidden for him and the Fire will be his abode. There will be no helpers for the Oppressors" (Quran, 5:72)

Included in this is slaughtering for other than Allah such as a person slaughtering for a Jinn or towards a grave.

**Types of Shirk (Joining others in worship with Allah):**

**1. Major Shirk (Joining others in worship with Allah), this is the intended focus of the author (may Allah have mercy on him). The essence is**

believing that there is another supernatural force other than Allah (ﷻ) in the Universe, and it is able to provide benefits or prevent harm. This type:

1. Invalidates one's Islaam (i.e. you are no longer a Muslim).
2. Invalidates one's good deeds (i.e. whatever charity or prayer you did before are all lost).
3. You are subjected to capital punishment and confiscation of wealth /property by the ruler.
4. Necessitates one to eternal punishment in the Hell fire.
5. The above are only applicable if the Islamic Shari'ah court declares it major disbelief.
6. If the acts of polytheism and disbelief are preceded in Quran and Sunnah, then they are to be considered major polytheism / disbelief.

2. Minor Shirk (The Minor Disbelief / Polytheism). This is that it's essence is to assign a cause for something which Allah has not made it a cause and every path that leads to Major Shirk (Invalidating One's Islaam) is considered to be Minor Shirk (i.e. one's Islaam is not invalidated). This type:

1. Does not cause one to become a disbeliever/polytheist.
2. Invalidates only one's special action. 3. Does not subject one to capital punishment or confiscation of wealth/property by the ruler.
4. Does not necessitate one to eternal punishment in the hell fire.
5. As long as it is considered by the Islamic shari'ah court to be minor shirk (disbelief).
6. If the acts of minor polytheism and minor disbelief are not preceded in Quran and sunnah, then they are minor polytheism / disbelief.

**Will Major Disbelief Be Forgiven?**

No, it will not be forgiven if one dies in the state of Major Shirk (Major Disbelief). Allah (ﷻ) says in the Quran: “Verily, Allah forgives not that partners should be set up with him in worship” [4:48] If he repents then he

is forgiven because of the statement of Allah in the Quran: “Say: Oh 'Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful” [39:53] As long as the Sun have risen from the West (i.e. Sun did not rise from its place of setting) because of the saying of the Messenger of Allah (ﷺ): «Migration will not end until repentance ends and repentance will not end as long as the sun has not risen from the West” (i.e. the place of its setting)». Or perhaps when death is upon him and Allah (ﷻ) says in the Quran: “And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment” [4:18]

### Types Of Forbidden Acts:

1. Major Shirk. (Major Disbelief which invalidates One's Islaam) It is the greatest of them all.
2. Minor Shirk. (Minor Disbelief which does not invalidate One's Islaam) greater than major sins.
3. Major Sins. (The Kaba'ir), they are acts which have been assigned a specific punishment, such as being cursed by Allaah, or being exiled or being disowned or he has become a disbeliever (kafir) or Mushrik (polytheist, who associates others in worship with Allah), or is not from the believers or has the attributes of the worst animals.
4. Minor Sins. (The Sagha'ir). Its all acts that Allah has forbidden but has not assigned a specific punishment.

### Is There an Exact Number of Major Sins?

It does not have a specific number but can include any act that conform to the above description.

### Are Major Sins a Single Level or Multiple Levels?

It has various levels, The Messenger of Allah said: “The biggest of the majors (sins)”.

### What is the Ruling of Major Sins?

It's ruling is that repentance is mandatory/required, the Messenger of Allah (ﷺ) said: «If one avoids the major sins».

#### The Ruling On The One Who Commits Major Sins:

- A Weak Believer or a Believer by Faith but is a sinner by committing the major sins.
- He is praiseworthy in proportion to his faith and blameworthy in proportion to how much he committed major sins.
- Not recommended to sit with one who is in the state of committing a major sin.

#### Types of Sacrifices (i.e. Animals being slaughtered):

1. **Sacrificing For Allah:** That is the purpose of that sacrifice was solely for the sake of Allah and this is what is legislated such as the sacrificing of the animal on the day of Eid-ul-Adha (i.e. the Day of Hajj) and for other charity for the sake of Allah.
2. **Sacrificed For Other Than Allah:** Sacrificing for other than Allaah such as out of love or exaltation (this is what is the intended focus of the author). It is Shirk Al Akbar (Major Polytheism/Disbelief) such as to sacrifice for Jinn (djinn, genies devils and demons) or for the deceased at their graves.
3. **Sacrifice Of Necessity:** Religiously natural sacrificing such that one slaughters to feed himself and/or feeding the guest one has and/or for business purposes such that he has a halaal slaughtering business to support himself and so forth.

## SECOND

Whoever who sets up intermediaries between himself and Allah; supplicating to them, requesting intercession from them and relying on them. [Such a person] has disbelieved by the consensus [of the scholars].

#### Categories of Intercession:

##### 1. Negated:

- It is that which the Quran negated, and it is that which is sought from other

than Allah regarding that which none is capable of except Allah, and it is that in which is major Shirk.

## 2. Affirmed:

- Allah the Exalted affirmed it for Himself, and it is sought from Him with conditions:

- 1) Permission for intercession.
- 2) Pleasure with the intercessor.
- 3) Pleasure with the one for whom intercession is made.

[Meaning:] “And whoever is in the heavens and earth belongs to Him, and indeed Allah has taken what He wills and chooses.”

## 3. What the servants are capable of:

It can only be correct if there are four conditions that all must be fulfilled:

- Alive
- Capable
- Present/Reachable
- Means

As for the affirmed, it is of two types:

### (a) Specific for the Prophet ﷺ

- The great intercession; the praiseworthy station (al maqam al Mahmud) which is Promised by Allah
- The intercession for his uncle Abu Talib that the punishment is lessened
- The intercession in opening the Gates of Paradise for its people

**(b) General for the Prophet ﷺ and for all the Prophets, angels, people of tawheed, and the small children who passed away before puberty (afraat):**

- The intercession for raising the ranks of believers.
- The intercession for removing believers from Hellfire.
- The intercession for saving believers from entering Hellfire.

**Tawakkul (True reliance [upon Allah, with confidence in Him that He fulfills His Promises, and taking the legislated means). Tawakkul can be:**

- 1. Major Shirk (Disbelief) If it is directed to other than Allah and this is the intended focus of the author. Tawakkul (reliance) in the context of worship and submission. It is complete form of dependence. Therefore, it is accompanied by a belief that in its hand is the source of benefit and removal of harm and it lacks the ability such as are the dead.**
- 2. Minor Shirk (Disbelief). Depending on someone who is living and lacks the ability to help, like the one someone depends upon for living and elevating his status beyond his level.**
- 3. Permissible Tawakkul. Such as depending on someone who has the ability to discharge what is needed, such as asking someone to sell something on your behalf.**

**Is It Correct To Say To Another Person, "Make Duaa For Me?"**

**If this request has dependence on the one asked, then that is a type of Minor Shirk. But if whom is called upon is Alive, Capable, Reachable and considered as a Means, then it is not wrong, but best is to avoid it.**

**Is It Correct To Say, "I Depend On This Person" or "I Depend On Allah and Then On This Person"?**

**Neither of the statements is correct because it is an action of the heart and not to be directed to other than Allah (ﷻ). Rather you should say, I depend on so and so meaning I have authorized this person to do something for**

me. The Messenger of Allah (ﷺ) had depended on someone from the Sahabah/Companions (رضي الله عنهم) for a general or a specific affairs of his life.

### THIRD

A person who does not consider the Mushrikūn (i.e., polytheists) to be disbelievers, doubts their disbelief, or considers their ideology to be correct, [such a person has] disbelieved.

#### **How Islam Has Judged The Mushrikeen/Disbelievers?**

Whoever received the Message of the Messenger of Allah yet did not believe in it, he is judged to be a complete disbeliever. Allah says in the Quran: “Whoever seeks other than Islam as a religion, it will not be accepted from him, and in the Hereafter he will be among the losers” [3:85]

#### **Are the People of the Book (Jews and Christians) Mushrikeen?**

Yes, Jews and Christians who did not believe in the prophet Muhammad are among the Mushrikeen/Disbelievers. The evidence for this is the saying of Allah in Quran: “Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they may the Jizyah with willing submission, and feel themselves subdued” [9:29]. And the saying of the Messenger of Allah who said: “By Him in Whose hand is the life of Muhammad, anyone from the people of the Jews or the Christians who hears about me, and then dies not believing with what I have been sent with except that he will be from the inhabitants of Jahannam (hell fire).”

#### **Are We Not Allowed To Fulfill Our Commitment To Them?**

Whoever makes a commitment to them **MUST** fulfill it. Allah says in the Quran: “So long, as they are true to you, stand you true to them. Verily, Allah loves Al Muttaqun” [9:7] And when dealing with Mushrikeen (polytheist/disbelievers), people can be categorized into three groups: Two extremes:

- 1. Negligence: Participating with disbelievers in their celebrations, festivals and religious devotions. |**
- 2. Transgression/Extremism: Committing injustice against them, such as**

killing, stealing, cheating, harming them. |

And 3. The Middle path of Ahlul Sunnah Wal Jama'ah: (People of Quran, Sunnah and Way of The Salaf) is to avoid participating in their celebrations and festivals and fulfilling all trust and commitments and not committing injustices upon them and collaborating with them in business while making sure you call them to The Islaam (Tawheed, Quran, Sunnah and The Way Of The Sahabah).

## FOURTH

Whoever believes that the guidance of somebody other than the Prophet ﷺ is more complete than the guidance of the Prophet ﷺ; or the laws of other than the Prophet are better than the laws of the Prophet ﷺ like the person who prefers the laws of the Tawagheet (i.e., false deities [thinking their laws are equal to or better than the Laws of Allah]), [such a person has] disbelieved.

**Types Of Ruling By Other Than What Allah Has Revealed:**

1. Major Kufr: It is to prefer the rulings of other than Allah over what Allah has commanded, to believe that the ruling of Allah is not beneficial. If someone believes way then he has completely rejected the what Allah has revealed and he has become a disbeliever and his disbelief is considered a Al Kufr Al Akbar (Major Disbelief) and he has invalidated his Islaam (i.e. he has become a disbeliever). Allah says in the Quran: “They (the Jews and the 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)” [9:31]

2. Minor kufr: Believing that the ruling of Allah should be applied and it is the best for society but preferring the ruling of other than Allah because of their desires, their love for a position of leadership or power and so forth. In this case they have committed a Kufr Al Asghar (Minor Disbelief) and as a result if they transgress against the right of another Muslim then he also becomes an oppressor and is in danger to falling into Kufr Al Akbar (Major Disbelief) causing him to leave the fold of Islaam (i.e. invalidate his own belief).

## FIFTH

If a person hates anything which the Messenger ﷺ came with, even if the person performs the action, [such a person has] disbelieved.

### **What is the Evidence for this Invalidator?**

Allah says in the Quran [meaning]: “That is because they hate that which Allah has sent down (this Quran and Islamic laws, etc.), so He has made their deeds fruitless” [47:9]. And He says[meaning]: “But no, by your Lord, they can have no Faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission” [4:65]. And He say[meaning]s: “And whomsoever Allah wills to guide, He opens his breast to Islam, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allah puts the wrath on those who believe not” [6:125].

### **Loving And Hating For The Sake Of Allah.**

We are obliged to love the sake of Allah and hate for the sake of Allah and it is from the strongest bonds of Imaan (faith).

### **What Is One Obligated To Love For Sake Of Allah?**

- Every action that Allah is pleased with, it is everything that is legislated by the Shari'ah and Tawheed.
- Everyone who practices what Allah is pleased with, such as prophets, messengers, angels, sababah.
- The specific times that Allah loves, such as Night of Decree, Last Third Of The Night.
- Specific places that Allah loves, such as Makkah, City of The Prophet

### **What Is Obligated To Hate For The Sake Of Allah?**

- Every action that Allah hates and rejects and everything that the Shari'ah forbids such as shirk.
- Everyone who act on what Allah hates such as the Mushrikeen (polytheists) and the munafiqeen (hypocrites) and the shayateen (devils).
- Specific times that Allah hates such as the times when the sun is worshipped.
- Specific places that Allah hates such as places where shirk (polytheism) is

committed / performed.

**Does a Woman Become a Disbeliever by Hating Polygamy?**

**The reality is she has not negated the Shari'ah. Rather she does not like that her husband marries another woman/women and there is no blame on this matter.**

## SIXTH

A person who makes mockery of something which is from the religion of the Prophet ﷺ, its rewards or punishments, [such a person has] disbelieved.

The evidence for this is the saying of Allah, the Most High [meaning]: **“Say: Was it at Allah, His Signs, His Messenger that you used to make mockery of? Do not make any excuse, indeed you have disbelieved after you Iman”** (Quran 9:65- 66)

**The One Who Mocks or Jokes:**

**Mockery means to make fun of someone or something and the ruling for the one who mocks or insults the religion is that he is considered a disbeliever because is opposing the truth and his disbelief is Kufr Al Akbar (Major Disbelief) which has invalidated his Islaam and to stay in the hell fire forever. (we seek refuge with Allah from such). As for the one who is in the company of one who is insulting Allah and/or His Messenger (ﷺ), then it is a MUST upon him to oppose and shun what is being said and/or to remove oneself from the gathering in which the conversation is taking place. Allah says in the Quran: “And it has already been revealed to you in the Book (this Quran) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them” [4:140]**

**His repentance Is Accepted Subject to Some Conditions:**

**1-To praise Allah the way He should be praised.**

**2-To distance himself from the mockery he has committed (i.e. not repeating it).**

**3-He should clearly manifest his repentance, so that people may know his truthfulness.**

As for regarding the one who insults the Messenger of Allah, his repentance is accepted to Allah IF he is truthful, but the Ameer (ruler) can kill him due to his action.

However, if the alleged insult is not clear. Does this ruling of kufr apply to one whose insult is not clear? The proper approach is to explain to him the danger of his speech and so if he repents, then he is to be left alone, otherwise his case should be referred to the Islamic Supreme Court and the Major Scholars.

## SEVENTH

Magic; included in this is ways of turning a person away from something he loves or swaying a person to love something [through magic].

So, whoever does this or is pleased with it being done has disbelieved. [Allah said meaning]: “They [the two Angels (i.e., Haaroot and Maaroot)] would not teach this to anybody except saying: we are only a trial, so, do not disbelieve.” (Quran, 2:102)

**Ruling: The Magic (sorcery) is Kufr Al Akbar (major disbelief) because Allah says in the Quran [meaning]: “But neither of these two (angels) taught anyone (such things i.e. magic) till they had said, “We are only for trial, so disbelieve not (by learning this magic from us)” [2:102].**

**The Signs of a Magician / Sorcerer:**

**1-It is that not following the condition of the accepted Ruqyah Ash Shar'iyah (legislated healing) which has the following conditions:**

**a-Allah's Words and Names should ONLY be used.**

**b-Arabic Language should ONLY be used.**

**c-To Believe that (ruqyah/healing) ONLY works by Allaah's Will.**

**2-Using disjointed words or using speech that which is NOT Comprehensible by human beings.**

**3-Watching the Stars and Palm Readings and Tea Leaf Readings.**

**4-Blowing On Knots.**

**5-Breaking Relationship or Joining Relationship/Love Divinations.**

**6-Counselling the sick to Oppose the Shari'ah, like committing forbidden Major Sins.**

**7-Abandoning Prayer/Salat.**

**8-Not mentioning The Name Of Allah when slaughtering an animal for sacrifice.**

**9-Asking about the name of one's mother.**

**10-Claiming to know the knowledge of the unknown/unseen/ghayb.**

**The Ruling On The One Who Seeks The Counsel Of The Magicians:**

And that is inclusive to visiting the magician and/or sending someone on one's behalf or sending a letter or communicating or watching its channel or website and magazine that contains this type of content/materials. And the ruling of one who seeks the help of the magicians is that his prayers are not accepted for 40 days as it is mentioned in the Ahadeeth of the Messenger of Allah (ﷺ): «He who visits a diviner/soothsayer and asks him/her about anything, his/her prayer will not be accepted for 40 days». As for the one who simply believes in sayings of the magicians, then the Messenger of Allah (ﷺ) said: «Whoever goes to soothsayer or a fortune teller and believes in what he says, he has disbelieved in what was revealed to the Muhammad (ﷺ)». Except for the one who goes to him for the purpose of forbidding his actions and/or warns others against him provided that he is qualified to do so.

**Nushrah is resolving magic from the afflicted:**

**1. Permissible:** That which depends on the Ruqyah Ash Shar'iyah or permissible medicine and supplications of prayers.

**2. Impermissible:** That which consists of any types of magic. The Messenger of Allah (ﷺ) was asked about a charm for one who is possessed (nushrah) and said: «It is from the action/doing of shaytaan».

**Refutation/Rejection Of One Who Says/Claims That Magic Can Be Cured By Magic:**

1-Curing magic with magic contradicts the Quran and the Sunnah and what the companions and the righteous predecessors (Allah be pleased with all of them) were upon.

2-It weakens the seeking of treatment by using the Quran and the authentic Dua (supplications) reported in the Sunnah of The Messenger ﷺ

3-It strengthens the position of magicians and magic in the eyes of the public.

4-It diminishes the certainty of seeking the Quran and Duas (authentic supplications) and replaces them with the uncertainty found in magic.

5-Removing the effect of magic by magic requires one to indulge in what pleases Ash Shaytan (The Devil/Satan).

6-If the one afflicted by magic is patient then he is rewarded with Jannah as mentioned by the Messenger (ﷺ)

7-Curing magic by magic increases the hold of the magician on the afflicted.

8-When the Messenger of Allah (ﷺ) was afflicted by the magic, he never used or sought the aid of a magician/magic but rather he used the Ruqyah Ash Shar'iyyah (Healing which is legislated in the Quran and the authentic Sunnah of the Messenger of Allah (ﷺ)).

## EIGHTH

Supporting and helping the Mushrikūn over the Muslims. The evidence is the saying of Allah, the Most High [meaning]: **“Whoever wholeheartedly supports them and takes them as friends is surely from amongst them. Verily Allah does not guide the oppressive people”** (Quran, 5:51)

### **Supporting The Disbelievers Against The Believers:**

It is obligatory upon every Muslim to distance themselves from the polytheists, disbelievers and their religion and be supportive of the people of Tawhed (Islamic monotheism) and loving their religion. Therefore, whoever loves disbelief or is pleased with disbelief or supports it against monotheism or helps the polytheists and disbelievers against the Muslims, then has disbelieved and is one of them. As a result, supporting the polytheists and/or the disbelievers against the Muslims falls into two

categories:

**1. Polytheism/Disbelief Which Invalidates One's Islam: That is to ally with the polytheists and/or disbelievers against the Muslims out of loving them and hating the Muslims and wanting them to be victorious over the Muslims/Believers.**

**2. Act Of Disbelief/Polytheism That Does Not Invalidate One's Islam: This type is not assisting or loving the polytheists or disbelievers and/or hating the Muslims but rather doing this out of the worldly interests and worldly gain.**

## **NINTH**

Whoever believes it is permissible for some people to be outside of the Shari'ah of Muhammad ﷺ, just as it was permissible for Khidr to be outside the Shari'ah of Musa ﷺ, [such a person has] disbelieved.

**Whoever believes that some people can become exempted from the Shari'ah of the Messenger of Allah (ﷺ) he has become a disbeliever and his disbelief is from the major disbelief which takes one out of the fold of Islaam and this is by the consensus of the major scholars and he will be asked to repent and after clear evidence are shown to him and he still believes, otherwise he may be killed. Allah says in the Quran [meaning]: "Say (O Muhammad ﷺ): "Oh mankind! Verily, I am sent to you ALL as the Messenger of Allah" [7:158]**

**It is reported on the authority of Jabir Bin Abdullah (radi Allaahu anhu) that Umar Ibn Al Khattab (radi Allaahu anhu) came to the Messenger of Allah (ﷺ) with a book he obtained from some of the people of Scriptures (Jews, Christians). He read it to the Messenger of Allah (ﷺ) but the Messenger of Allah (ﷺ) became angry and he said: «Are you playing in it, O Son of Al Khattab? By the One in Whose Hand is my soul, I have come to you with a pure Scripture so do not ask them (Jews/Christians) about anything because they might narrate something truthful and you disbelieve in it and/or they narrate something false and you believe in it. By the One in Whose Hand is my soul, were Musa (ﷺ) alive today, he would have no choice but to follow me».**

**Therefore, this includes that the people of the Book (Jews / Christians / Polytheists / Atheists) who received the message of the Messenger of Allah because they are all considered polytheists/disbelievers as mentioned**

before.

Furthermore, Al Khadr did not leave the religion of Musa ﷺ. And even if proven that he did, he may have been from the Ummah other than the Ummah of Musa ﷺ. In such times the Prophets ﷺ were to sent to their own specific communities and people but our Messenger of Allah (ﷺ) was sent to all of mankind/Jinn. Therefore, one cannot abandon the Shari'ah of the Messenger of Allah (ﷺ).

## TENTH

Completely turning away from the religion of Allah, by not learning it nor acting by it.

The evidence is the saying of Allah, the Most High [meaning]: **“Who is oppressing than the one who, when the Verses of his Lord are mentioned, completely turns away from them. Indeed, we will exact retribution from the criminals (i.e., disbelievers).”** (Quran, 32:22)

### **Turning Away From The Religion Of Allah:**

The Messenger of Allah (ﷺ) said: «Whomever Allah wants good for, Allah makes him comprehend the Religion (i.e. Islaam)». And the one whom Allah does not want good for, Allah turns him away from and he becomes heedless regarding learning the religion of Allah. Allah says: **“And who does more wrong than he who is reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.)”** [32:22] And the Mujrimun (criminals, disbelievers, polytheists, sinners, rejecters, etc.) are the inhabitants of the Hell-Fire, and we seek refuge with Allah from such.

### **The Ruling On One Who Turns Away from Islam:**

If one turns his hearing and his heart from the Messenger of Allah (ﷺ) and does not believe in him nor he denies him and does not show his loyalty nor does he show his enmity and he does not give any regard to what the Messenger of Allah (ﷺ) came with at all, then the ruling on him/her is that he/she is a disbeliever and their disbelief falls into the Kufr Al Akbar (major disbelief) and thus it takes them out of the fold of Islam.

## CONCLUSION

There is no difference in any these invalidators, whether a person is [doing them] as a joke, with intent or out of fear except if a person is compelled to do them. These matters are the most dangerous and yet most common of what takes place. So, it is befitting that a Muslim takes caution and fears for himself regarding them.

We seek refuge in Allah from anything that causes His anger and His painful punishment.

May Allah send salutations upon the best of His creation Muhammad ﷺ, his family and companions, and grant them peace.

### **There Is No Difference Between Any Of The Nullifiers/Invalidators**

- 1. The Mocker:** The one who commits the Naqid (i.e. singular nullifier/invalidator) and he alleges he was merely innocently joking.
- 2. The Guilty:** The one who commits the Naqid (nullifier/invalidator) seriously and commits it intentionally and not excuse himself.
- 3. The Fearful:** Who claims that he commits the Naqid (invalidator) out of fear for his wealth or for his position in the society, even though he was not forced to do so. Allah says in the Quran: "And of mankind are some who say: "We believe in Allah," but if they are made to suffer for the sake of Allah, they consider the trial of mankind as Allah's punishment, and if victory comes from your Lord, (the hypocrites) will say: "Verily! We were with you (helping you)." Is not Allah Best Aware of what is in the breast of the 'Alamin (mankind and jinns)" [29:10]

**The Compulsion/The Forced:** If someone was truly forced to commit an invalidator, he would not become a disbeliever. The cases of compulsion he is excused are:

- 1. To be genuinely forced to commit it, because there is no excuse for the one who is not under compulsion, like the one who is fearful.**
- 2. He should not transgress. If he is forced to curse someone and he goes beyond and curses others as well, it is considered Kufr (disbelief).**
- 3. He should try his best to be patient and not to declare kufr (disbelief).**
- 4. His heart should be content with faith, it means that he should have faith in his heart, while he is uttering what he is forced to utter or say.**
- 5. What he is forced to say, should not be a transgression against others, nor should it be a misguidance for other people/humans.**

**Very Important Clarifications:**

**FIRST:** The author does not intend by writing this book to proclaim takfeer, (i.e. taking people out of the fold of Islaam) on the Ummah (Ahlul Sunnah Wal Jama'ah), rather his intention is to teach the people on the nullifiers of Islaam. That is by warning them and powering them to take precautions from them. Therefore, if they were to take precaution from them, it will correct their belief (Imaan) and save them from the painful punishment of the Hell Fire. It is then hoped that they will warn the others from them, for indeed these nullifiers of Islaam are grave danger and it is incumbent to learn them and be conscious about them.

**SECOND:** The Muslim's fear of shirk should compel him to gain knowledge of the Shari'ah, the Messenger of Allah (ﷺ) said: «Whomever Allah wants good for, Allah makes him comprehend the Religion (i.e. Islaam)». Therefore, understanding of the religion is from the most important and greatest obligations and through it one protects himself from shirk, innovations and sins. And anything that increases a person's knowledge of his Lord (Allaah subhannahu wa ta'ala), then the more careful that person will be with regard to these actions and affairs. And anything that elevates the person's knowledge of religion, the greater will be its sincerity to Allah and it will complete his Imaan (faith). It was said by some of our people of knowledge (i.e. the scholars): "We sought knowledge for other than Allah, but we were refuted, until we sought it for the sake of Allah".

**THIRD:** It is not permitted to proclaim takfeer, (i.e. taking people out of the fold of Islam) on a specific person, except after establishing a firm evidence of one falling into one of the nullifiers of Islaam. And there is no excuse to be found for the proclaimed and the only one who is permitted to taking people out of the fold of Islaam is the appointed officer of the Muslim Governments, or one appointed from the Official Judiciary system of the Islamic Supreme Legislation. As for the general public, it is not permitted to them to indulge in these matters.

**FOURTH:** The author concludes his book with the following prayer: «We seek refuge in Allah from what necessitates his anger and his painful punishment». And this prayer reflects his good intention and his concern and kindness for the reader. And this was his habit in all of his writings.

May Allah have mercy on him and forgive him and grant him a generous reward.

THE SIX FUNDAMENTALS

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**In the Name of Allah, the Entirely Merciful, the Especially Merciful.**

**All praise is due to Allah, we praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evils of ourselves and from the misdeeds of our actions. Whomever Allah guides, none can misguide, and whomever He leaves astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, with no partner, and I bear witness that Muhammad is His servant and Messenger ﷺ.**

**Allah says [meaning]: "O you who have believed, fear Allāh as He should be feared and do not die except as Muslims [in submission to Him]." (Quran, 3:102).**

**Allah says [meaning]: "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allāh, through whom (In whose name) you ask one another, (i.e., request favors and demand rights. ) and the wombs. (i.e., fear Allāh in regard to relations of kinship.) Indeed Allāh is ever, over you, an Observer. (Ever-present and taking account of everything.)" (Quran, 4:1).**

**Allah says [meaning]: "O you who have believed, fear Allāh and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allāh and His Messenger has certainly attained a great attainment." (Quran, 8:46).**

**To proceed: Among what a student of knowledge should be keen on is mastering the rules and fundamentals that the Sharia has brought. Among the most important concise epistles concerned with this is a valuable epistle by Sheikh Al-Islam Muhammad bin Abdul Wahhab (d. 1206 AH), which he named "The Six Fundamentals." It is a treatise of six fundamentals that the scholars have given great attention to. The author presented and established them clearly and plainly, as affirmed by Allah and His Messenger ﷺ. Yet, many people have erred and deviated from what Allah has legislated.**

**In our explanation of this treatise, we have adopted a tabulated method for ease of understanding and simplification, relying primarily on the explanation of the esteemed scholar Muhammad bin Saleh Al-Uthaymeen (d. 1421 AH), with some minor additions as needed.**

**We ask Allah to make this work purely for His sake and to benefit the writer and the reader. May Allah send peace and blessings upon His trustworthy Messenger, his family, his companions, and those who follow them in**

righteousness until the Day of Judgment. All praise is due to Allah, Lord of the worlds.

## INTRODUCTION

In the Name of Allah, the Entirely Merciful, the Especially Merciful.

From the most amazing affairs and the greatest signs that demonstrate the ability of al-Malik (i.e., The Sovereign Owner) and al-Ghallaab (i.e., The Victorious), are six fundamentals that Allah, the most High, has clearly explained for the common people – [He did this in a manner] above and beyond the thinking of those who doubt. Despite this, many of the clever people of this world and the intelligent ones from the children of Adam erred with regards to them – except a very little few.

### **Summary of the Fundamentals of the Sunnah:**

**The First Foundation: Sincerity and its opposite, which is shirk (associating partners with Allah).**

**The Second Foundation: The unity in the religion and prohibited division in it.**

**The Third Foundation: Hearing and obeying the rulers, and its opposite is rebellion and disobedience.**

**The Fourth Foundation: Clarifying knowledge and scholars, jurisprudence and jurists, and its opposite is those who imitate them but are not from them.**

**The Fifth Foundation: Clarifying who are the allies of Allah, and their opposite; the allies of shaytan.**

**The Sixth Foundation: Seeking guidance from the Book and the Sunnah, and its opposite is abandoning the Quran and the Sunnah.**

### **Why Study the Six Fundamentals?**

**[1] The scholarly advice of them.**

**[2] To know the fundamentals of Islam, believe in them, and act upon them.**

**The Author Began with the Basmalah (In the Name of Allah), Which Is the Way of the Scholars, and This Is Due to:**

**[1] Following the example of the Noble Book and the Prophets and Messengers.**

**[2] Drawing comfort from the hadith:**

**"Every matter of importance that does not begin with the remembrance of Allah is cut off," even if it is weak.**

**[3] Following the example of the early scholars, may Allah have mercy on them.**

**[4] Seeking blessings by beginning with the name of Allah.**

**What Is the Meaning of the Basmalah?**

**[1] "Bism" (In the Name):**

**Meaning: "I begin writing in the name of Allah," and placing Allah's name first for blessing and exclusivity.**

**[2] Allah**

**The Name of Allah, and it is followed by all His Names.**

**[3] Ar-Rahman (The Entirely Merciful):**

**The One who is described with vast mercy that encompasses all creation.**

**[4] Ar-Raheem (The Especially Merciful):**

**The One who is described with Mercy that is reaching [the Muslims], and he makes His Mercy reaches whom He wants of His worshippers.**

**Did the Author Intend to Limit the Six Fundamentals?**

**The rule is that when a number is mentioned in the Book, the Sunnah, or the statements of the scholars:**

**[1] If we did not find in the texts of the Quran and Sunnah anything more than this number, then the number thus has a concept—that is, it cannot be**

increased—similar to the pillars of Islam and the pillars of faith, as in the famous Hadith of Jibreel.

[2] If we find in the texts of the Book and the Sunnah what exceeds this number, then the number has no restrictive meaning. That is, it can be expanded upon with what is mentioned in the Book and the Sunnah, such as His saying: "Five are from the fitrah..." and His saying: "Avoid the seven destructive sins..."

Why is a number sometimes mentioned without having a restrictive meaning?

This is part of the excellence of teaching methodology, where the speaker intends for the listeners to memorize what is mentioned in this gathering, so that it becomes easy to recall these matters later. As the Prophet ﷺ said: "Take from me five things..." [Tirmidhi] and the author has continued upon this.

**Important Matters:**

[1] Is there consensus on the Six Fundamentals among the Salaf (early Muslims)?

Yes, they are supported by the Qur'an, the Sunnah, and the sayings of the Companions, the early generations, and the Imams.

[2] Who was the first to author a work on the Six Fundamentals?

No book on creed is without these fundamentals. However, the first to compile them in an independent treatise was the reforming Imam (i.e., Muhammad ibn Abd al-Wahhab).

[3] How do we grasp the Six Fundamentals?

By understanding each principle and what contradicts it.

Do the books titled "Fundamentals of the Sunnah," "Creed," "Sunnah," and "Fundamentals of the Sunnah" have the same content or do they differ?

They are writings on the same topic, but scholars vary the titles of books to avoid confusing the student, or to provide additional clarification, or due to specific circumstances and needs. Sometimes the title of the book is "Fundamentals of the Sunnah," like "Fundamentals of the Sunnah" by Imam

Ahmad, or "Creed," like "Al-Aqeedah Al-Wasitiyyah" by Sheikh Al-Islam Ibn Taymiyyah, or "Sunnah," like "Al-Sunnah" by Al-Khallal, or "Faith," like "Al-Iman" by Ibn Abi Shaybah, or "Guidance," like "Al-Huda" by Ibn Khuzaymah, or "The Six Fundamentals," like "The Six Fundamentals" by the Reviver Imam.

## THE FIRST FUNDAMENTAL

Al-Ikhlāṣ (i.e., sincerity) in actions, for the sake of Allah alone; He has no partners. Also, an explanation of its opposite which is to commit acts of shirk with Allah. Most of the Quran – from various angles – is an explanation of this principle; [it has been explained so clearly] that even the most unintelligent of the common people can understand. Despite this, when the situation of most of the Ummah changed to what it is, Shaytan [deceived the people] by making sincerity appear to mean diminishing the status and rights of the righteous people and he made Shirk with Allah to appear to mean loving the righteous people and their followers.

**Sincerity to Allah: (It is when a person intends in his worship to draw closer to Allah and attain His noble abode). It includes:**

**[1] That one's intention is purely for Allah.**

**[2] That one's love is purely for Allah.**

**[3] That one's actions are purely for Allah.**

**[4] That one is sincere to Allah in both outward and inward actions.**

**[5] That one seeks nothing with his worship except the Face of Allah and attainment of His noble abode.**

**Some of What the Quran Mentions About Sincerity:**

**[1] Allah says [meaning]: "Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of the worlds." (Quran, 6:162).**

**[2] Allah says [meaning]: "And they were not commanded except to worship Allah, being sincere to Him in religion" (Quran, 98:5).**

**[3] Allah says [meaning]: "And We sent not before you any messenger except We revealed to him that, "There is no deity [worthy of worship in truth] except Me, so worship Me."" (Quran, 21:25).**

**Some of What the Sunnah Mentions About Sincerity:**

[1] A man said, "What Allah wills and you will." The Prophet ﷺ said: "Have you made me an equal to Allah? Rather, what Allah alone has Willed." (Ahmad).

[2] The Prophet ﷺ said: "Whoever makes an oath by other than Allah has committed kufr or shirk." (Narrated by Ahmad, Abu Dawud, and Al-Tirmidhi).

[3] The Prophet ﷺ said: "O people, fear Allah and be upright in your speech. Do not let Satan deceive you. I am Muhammad, son of Abdullah, the servant of Allah and His Messenger. I do not like you to elevate me above the status that Allah has given me." (Narrated by Ahmad).

**The opposite of sincerity is shirk:**

[1] Allah says [meaning]: " Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allāh has certainly fabricated a tremendous sin." (Quran, 4:48).

[2] Allah says [meaning]: "And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid false deities.'" (Quran, 16:36).

[3] The Prophet ﷺ said: "Whoever meets Allah without associating anything with Him will enter Paradise, and whoever meets Him associating anything with Him will enter the Fire." (Narrated by Muslim).

**Shirk is of two types:**

[1] Major shirk which expels the person out from Islam: And it is: (Every form of polytheism (shirk) mentioned in religious law that is in absolute contradiction with Tawheed). For example: calling upon the person of a grave, or calling upon an absent person to save one from a matter that only someone present can handle.

[2] Minor shirk, which does not expel one from Islam: It is any verbal or practical act that the Lawgiver describes as shirk but does not completely nullify Tawheed. Examples: Swearing by other than Allah, showing off.

**The Levels of Prohibitions:**

**[1] Major Shirk [2] Minor Shirk [3] Major Sins [4] Minor Sins**

**The Difference Between Major and Minor Shirk:**

**[1] Minor Shirk:**

- Does not expel from Islam.
- Nullifies the specific act it accompanies.
- Its perpetrator is not eternally condemned to Hell if he dies upon it.
- Does not permit bloodshed or wealth seizure.
- Making something a means that Allah has not made a means.
- There is disagreement over whether it is forgiven if one dies upon it.
- Evidence indicates it is minor.
- Anything that is a means to major shirk is minor shirk.
- Anything described as shirk without specification is presumed minor.

**[2] Major Shirk:**

- Expels from Islam.
- Nullifies all good deeds.
- Its perpetrator is eternally condemned to Hell.
- Permits bloodshed and wealth seizure.
- Believing that other than Allah has control over creation.
- Unforgivable if one dies upon it.
- Evidence indicates it is major.
- Believing that other than Allah has independent control over creation.

**Fear of Shirk:**

Shirk is very hidden. Even the close friend of Ar-Rahman (i.e., Ibrahim ؑ) feared it, as Allah mentioned about him: "And distance me and my sons away from worshipping idols." (Quran, 14:35). Ibn Abi Mulaykah said: "I met thirty Companions of the Prophet ﷺ, all of whom feared hypocrisy for themselves." No one thinks that he is safe from hypocrisy except the negligent, and no one fears hypocrisy except the believer. Fearing shirk is through:

[1] Learning Tawheed, acting upon it, calling to it, and having patience

[2] Studying shirk, knowing its means and how to avoid it.

[3] Supplicating and seeking help from Allah.

[4] Disavowing shirk and its people, and distancing from them.

## THE SECOND FUNDAMENTAL

Allah commanded unity in the religion and prohibited division in it. Allah has explained this in a very clear manner that even the common people are able to understand. He forbade us from resembling the people who differed and became divided before us and so they were destroyed. He mentioned that He [also] commanded the Muslims with being united in the religion and forbade them from division in it. This matter is made clearer by what is found in the Sunnah. Then, from the most amazing affairs, is that differing in the core fundamentals and branches of the religion became [authentic] knowledge (i.e., 'ilm) and understanding of the religion (i.e., fiqh). As for unity in religion, it became such that nobody spoke about it except [that he is labelled as] a zindeeq (i.e., heretic) or a crazy person.

### **Some of What the Quran Mentions About Unity:**

[1] Allah says [meaning]: "And hold firmly to the rope of Allah all together and do not become divided" (Quran, 3:103).

[2] Allah says [meaning], "And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment." (Quran, 3:105)

[3] Allah says [meaning]: "Indeed, those who have divided their religion and become sects—you, [O Muhammad], are not [associated] with them in

anything." (Quran, 6:159).

[4] Allah says [meaning]: "And obey Allāh and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allāh is with the patient." (Quran, 8:46).

**Some of What the Sunnah Mentions About Unity:**

[1] The Prophet ﷺ said: "A Muslim is the brother of another Muslim. He does not oppress him, nor betray him, nor humiliate him. Piety is here—and he pointed to his chest—it is enough evil for a person to despise his Muslim brother. Everything of a Muslim is sacred to another Muslim: his blood, his honor, and his wealth." (Agreed upon).

[2] The Prophet ﷺ said: "Do not envy one another, do not hate one another, do not spy on one another, and do not undercut one another. Be worshippers of Allah as brothers." (Agreed upon).

[3] The Prophet ﷺ said: "The believer to the believer is like a building; holding themselves tightly together." (Agreed upon).

In contrast, the Prophet ﷺ warned against everything that causes division and hatred among Muslims and encouraged love and harmony through his words and actions.

**The Practice of the Companions:**

Differences (which are non-creedal) happened, but it did not lead to division, enmity, or hatred. An example is when the Prophet ﷺ said after the Battle of the Trench: "None of you should pray Asr except at Banu Quraydhah." Some understood this literally and prayed late, while others prayed on time, thinking the Prophet ﷺ meant urgency. Neither group condemned the other.

**The Practice of the Early Scholars:**

Among the fundamentals of Ahl al-Sunnah in disputed issues is that if the difference is due to ijtiḥad (scholarly reasoning) in matters where differing is permissible, they excuse one another and do not accuse each other of sin.

**Manifestations of Unity in Islamic Law:**

- **Unity in worshipping One Lord.**
- **We follow on Prophet (ﷺ).**
- **Unity in acting on one Sharia.**
- **We have one qiblah.**
- **We have one caliph.**
- **We unite in every neighborhood give times for the obligatory salah.**
- **The people of the area unite every Jumu'ah.**
- **We unite every Eid – even the women, but without freemixing.**
- **All peoples unite on Arafah [in hajj]**

**Note: The hadith "Differences in my Ummah is a mercy" is not authentic, so, it should not be used as evidence. If differences were a mercy, what would agreement be?!**

## **THE THIRD FUNDAMENTAL**

From the perfection and completion of unity is to hear and obey the one who has authority over us – even if he is an Abyssinian slave. So, Allah explained this in a very clear, manifest and sufficient manner, using various means – both religious as well as universal, then [despite this] this principle became unknown amongst the people who claim [to have] knowledge [let alone to others], so, how could it be applied!

**Listening to and obeying the rulers entails:**

**[1] Complying with their orders.**

**[2] Avoiding what they forbid.**

**Some of What the Quran Mentions About Obeying the Rulers:**

**[1] Allah says [meaning]: "O you who believe, obey Allah and obey the Messenger and those in authority among you." (Quran, 4:59).**

[2] Allah says [meaning]: "And obey Allah and His Messenger and do not dispute and [thus] lose courage" (Quran, 8:46).

[3] Allah says [meaning]: " And hold firmly to the rope of Allah all together and do not become divided." (Quran, 3:103).

**Some of What the Sunnah Mentions About Obeying the Rulers:**

[1] We gave pledge of allegiance to the Messenger of Allah ﷺ to listen and obey [the orders of the ruler] both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having blatant Kufir for which we would have a proof with us from Allah.

[2] The Prophet ﷺ said: "Whoever sees something objectionable from his ruler should be patient, for whoever separates from the Jama'ah even a handspan and dies, he dies a death of ignorance." (Agreed upon).

[3] The Prophet ﷺ said: "Whoever abandons obedience will meet Allah on the Day of Resurrection without an excuse." (Narrated by Muslim).

**The State of the Ummah Throughout History Shows That:**

[1] When they were united, obeyed their rulers, and advised them kindly, they achieved dominance and honor over the lands.

[2] When they introduced innovations, divided, rebelled against their rulers, and revolted, they became weak in the eyes of their enemies, lost their strength, and were overrun by other nations.

**What Is Required of Us all:**

To fulfill what Allah has obligated upon us: love, cooperation in righteousness, unity for common interests, standing firm on truth, sincerity in all actions, and striving for one goal—reforming this Ummah religiously and worldly as much as possible, and this will never be possible except if our word is the same (i.e., agree and unite upon the same methodology), and to abandon disputes and division.

**Important Matters for Obedience and Avoiding Revolt:**

- Supplicating for the rulers and scholars.

- **Paradise is not sought from anyone except from Allah, similarly, provision should not be sought except from Allah; He said [meaning]: And depend on the Ever-Living who does not die (Quran, 25:58).**
- **Not being among those who are pleased only when given something, and they become displeased if they are not given.**
- **Supplicating: "O Allah, suffice me with Your lawful from Your unlawful, and enrich me by Your favor from others."**
- **Reliance should only be on Allah alone, not on rulers, scholars, ministers, or the wealthy.**
- **The Prophet ﷺ said, "No believer should hate a female believer." Sheikh As-Si'di rahimahullah said, "This ruling extends to rulers as well."**
- **Our call is one of reform of the individual and society.**
- **Studying the biographies of the predecessors and how they dealt with rulers.**
- **Avoiding excessive exposure to news.**

## THE FOURTH FUNDAMENTAL

A clarification of knowledge and the people of knowledge, and fiqh (i.e., jurisprudence) and the people of fiqh; the fuqahaa (i.e., the jurists). Also, a clarification of those who resemble them but are not actually from them.

Allah has explained this principle in the beginning of Surat al-Baqarah; from His saying [meaning], **"O Children of Israa'eel, remember My favor which I have bestowed upon you and fulfil My covenant [upon you] that I will fulfil your covenant [from Me], and be afraid of [only] Me"**, to His saying before the mention of Ibraheem ؑ [meaning], **"O Children of Israa'eel, remember My favor that I have bestowed upon you and that I preferred you over the worlds."** (Quran, 2:40-122)

This principle is made even clearer with what is stated in the Sunnah of much manifest, clear statements for [even] the unintelligent common person. Then [despite this], [this very same principle] became from the strangest affairs!

Knowledge and fiqh became [perceived as] innovations and misguidance, and the

best that they have is regarded as truth mixed with falsehood! Then, [true] knowledge that Allah, the most High, has obligated upon creation and has praised, is [falsely considered to be] only be followed by heretics or crazy people, whereas the one who forbids this [true knowledge], shows animosity towards it and strives to write [books] in warning against it – he is [falsely considered to be] the scholar and faqeeh!

### **Knowledge Is of Two Types:**

#### **[1] Religious knowledge and what is related to it:**

**It is the knowledge of what Allah revealed to His Messenger of clear proofs and guidance. This is what is praised absolutely and is the primary subject of the Book and Sunnah.**

#### **[2] Worldly knowledge:**

**Like medicine, engineering, etc., it has states:**

- A. If it is a means to good, then it is good.**
- B. If it is a means to evil, then it is evil.**
- C. If it was not a means to either, then it is heedlessness and time-wasting.**

### **Some of What the Quran and Sunnah Mention About the Virtues of Knowledge:**

**[1] Allah says [meaning]: "...Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding." (Quran, 39:9).**

**[2] The Prophet ﷺ said: "The Prophets did not leave behind gold or silver, but they left knowledge. Whoever takes it has taken a great share." (Narrated by Ahmad and others).**

**[3] The Prophet ﷺ said: "Whoever Allah wills good for, He grants him understanding of the religion." (Agreed upon).**

### **Virtues of Knowledge:**

[1] Allah elevates people of knowledge among His servants in this life according to the good deeds they have performed, and in the Hereafter, He raises their ranks in Paradise.

[2] It is of the things that remain for a person after his death. The Prophet ﷺ said: "When a worshipper dies, his deeds cease except for three: ongoing charity, beneficial knowledge..." (Narrated by Muslim).

[3] Envy has been made permissible in it. The Prophet ﷺ said: Envy is [permitted] only in two cases; a man whom Allah gives wealth and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it. (Agreed upon).

[4] It is the inheritance of the Prophet ﷺ [who said]; "They have only left for inheritance knowledge."

[5] It is a light by which a worshipper is enlightened (i.e., guided); through it, they learn how to worship their Lord and how to deal with others.

[6] The scholars is like a guiding light for people in their religious and worldly affairs.

**What Is Required of Us:**

We must know who the true scholars are: those who call people to the Shari'ah of their Lord. Among their most prominent signs are: relying on the Book and Sunnah, following the way of the early scholars, acting upon knowledge, abundance of worship, and being testified for by scholars, and how they warns against shirk and bid'ah (i.e., innovations).

## THE FIFTH FUNDAMENTAL

An explanation by Allah, may He be Glorified, regarding the awliyaa' (i.e., pious, allies; fearful believers) of Allah; and how He distinguished between them and between those who imitate – or claim to be from – them, [while in reality] they are from the enemies [of Allah], hypocrites and defiantly disobedient people.

The following ayah in Surat al-Imran is sufficient for this, and it is the saying of Allah, the Most High [meaning]: "Say, [O Muhammad]: "If you truly love Allah, then follow me, [so that] Allah will love you and forgive for you your sins." (Quran, 3:31)

Also the ayah in Surat al-Ma'idah [meaning]: "O you who have believed,

**whoever of you should revert from his religion, Allah will bring forth [in place of them] a people He will love and who will love Him.” (Quran, 5:54)**

Also an ayah in Surat Yunus [meaning], **“Verily, for the Awliyaa’ of Allah there will be no fear for them, nor will they grieve; those who believe and have Taqwa.” (Quran, 10:62)**

This then changed with most of the people who claim to have knowledge, claiming they are the ones who guide creation and are the protectors of the Shari’ah; that they consider the Awliyaa’ to be those who abandon following the Sunnah and whosoever follows it is not from the Awliyaa’! And that it is a must to abandon Jihad (i.e., striving in the way – or sake – of Allah), so, whoever makes Jihad is not from the Awliyaa’! And that one has to abandon iman (i.e., faith) and taqwa (i.e., fearful consciousness and piety), and that whosoever maintains them is not from the Awliyaa’!

O our Rabb (i.e., Lord), we ask You for pardoning and well-being, indeed, You are the One who is All-Hearing to the supplications.

### **How Do We Recognize the Allies of Allah?**

**[1] They are those who believe in Allah, fear Him, and remain steadfast on His religion. Allah says [meaning]: "Unquestionably, the allies of Allah will have no fear nor will they grieve. They are those who believe and have taqwa." (Quran, 10:62-63).**

**[2] Claiming sainthood [of being a waliy (ally)] is a form of self-praise, and true sainthood lies in fearing Allah who said [meaning]: "So do not claim yourselves to be righteous; He is most knowing of who fears Him." (Quran, 53:32).**

### **The Author Mentioned Three Verses:**

**[1] Allah says [meaning]: "Say, [O Muhammad], 'If you should love Allah, then follow me, [so] Allah will love you.'" (Quran, 3:31). This is called the ayah of test.**

**Al-Hasan Al-Basri said: "During the time of the Prophet ﷺ, some people would say, 'O Messenger of Allah, we love our Lord intensely.' So Allah revealed this ayah to make love for Him conditional upon following the Prophet ﷺ."**

**[2] Allah says [meaning]: "O you who believe, whoever among you turns**

back from his religion, Allah will bring forth a people whom He loves and who love Him." (Quran, 5:54). Allah described them as:

- A. Humble toward the believers; so, they do not fight them, oppose them, or belittle them.
- B. Stern against the disbelievers; over-powering them, victorious against them.
- C. Striving to raise in the Religion of Allah.
- D. Fearing no blame from the critics.

[3] Allah says [meaning]: "Unquestionably, the allies of Allah will have no fear nor will they grieve." (Quran, 10:62). Allah clarified that His allies are those characterized by faith in their hearts and piety in their limbs.

Sheikh Al-Islam Ibn Taymiyyah said:

"Allah and His Messenger ﷺ have clarified that there are allies among people, and Satan also has allies. So Allah distinguished between the allies of the Most Merciful and the allies of Satan." And he said: One of the scholars said: "If a man were to fly in the air or walk on water, do not be deceived by him until you see his adherence to the command and prohibition."

The Allies of Allah Are of Two Levels:

[1] The Foremost (Al-Sabiqun).

[2] The People of the Right Hand (As-hab Al-Yameen).

Allah mentioned them in several places in His Book: in Surat Al-Waqi'ah, Al-Insan, Al-Mutaffifin, and Fatir. The levels of Paradise vary greatly, and the allies of Allah—the believing, pious—are in those levels according to their faith and piety.

People's Stances Toward the Allies of Allah:

[1] The Negligent Stance: Those who, if they believe someone is a saint, follow him in everything he claims is from his heart, submitting to him entirely.

[2] **The Moderate Stance:** Not considering them infallible or sinless if they make mistakes. They are not followed blindly, nor are they declared disbelievers or sinners if they err in ijtihad.

[3] **The Extremist Stance:** If a saint says or does something contrary to the Sharia, they completely deny his sainthood, even if he had erred out of ijtihad.

**Miracles of the Allies of Allah:**

[1] **Affirmed:**

They have Karamat which Allah Graces His righteous allies with. And the best of the allies, their Karamat come as a proof for supporting Islam and Muslims.

[2] **The Miracle of the Prophet ﷺ:**

The blessings given to the followers of the Prophet ﷺ are also considered part of his miracles ﷺ.

[3] **Miracles Are Not Necessary for Sainthood:**

Miracles may occur based on a person's need. If someone's faith is weak, Allah may grant him miracles to strengthen his faith, while someone with stronger faith may not need them. This is why miracles were more common among the Tabi'in than the Companions.

**Definition of Supernatural Acts:**

They are events that defy normal human experience, like flying or walking on water. They are of four types:

[1] **Ayah; Sign:** It is for the prophets, and it is not called a miracle, because this is what came in the Quran. And the miracle may be what some people are incapable of doing. And it may be for others than the prophets. And it is not possible for anyone to claim a sign after the death of the Prophet ﷺ.

[2] **Karamah; Favor:** It is for the allies of the Merciful, who are those who combined between faith and piety. And an example of a favor is what happened with the Companions of the Cave [in Surat Al Kahf].

[3] **Mu'jizah or Fitnah; Miracle or Trial:** It is for the allies of the Shaytan; we

know it by knowing the state of the person, they have no faith and no piety. And an example of the miracle is what happens with the Dajjal.

[4] Fadeeha; Exposure: It is for every liar against Allah, He exposes him in this world before the Hereafter. And an example of the exposure is what happened to Musaylimah the Liar, who spat in the eye of a sick person and so he went blind.

#### People's Stances Toward Supernatural Acts:

[1] The Denying/Belying Stance: Denying that such acts can occur for non-prophets, or accepting them in general but rejecting specific claims.

[2] The Moderate Stance: Believing that Allah grants some of His servants supernatural acts as He wills, but not every supernatural act is a miracle. They may also occur at the hands of magicians and deceivers.

[3] The Extremist Stance: Believing that anyone who performs supernatural acts is a saint.

Summary of Differences Between the Allies of Allah and the Allies of Satan by Ibn Taymiyyah, may Allah have Mercy on him:

#### The Allies of Allah:

- They adhere to the Quran and Sunnah. They obey the divine scriptures and the Prophet's traditions.
- They are characterized by faith and piety. Their superiority is measured by their level of piety.
- They follow the Prophet ﷺ and do not deviate from his teachings.
- They encourage people to follow the Prophet ﷺ and to perform their religious duties and supplications.
- They believe that the Prophet ﷺ is superior to any friend of Allah. And true ally of Allah is not infallible as per consensus.
- Their miracles are a result of their faith and piety; reward for their actions.
- They must be loved in the sake of Allah.

- They fear hypocrisy and are not deceived by their status.
- They don't try to distinguish themselves from others; the Sunnah appears on them.
- Maintain moderation. They are not excessive or negligent.
- They are described with iman both outwardly and inwardly.
- Whoever claims that Prophet Muhammad ﷺ had knowledge of the apparent meaning but not the implied/intended, is a disbeliever.
- There is no equal to the sainthood of Prophet Muhammad ﷺ.
- They surrender to Allah's decree and destiny, and they do not complain about their misfortunes.
- They do not persist in sin, and this is a sign of Allah's love for His servant.
- Their places of worship are the mosques.
- The pinnacle of grace is to remain steadfast on the straight path.

#### The Allies of Satan:

- They violate the Quran and Sunnah.
- They are characterized by disbelief, wickedness, divination, magic, insanity, and fraudulent revelations.
- They oppose the Prophet ﷺ and deviate from his laws.
- They encourage people to follow them, not to perform religious duties or supplications.
- They believe that an ally of Allah is superior to the Prophet ﷺ, and is infallible and can contradict scholarly consensus.
- They can get a miracle, fitnah, or disgrace.
- No disbeliever or hypocrite can be an ally of Allah. They praise and

admire disbelievers.

- They must be hated in the sake of Allah.
- They don't fear hypocrisy and deceive others about their state.
- They distinguish themselves from others through their clothes, clean-shaven appearance, etc., imitating disbelievers.
- They are characterized by both extremism and negligence.
- They differentiate between outward and inward faith.
- Their followers believe that they know hidden.
- Their followers believe in the unity of existence of the prophets and saints.
- They claim to have absolute free will (Qadaris) in worship, but when it comes to sin they claim that they are forced and have no will (Jabris).
- They believe Allah is everywhere and everything.
- Shayateen come/appear to them and they mistake them for angels.
- Their followers believe they possess the characteristics of prophethood and the qualities of angels.
- They take graves as places of worship.
- They perform what strengthens Satanic things; music, wailing, clapping.

## THE SIXTH FUNDAMENTAL

Refuting the doubt that Shaytan has placed of abandoning the Quran and Sunnah, and [instead], following many differing opinions and desires (i.e., personal inclinations), and [the essence of the doubt is] that the Quran and Sunnah cannot be understood except by an absolute Mujtahid. And the Mujtahid is the one who has certain, strict qualities – to the extent that these qualities would not [even] be found completely in Abu Bakr and Umar [Allah be pleased with them]!

So [according to them], whoever does not possess these qualities, should completely avoid the Quran and Sunnah; this being an [alleged] obligation without any reasoning or doubt; and [according to them] whoever takes his guidance from the Quran and Sunnah is either a heretic or a mad person because they are [too] hard to understand both.

He provided in refuting this cursed misconception, both legislatively and by way of divine decree, and by His creative ability and His legislative command, and from several aspects that amounted to be from the general indisputable facts of the religion, yet most of the people do not know.

[Allah said, meaning:] **“Already the word has come into effect upon most of them, so they do not believe. Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads [kept] aloft. And We have put before them a barrier and behind them a barrier and covered them, so they do not see. And it is all the same for them whether you warn them or do not warn them - they will not believe. You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward.”** (Quran, 36:7-11)

### **Ijtihad:**

**[1] Linguistically: Exerting effort to achieve something difficult.**

**[2] Legislatively: Exerting effort to derive a legal ruling.**

### **Of the Conditions for Ijtihad:**

**[1] One must have knowledge of the sources of Islamic law that are needed for their legal reasoning, such as the verses of the Qur'an and the Hadith.**

**[2] One must know what is related to the authenticity of a Hadith, such as its status as sound or weak, the chain of narrators, and the narrators themselves, in order to deduce legal rulings from them.**

**[3] One must know what is abrogating (nāsikh) and what is abrogated (mansūkh), as well as the locations of scholarly consensus (ijmā'), so as not to issue a ruling that contradicts the abrogated text or the consensus.**

**[4] One must know what is related to the legal ruling's derivation, such as specifying, restricting, or qualifying the wording, in order to deduce a ruling that is not in opposition to that.**

[5] One must have knowledge of the Arabic language and the fundamentals of Islamic jurisprudence related to their meanings, such as the general and specific terms, in order to deduce rulings based on the implications of those meanings.

[6] One must have the ability to deduce rulings from their sources.

Is Ijtihad divided into Parts?

Yes, Ijtihad is; so, it is in a specific field or issue of the many fields or issues.

The Mujtahid's Duty; he must exert his effort, then:

[1] If he finds the ruling, he must rule by it.

A- If he errs, he is rewarded once.

B- If he is correct, he is rewarded twice.

[2] If he cannot, he must pause or follow another out of necessity.

When Is Taqleed (Blind Following) Permissible?

[1] For a common person who cannot derive rulings himself: Allah says [meaning]: "Ask the people of knowledge if you do not know." (Quran, 16:43).

[2] For a scholar facing an urgent issue with no time for research.

Types of Taqleed:

[1] General: This is when a person adheres to a specific school of thought (madhhab) and follows its licenses and rulings in all matters of their religion. This is disputed over because it involves an absolute following someone other than the Prophet ﷺ.

[2] Specific: When a person takes the opinion of a specific scholar on a specific issue. This is permissible if one is unable to know the truth on their own, whether that inability is: A- true inability, or B- ability but with great difficulty.

## CONCLUSION

In ending, all praise is due to Allah, the Lord of the worlds, and may the many peace and blessings of Allah be upon our master Muhammad ﷺ, upon his family and companions until the Day of Resurrection.

**We ask Allah to grant the author the best reward and to admit us and him into His noble abode, He is the Continuously Graceful and Most Generous. All praise is due to Allah, Lord of the worlds, and may the peace and blessings of Allah be upon our Prophet Muhammad.**