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# A Concise Explanation of the Three Fundamental Principles, the Four Foundations and the Ten Invalidators of Islam

From the course

Clearing the Doubts in Tawheed (Kashf al-Shubuhaat)

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*A Concise Explanation of*

# The Three Fundamental Principles

*followed by*

# The Four Foundations

*and*

# The Ten Invalidators of Islam


للشيخ هيثم سرحان ( باللغة الإنجليزية )

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# Part I:

# "The Three Fundamental Principles"

Imam: Muhammad Ibn Abdul-Wahhab

May Allah bestow his Mercy upon him

(1115-1206AH/1703-1792CE)

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# Introduction

All praise and thanks are for Allah, the Greatest, alone. We praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evil of ourselves and from the evil of our actions. Whoever Allah guides, no one can misguide and whoever He allows to go astray, there is no one who can guide. I bear witness that there is no one worthy of worship except Allah alone, without partners, and I bear witness that Muhammad is His slave and Messenger.

## Why do we study Tawheed?

| | |
|---|---|
| Allah has created us because of it | Allah does not accept any deeds without it. |
| No one enters Paradise except a monotheist. | It causes good deeds to increase |
| It is a means to expiating sins. | It leads to constant safety, guidance, and sweetness of faith. |
| It is a means to attain tranquillity | It is a means for the intercession of the Prophet- may Allah praise him amongst the angels and send him peace. |

## Why study this book first?

Our righteous predecessors and scholars of Islam began with this blessed book due to the great benefits it contains. As a result, it has become the main book by which a student of Islam begins his journey and builds upon it the rest of the Islamic knowledge. We follow the path of our scholars so we may reach the rank they have reached in knowledge. Moreover, this book is extremely important for the common Muslim due to what it contains of the great foundations which is a must to believe in with certainty; without any doubt.

## The Author's books are distinguished by the following:

- Easy and Clear
- Every point is accompanied by proof(s)
- He mentions the points generally, organizes them, and mentions their number. Then, he begins with the explanation.
- Supplicates for the reader and the listener of his books.

## What are the Three Fundamental Principles?

In summary, they are the **T**hree **Q**uestions of the **G**rave.

- Who is your Lord?
- What is your religion?
- Who is your Prophet?

## What are the benefits of studying the Three Fundamental Principles?

If you study the three fundamental principles, act upon them, teach them, and observe patience, you will answer the questions of the grave –by the permission of Allah-.

**This book is divided into five parts:**

- The Four Important Points (Soorah Asr).
- The Three Important Points (Categories of Tawheed).
- The Importance of studying Tawheed.
- The three Fundamental Principles (Questions of the Grave).
- Conclusion

## 1. The Four Important Points

- Knowledge
- Acting upon it
- Teaching it
- Patience upon its hardships

## 2. The Three Important Points

- Tawheed of Lordship and Tawheed of the Names and Attributes of Allah
- Tawheed of Worship
- Disassociating oneself from polytheism and its people

## 3. The importance of studying Tawheed

The answer to the question: Why do we study Tawheed?

## 4. The Three Fundamental Principles

In summary, they are the Three Questions of the Grave.

- Who is your Lord?
- What is your religion?
- Who is your Prophet?

## 5. Conclusion

It begins from the saying of the author “After people die, they will be resurrected…” to the end of the book.

# Firstly, the Four Important Points

"In the Name of Allah the Entirely Merciful, the Especially Merciful (1).
**Know** –may Allah have mercy on you- (2) that it is a must upon us to study four matters: **The first one**: Knowledge. It is knowledge of: Allah, His Prophet, and the religion of Islam with proof. **The second**: Acting upon it (3)".

**(1) The reason the author begins with the Name of Allah:**

- Following the example of the Book of Allah as well as the Prophets – peace be upon them-.
- Following the example of the righteous predecessors from the scholars of Islam; they would begin their books in the Name of Allah
- Seeking blessings or increase in goodness from the blessed Name of Allah.

**(2)** Habitually, the author begins by supplicating for the student of Islamic knowledge 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.

**Knowledge** is knowing the truth with proof: It is the opposite of ignorance.

**(3)** 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 that «**they recognise him as they recognise their sons**» (Qur'an 2:146). 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:

*'And the scholar who does not act upon his knowledge*
*will be punished before the idol worshiper*'.

**Thirdly**,
Inviting to it.

**Inviting to Allah has conditions:**

- It must be sincerely for Allah, the Most High.
- It must be based on Islamic knowledge
- It must be done with wisdom and patience
- It is a must to know the situation of those whom you are inviting

**The proof for these conditions:**

«**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 came with from the legislation; Qur'an 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 and those being invited.

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: «**Say: 'This is my way. I call to Allah upon insight; I and those who follow me'**». Thus, it is a must to teach.

**The fourth**: patience upon the harms (1). The proof is the saying of The Most High: **«In the name of Allah The Entirely Merciful The Especially Merciful. 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»** (Qur'an 103:1-3). (2)

**(1)** 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.

**Patience**

- Linguistically: Forbearance
- In Islam: Forbearance to do certain things and stay away from some.

**Ibn Qayyim (691- 751H) -may Allah have mercy on him- has divided patience into three categories:**

- Patience upon the obedience of Allah so it is carried out; such as, patience to pray.
- Patience to stay away from the disobedience of Allah so it is abandoned; such as, the major sins.
- Patience with what Allah allows to befall you from the hardships; for example, sickness.

**(2)** After mentioning the four principles the author quotes the proof from the Qur'an; Surat Al-Asr. The author always follows the points with proof.

**Why?**

- To teach the student to be a follower of the proof and not a blind follower of opinions.
- So, one knows the proofs when advising those who oppose this belief.
- To train the student how to correctly extract the rulings from the proofs based on established principles.

**(1)** 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.

**(2)** **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.

**Shaafi'ee** -may Allah have mercy on him- said: "If Allah did not reveal a proof to His slaves except this chapter (soorah), it would have been enough for them" (1). **Bukharee** -may Allah have mercy on him- said: "Chapter: Knowledge precedes speech and actions and the proof is the saying of Allah: **«Know that no one is worthy of worship except Him and seek forgiveness for your sins»**. Thus, he mentions knowledge before speech and action" (2).

# Secondly, The Three Important Points

Know, may Allah have mercy on you, it is obligatory upon every Muslim man and woman to study these three points and to act upon them (1):

**(1)** 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 Allaah guide you to His Obedience that Hanifiyyah is the way of Ibraheem.

## Intro to the Three Important Points

**Tawheed**

**Linguistically:** To single something out.

**In Islam:** To single out Allah with that which is specific to Him from his Lordship, Worship, and His Names and Attributes.

**Tawheed has three categories:**

**Tawheed of Lordship**: To single out Allah with His actions or to say that He is the only Creator, Sustainer, and the Disposer of all affairs

**Tawheed of Worship**: To single out Allah with all worship.

**Tawheed of the Names and Attributes of Allah**: 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 giving examples.

*The Names and Attributes of Allah are restricted only to that which has been narrated in the Qur'an 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: **«No slumber can overtake Him nor Sleep»**. This is done without distorting their meaning, denying them, explaining them, or giving examples.

**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: **«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»** (Qur'an 73:15-16).

## A summary of the Three Important Points

| | | |
|---|---|---|
| Tawheed of Lordship and Tawheed of the Names and Attributes. | Tawheed of Worship | Staying away from shirk and its people. |

**(1)** In the first point, the author -may Allah have mercy on him- affirms Tawheed of Lordship and Tawheed of the Names and Attributes: "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:

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| To establish the proof upon the creation: «We do not punish anyone until we send a Messenger» (Qur'an 17:15). | As a mercy: «We have not sent you except as a mercy to everything that exists» (Qur'an 21:107). |

**The Second Point**: Allah is not pleased that anyone is worshipped with Him; not a close angel nor a sent Messenger. The proof is the saying of Allah: **«Surely the mosques belong only to Allah, so do not make supplication to anyone along with Allah»** (Qur'an 72:18).

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: **«Surely the mosques belong only to Allah, so do not make supplication to anyone along with Allah»**.

**The There are three opinions with regard to the meaning of 'Masaajid' and they could easily be reconciled:**

| | | |
|---|---|---|
| The mosques which are built to worship Allah in them. | The body parts we prostrate with. | The entire earth; "The earth has been made for me a place of prayer and purification" (Bukharee). |

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

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

| Heart | Speech | Actions |
|---|---|---|

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, celebrations, etc.

**The Third Point**: Whoever obeys the Messenger and singles Allah out with all worship, it is not permissible for him to have loyalty to those who oppose Allah and His Messenger; even if they are the closest relatives. The proof is the saying of Allah the Most High: **«You (O Messenger) will not find anyone who believes in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad), even if they are their fathers, sons, brothers, or their kindred (people). For such He has written Eemaan in their hearts, and strengthened them with Rooh (proofs, light and true guidance) from Himself. And He will admit them to Gardens under which rivers flow to live in it 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 successful»** (Qur'an 58:22).

# Thirdly, the Importance of Studying Tawheed

Know - may Allah direct you to obey Him- that certainly the true religion, the way of Ibraheem, is 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: **«I did not create jinn and Mankind except to worship Me»** (Qur'an 51:56). The meaning of **«worship»** is to single Allah out with all worship. The greatest of that which Allah has ordered with is Tawheed; which is to single out Allah with all worship **(3)**. 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: **«Worship Allah and do not associate anything with Him»**

## Haneef

**Linguistically:** To lean toward something.

**In Islam:** Al Haneefeeyyah: is a nation which is far from shirk and upon sincerity, Tawheed, and Imaan. **«(Qaanitan) one who does a lot of good deeds continuously for the sake of Allah Haneefan»** (Qur'an 16:120) meaning heading towards Allah and away from shirk since Haneef is the one who is always upon Tawheed and far away from shirk.

**(3)** The author clarifies the reason why we study Tawheed and we have mentioned its importance previously.

## Definition of Tawheed

**Linguistically**: To single something out

**Islamically**: To single out Allah in His Lordship, Worship, and Names and Attributes

The author says that: "the meaning of **«to worship Me»** is 'to single Me out with worship". This is the saying of Ibn Abbas (3 years before hijra- 67 or 68H) -may Allah be pleased with him- when he said: "Every time the word 'worship' is used in the Qur'an it means Tawheed" such as **«Worship Allah»** means: single Him out with worship, **«O people worship your Lord»** means: O people single out your Lord with worship.

# Fourthly, the Three Fundamental Principles

**(1)** 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.

**(2)** The author -may Allah have mercy on him- 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: **«All the praise and thanks be to Allah, the Lord of everything which He has created»**. The Lord is the One who should be worshipped.

If it is said to you: What are the three fundamental principles obligatory upon the people to know? Say: The slave of Allah must know his Lord, his religion, and his Prophet Muhammad -may Allah praise him and send him peace- **(1)**.
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: **«All the praise and thanks be to Allah, the Lord of everything which He has created»** (Qur'an 1:1) **(2)**. Everything besides Allah is created and I am one of those creations **(3)**.

**«All the praise and thanks be to Allah, the Lord of everything which He has created»**
**This verse contains the three categories of Tawheed:**

| | | |
|---|---|---|
| **«All the praise and thanks …»** affirms Tawheed of Worship. | **«be to Allah…»** affirms Tawheed of the Names and Attributes. | **«The Lord…»** affirms Tawheed of Lordship. |

**(3)** 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 earths, everything within them, and everything between them.
The proof is His, The Most High, saying: **«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»** (Qur'an 41:37).
And also His, The Most High's, saying: **«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»** (Qur'an 7:54) **(1)**.
The Lord is the One who should be worshiped. The proof is His, the Most High, saying: **«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)»** (Qur'an 2:22) **(2)**.
Ibn Katheer (701-774H) -may Allah have mercy on him- said: "Only the One who has created these things deserves to be worshiped" **(3)**.

**(1)** 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.

**(2)** Some of the scholars said regarding this verse in the second chapter of the Qur'an: This verse mentions the first call in the Qur'an **«O Mankind»**, the first order **«worship»** meaning single out with worship, and the first prohibition **«So do not worship others with Allah while you know»** is prohibition against shirk.

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

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.

**Supplication is divided into:**

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| Supplication of Worship: It is an indirect supplication; such as prayer, fasting, and hajj. | Supplication for a need: It is a direct supplication such as saying: 'forgive me', 'have mercy on me', etc. |

| | |
|---|---|
| Directing it to other than Allah is Major Shirk. | Its ruling requires explanation. It is divided into two categories. |

The types of worship that Allah commanded, such as **I**slaam, **I**maan, and **I**hsaan. Moreover, Supplication (Du'aa), Fear (Khawf), Hope (Rajaa), Reliance (Tawakkul), Longing (Raghbah), and Dreading (Rahbah), Submissiveness (Khushoo') Awe (Khashyah), Repentance (Inaabah), Seeking Assistance (Isti'aanah), Seeking Refuge (Isti'aadhah), Asking for Help (Istighaathah), Offering Sacrifices (Dhabah), Making Oaths (Nadhar) and all of the other types of worship that Allah commanded – all of these belong to Allah, alone. The proof for this is Allah's saying: **«And the masaajid belong to Allah, so do not call unto anyone along with Allah.»** (Qur'an 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: **«And whoever calls unto another gods besides Allah without any proof, his reckoning is only with his Lord. Surely, the disbelievers will not be successful»** (Qur'an 23:117). Also the noble Hadeeth: "Du'a is worship" (Tirmidhee "Authentic"Albani). The proof is the saying of Allah: And your Lord said: **«Call upon Me and I will respond to you. Those who scorn My worship will surely enter Hell in humiliation!»** (Qur'an 40:60).

## Supplication for a Need Is of Two Types:

That which **only Allah is able to grant**. Directing it to other than Allah is Major Shirk

That which **humans are capable of**. It is permissible with four conditions:

- The one who is being asked is **alive** which it disqualifies the dead.
- The one being asked is **able to be reached** through one of the means of communication. This disqualifies the one who cannot be contacted.
- The one being asked is **capable**. This disqualifies the one who is not capable.
- One must believe that the one who is being asked is **only a means**; cannot bring about benefit or repel harm himself.

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

**Note:**

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:**

| Some believe that only what Allah has made a means can be used as a means; legislated or perceptible means. This is **correct**. | Others believe in means which Allah has not made a means. This is **Minor Shirk**. | The third group believes that the means itself has an effect; brings about benefit or repels harm. This is **Major Shirk**. |
|---|---|---|

| **Legislated Means** | **Perceptible Means** |
|---|---|
| Such as *Ruqyah* (Qur'an and Sunnah). This is permissible since it is a means which Allah has legislated in order to remove illnesses. | Medication; Allah has made it a means for the healing. |

The hadeeth "**Du'a (suplication) is the core of worship**" is weak. However, the authentic hadeeth is "**Du'a (suplication) is worship**".

## How is Du'a worship?

The verse **«Your Lord has said 'ask Me I will respond to you. Those who arrogantly do not worship me, will enter the fire in humiliation»** explains this point. His saying **«worship Me»** shows that Du'a is worship.

The proof for Fear (*khawf*) is Allah's saying: **«Do not fear them but fear Me, if you are believers»** Qur'an (3:175) **(1)**.

The proof for Hope (*Rajaa*) 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»** Qur'an (18:110) **(2)**.

**(1) 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:**

| This fear is a form of worship, glorification and inner fear | Natural fear | Prohibited 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. | Such as fire, the enemy, predators … etc. This is permissible. | Losing hope in the mercy of Allah or obeying a created being while disobeying the Creator.<br><br>This is prohibited |

**(2) Hope:** Desiring something.

A hope which is accompanied with humbleness 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.

## (1) The meaning of Tawakkul

| Linguistically | In Islam |
| --- | --- |
| To rely upon something or someone | It is true dependence upon Allah, confidence in Him, whilst taking the necessary means. |

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

| | | |
| --- | --- | --- |
| **Truth-fulness**: Be truthful in your dependence upon Allah. | **Confide-nce** that Allah will fulfil what He has promised. | **Taking the necessary lawful means** |

The proof for Reliance (Tawakkul) is Allah's saying: **«And upon Allah alone put your reliance if you are truly believers»** Qur'an (5:23), and His saying: **«And whoever relies upon Allah, then He is sufficient for him»** Qur'an (65:3) **(1)**.

The proof for Longing (Raghbah) **(2)**, Dreading (Rahbah) **(3)**, and Submissiveness (Khushoo') **(4)** is Allah's saying: **«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»** Qur'an (21: 90).

**(2) Longing:** Loving to reach something which one desires.

**(3) Dreading:** A fear which leads one to flee from the object s/he fears.

**(4) Submissiveness:** Humbling oneself to the Greatness of Allah by submitting to his universal and legislative decree.

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 Awe (*khashyah*) is Allah's saying: **«So do not be in awe of them, but have awe of Me»** (Qur'an 2:150) **(1)**. And the proof for Repentance (*Inaabah*) is Allah's saying: **«And turn to your Lord in repentance and submit to Him (as Muslims)»** (Qur'an 39:54) **(2).** The proof for Seeking Assistance (Isti'aanah) is Allah's saying: **«You alone we worship and You alone we ask for help»** (Qur'an 1:5). Likewise, the hadeeth, "**If you ask for help, then ask help from Allah**" (Tirmidhee) **(3).** The proof for Seeking Refuge (Isti'aadhah) is Allah's saying: **«Say: I seek refuge with the Lord of the Daybreak»** (Qur'an 113:1) and **«Say: I seek refuge with the Lord of the people»** (Qur'an 114 : 1) **(4).** The proof for Asking for Help (Istighaathah) is Allah's saying: **«And remember when you sought help from your Lord and He responded to you…»** (Qur'an 8:9) **(5).** The proof for offering sacrifices (Dhabah) is Allah's saying: **«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»** (Qur'an 6:162-163). Also from the Sunnah, "**May Allah curse the one who offers a sacrifice to other than Allah**" (Muslim) **(6).**

**(1) Awe:** It is a fear based on knowing the greatness of the One being feared and His complete supremacy.

**(2) 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 said.

**(3) Seeking Assistance:** This verse indicates a method of constraint (hasr) 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."

**(4) Seeking Refuge:** seeking protection from something disliked.

**(5) Asking for Help:** To be rescued from a difficulty or disaster.

Seeking assistance, seeking refuge, asking for help, and asking for intercession can be sought from a human being as long as s/he is able to while fulfilling the four conditions; alive, present, able, and a means.

**(6) Offering Sacrifices:** Causing it to die by spilling its blood in a prescribed manner.

**Slaughtering is divided into three categories**

| Slaughtering for Allah | Slaughtering for other than Allah | Permissible Slaughtering |
|---|---|---|
| The sacrifice of Hajj, Eid, Aqeeqah, or charity. | Out of love and glorification such as the jinn and the dead. This is Major Shirk. | To serve the guests, for business etc. |

The proof for vows is Allah's saying: **«They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread»** Qur'an (76:7).

**Note:** There are more details about sacrificing in "The Book of Tawheed".

**(1) Definition of Oaths**

| Islamically: | Linguistically: |
|---|---|
| Making something obligatory upon yourself which is not obligatory | Making something obligatory or binding |

**Note:** Oaths are of various types and have conditions and expiations as explained in "The Book of Tawheed".

**Types of Oaths**

| For Allah | For other than Allah |
|---|---|

The author mentions these acts of worship as examples; not to restrict the acts of worship only to these. There are many other acts of worship which are not mentioned. Thus, whoever directs these or other than these acts of worship to other than Allah has fallen into polytheism. Translator's note: Worship is everything which Allah loves.

**The Second Fundamental Principle:**

Knowing the Religion of Islam, based on evidences. This (i.e. Islam) means submitting to Allah by way of *Tawheed*, surrendering one's (full) obedience to Him, and absolving 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 **(1)**. The pillars of Islam are five: The testimony that there is no deity that has the right to be worshipped except Allah, and that Muhammad is the Messenger of Allah **(2)**; Establishing the prayer; Giving the Zakaat; Fasting in Ramadhan; Performing Hajj to Allah's Sacred House.

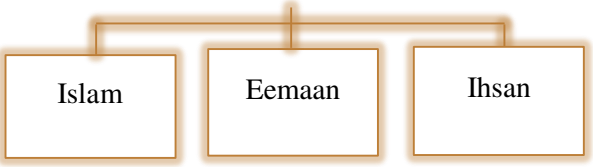
**(1)** The author begins the second foundation, which is Knowing the Religion, by defining Islam:

### The First Level: Islam

It 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. The Master is Allah as we are informed by the Prophet.

Then he has divided the religion into three levels:




**(2)** The pillars of Islam are five; first of them: The Shahaadah (No god should be worshiped except Allah).

The author mentions the proof for the testimony of faith and clarifies that its meaning is: **No god should be worshiped except Allah.**

**It is a must for the testimony of sincerity to comprise of**

- Negation
- Affirmation

The negation is "No god should be worshiped" and the affirmation is "except Allah".

This sentence construction shows restriction and affirmation; it restricts and affirms the worship for Allah alone and negates it for other than Him.

For this reason, the author said: An explanation of this, which will clarify it further, is found in Allah's saying: **«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…»**.

Ibraheem's saying **«free from all that you worship»** is the meaning of "no god should be worshiped".

**«except for He who created Me»** meaning "except Allah".

The proof for the testimony of Faith is Allah's saying: **«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»** Qur'an (3:18). The meaning of it (i.e. 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. An explanation of this, which will clarify it further, is found in Allah's saying: **«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»** (Qur'an 43: 26-27).

Also His saying: **«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]»** (Qur'an 3:64) **(1)**.

If it is said: The meaning of the testimony 'La ilaha ila Allah' is: There is no one who is worshiped (god) except Allah, then this is incorrect since s/he is approving of everything which is worshipped besides Allah. However, when it is clarified with the addition 'rightfully', this shows that s/he disbelieves in everything which is worshipped beside Allah and that nothing deserves to be worshipped except Allah.

If it is said: The meaning of "La ilaha ila Allah" is: There is no Creator except Allah. Even though this statement is correct, it is not the meaning of "La ilaha ila Allah". This is the Oneness of Lordship, which was affirmed even by the idol worshippers whom the Prophet was sent to; however, this did not enter them into Islam.

**(1) «Say, 'O People of the Scripture, come to a word that is the same between us and you…»**. This verse is a proof for the falsehood of the invitation for the "Unity of Religions".

**(1)** Allah has emphasized this verse with three different emphatic devices: The 'understood' oath, the Arabic letter 'Laam', and the 'Qad'.

**(2)** These four are a must for every Muslim in order to perfect their testimony.

The proof for the testimony: 'Muhammad is the Messenger of Allah' is the saying of Allah: **«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»** (Qur'an 9:128) **(1)**.

The meaning of this testimony is: Obeying his orders, believing that which he has said, stay far away from his prohibitions, and that Allah is only worshipped with that which he has legislated **(2)**.

**The meaning of 'Muhammad is the Messenger of Allah': He is a slave and thus he should not be worshipped and a Messenger who should not be rejected, which means:**

- We must obey him in everything he has ordered with, since he only conveys from Allah.
- Believing everything he has informed us of: He is truthful and believed.
- Staying far away from his prohibitions: You must put everything he has prohibited on one side and you stand far away on the other side.
- We do not worship Allah except the way he has worshiped Allah: This is a proof against the innovators in the religion of Allah.

The proof for Prayer**(1)**, Zakaat and the explanation of Tawheed is Allah's saying**: «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»** (Qur'an 98: 5) **(2)**.

The proof for Fasting is Allah's saying: **«O you who believe, fasting is prescribed for you just as it was prescribed for those before you, in order that you may acquire Taqwaa (obey Allah)»** (Qur'an 2: 183) **(3)**.

The proof for Hajj is Allah's saying: **«Hajj (pilgrimage) to the House (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»** (Qur'an 3: 97) **(4)**.

**(1) The second pillar: Prayer.**

It is worshipping Allah with movements and statements, beginning with 'Takbir' ('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 directly from Allah when the Prophet ascended to the heavens.

**(2) The third pillar: Obligatory Charity.**

Linguistically it means growth and purification.

It is of two types: Purification of the body and purification of the wealth.

**(3) The fourth pillar: Fasting.**

**Linguistically**: To abstain.

**Islamically**: 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.

**(4) The fifth pillar: Hajj.**

**Linguistically**: To direct one's intention toward something or someone.

**Islamically**: To worship Allah by performing the rites of Hajj according to the way of the Prophet –may Allah praise him and send him peace-. It is an obligation on every Muslim who is able to, once in a lifetime.

## Second Level: Eemaan

**Islamically**: Eemaan is statements of the tongue, beliefs in the heart, and actions of the limbs; It increases with Obedience to Allah 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

What is the proof for these five conditions? The hadeeth, "**The highest of them is saying La illaaha illa Allaah**" 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 .

It consists of more than seventy branches. The highest of them is saying *La illaaha illa Allaah* and the lowest of them is moving a harmful object from the road. And *Hayaa* [Modesty] is a branch of Imaan.

Its pillars are six: That you believe in Allah, His angels, His books, His Messengers, the Last Day, and that you believe in *Al-Qadar* (Divine Pre-Decree) – the good of it and the bad of it.

The proof for these six pillars is Allah's statement: **«Righteousness (birr) is not that you turn your faces towards the east and the west (in prayer), but rather righteousness (birr) is (for) the one who believes in Allah, the Last Day, the Angels, the Books and the Prophets»** (Qur'an, 2:177).

And the proof for Al-Qadar (Pre-Decree) is Allah's saying: **«Verily, We have created all things with Qadar (divine pre-decree ordained for it)»** (Qur'an 54: 49).

Allah's saying: **«Which of you has had his Faith increased by it?»** (Qur'an 9:124) proves that Imaan increases, and if it increases then surely it must decrease. It has been clearly mentioned from the Prophet –may Allah praise and send him peace- about the decrease in one's religion through his statement, "**I haven't seen anyone more deficient in reason and religion…**" (Bukharee and Muslim).

## The Six Pillars of Eemaan

| Allah | Angels | Books | Messengers | The Last Day | **Qadr** Everything which will take place; good and bad |
|---|---|---|---|---|---|

## The First Pillar: Believing in Allah

| To believe in the existence of Allah, the Perfect One. | To believe in Tawheed of Lordship (the actions of Allah) | To believe in Tawheed of Worship (only Allah should be worshipped) | To believe in the Names and Attributes of Allah. |
|---|---|---|---|

| **The intellect** 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?**» (Qur'an52:35). | **Senses** In difficult times you raise your hands to the sky and say 'O Lord' 'O Lord' 'O Lord' and by the permission of Allah your calamity is removed. | **Al-Fitrah (Natural Instinct)** "**No one is born except they are upon Al-Fitrah (natural instinct). His parents turn him into a Jew or Christian or Magian…**" (Bukharee and Muslim). | **Legislated Sources** Legislated sources are many. Ibn al-Qayyim mentioned that there is not a verse in the Book of Allah except that it has a reference to Tawheed, without exception. |
|---|---|---|---|

## Second: Belief in His angels.

Angels are from the invisible world. Allah has created them from light. They obey Allah and never disobey Him. They have souls **«holy spirit»** (Qur'an 2:87), a body **«Who made the angels messengers with wings»** (Qur'an 35:1), heart **«So much so that when fear is banished from their (angel's) hearts»** (Qur'an 34:23) and intellect **«they (angels) say: 'What is it that you Lord has said?»** (Qur'an 34:23). They question and respond which proves that they have an intellect. We believe in them, their names (Jibreel, Meekaaeel, Israafeel, etc.), their duties (such as 'the carriers of the Throne'), and everything else we have been informed about them.

## Third: Belief in the Books

We believe that they are from the Speech of Allah sent down to us and not created. Allah sent with every Messenger a book. We believe in those that Allah has informed us of by name, their narrations, and their rulings which have not been abrogated by the Qur'an, since the Qur'an abrogates what came before it from these Scriptures and it is Muhaiminan (trustworthy in highness and a witness) over them. (Al-Qur'an, At-Tawraah (The Torah of Prophet Moosaa), Al-Injeel (The Gospel of Prophet Eesaa), Az-Zaboor (The book of Prophet David), Suhoof Ibraheem and Moosaa (The Scriptures of Prophets Ibraheem and Moosaa).

## Fourth: Belief in Messengers

We believe that they are all men and possess none of the characteristics of Lordship. Allah has chosen them, has sent down revelation to them, and has aided them with His verses and signs. We believe that they are slaves of Allah and should not be worshipped, messengers and should not be rejected, they have conveyed what has been entrusted upon them, they have advised their people, they have fulfilled their mission, and have struggled in the way of Allah. We believe in all of them, their names, their stories, and in the signs that Allah used to aid them with. The first Prophets is Aadam, the first Messenger is Nooh, and the seal of the Prophets is Muhammad –may the peace and blessings of Allah be upon them all-. All of the previous laws are abrogated by the law revealed to Muhammad ﷺ.

## Fifth: Belief in the Last Day

Believing in everything that happens after death; the soul exiting the body, the Angels carrying it to the heavens and either the heavens will open or the gates of the heavens will be closed on him, then they will return it back to his body and s/he hears the footsteps of those burying him. Then the two angels will question, the punishment or reward of the grave, the resurrection, the account, the Siraat (the bridge), paradise or Hell Fire, the intercession, the believers seeing their Lord on the Day of Judgement and in Paradise as Allah wills, and Hawdh (River) of the Prophet –may Allah praise him and send him peace-. Thus, everything that will happen after death falls under the category of Belief in the Last Day.

## Sixth: Belief in the Qadar (Consists of four matters)

**Knowledge:** To believe that Allah is All-Knowing of everything and nothing is hidden from Him neither on Earth nor in the Heavens.

**Writing:** Allah – Glorified is He- commanded the Pen to write everything that will happen until the Day of Judgement.

**Will:** The slave has a will but his will cannot be executed except by the will of Allah, for whatever Allah wills comes to be, and whatever Allah does not will, will not come to pass.

**Creation:** The slave of Allah is created and his actions follow him so they are created as well. **«Allah created you and that which you do»** (Qur'an 37:96).

**The Third Level: Ihsaaan**
**It is the highest level of the religion and it has one pillar under which branch two levels:**

| **Worship of *Mushaahada*** | **Worship of Muraaqaba** |
|---|---|
| (As if one sees Him) out of love, desiring, and yearning for that which is with Allah. For example: the worship of the Prophets and Messengers (peace be upon them). It is possible for other than them to reach this level as well. | (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 circle. |

The third level: Ihsaan. It has one pillar: "**to worship Allah as if you see Him, since even though you do not see him, He certainly sees you**" And the proof is His saying: **«Truly, Allah is with those who keep their duty unto Him, and those who are Muhsinoon»** (Qur'an 16:128). Also His saying: **«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»** (Qur'an 26:217-220). Likewise His saying: **«Whatever you (O Messenger) may be doing, and whatever portion you may be reciting from the Qur`aan, - and whatever deed you people may be doing (good or evil), We are a Witness, when you are doing it. »** (Qur'an 10:61).

**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 slave of Allah to worship is the love of Allah -The Perfect, The Most High-. The Prophet–may Allah praise him and send him peace- said: **"Shouldn't I be a thankful servant"** (Bukharee and Muslim).

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, 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 own thighs. He said: **"O Muhammad, tell me about Islam".** The Messenger of Allah 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 prayers, to pay the zakat (charity), to fast (the month of) Ramadhaan, 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 corrects it. He said: **"Tell me about Imaan".** He 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 Ihsaan"**. He 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 answered, **"The one being asked does not know more than the one asking"**. He said: **"Tell me about its signs".** He 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 said: **"O 'Umar, do you know who the questioner was?"** I said: **"Allah and His Messenger know best".** He said: **"It was (the Angel) Jibreel who came to teach you your religion"** (Muslim).

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:**

- Disobedience to parents increases
- Slavery increases
- Changing of roles (in the society)
- 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, he becomes his mother's master

## Benefits from Hadeeth of Jibreel

**(1)** There are five things which have rights on the Student of Islamic knowledge: his or her **self**, **teacher**, the **place** he studies at, **classmates**, **books**, and the **knowledge** s/he has studied.

The right of **himself**: Since knowledge is worship, sincerity and following the Sunnah are a must. Be a follower of the early scholars of Islam, fear Allah with a true fear based on knowledge, know that Allah is watching you at all times, humble yourself and be careful of arrogance.

Be pleased and accept what you have been given and stay away from that which will not benefit you in the next life. Adorn yourself with the effects of knowledge, good manners which are acceptable to the people, boycott arrogance and feeling superior to your peers and others. Stay away from sittings and meetings which have no benefit, adorn yourself with gentleness, be firm upon the truth, and verify information and news before believing it. Have high ambitions, strong desire to seek knowledge, travel for knowledge, preserve the knowledge through writing, memorizing, etc. Preserve that which you memorize by acting upon it and revising it. Try to understand by extracting the branches of knowledge from its foundations, ask Allah for help, respect academic integrity, and be truthful.

The 'paradise' of the Student of Islamic Knowledge is 'I don't know' , don't waste time, seek general knowledge of various topics, read in Arabic carefully and correctly, eventually read bigger books such as Saheeh Bukharee, Muslim, etc.

Ask appropriate questions, listen carefully, understand the material, and then act upon it, and don't debate for the sake of debating; not for the sake of finding and accepting the truth. Review knowledge. Be with the Qur'aan, Sunnah, and their sciences. Study the important topics of every science.

Act upon the knowledge, flee from the love for leadership, fame, and the dunya; this worldly life.

Have bad thoughts about yourself and good thoughts about others.

Give the charity of knowledge; enjoin the good, forbid the evil, outweigh the benefits and the harms, spread the knowledge and love to benefit the people, use your status/position to intercede for the Muslims with good intercessions; to represent the truth and all that is good.

Be honourable, preserve knowledge, stay away from teaching and positions before you are qualified for that.

Hold an appropriate stance or position regarding the mistake of a scholar, and the difference of opinion among the scholars (Translator's Note: the mistake is not accepted when it becomes clear, however, the scholar's virtues remain and he is respected and never spoken ill of).

Repel doubts. Don't be part of groups and parties to love and hate for their sake.

**His teacher's right**: 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.

The right of the **place** in which he studies.

The right of his **classmates**: Allah, the Perfect and the Most High, says: **«You are the best nation chosen for Mankind»** and the Prophet –may Allah praise him and send him peace- said: "**None of you truly believes until he loves for his brother what he loves for himself**".

The right of the book: To preserve the book and take care of it. These books are a blessing from Allah, so it is a must to preserve them.

The right of the **knowledge**: 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)** Be honourable, preserve knowledge, and stay away from teaching and positions before you are qualified for that.

**(3)** From the manners of asking questions is to ask about that which is more important or beneficial first.

**(4)** The student of Islamic knowledge must also take care of his or her appearance.

**(5)** After the death of the Prophet -may Allah praise him and send him peace- we do not say: 'Allah and His Messenger know best', but rather we only say: 'Allah knows best'.

**The third principle:**

Knowledge of your Prophet Muhammad –may Allah praise him and send him peace-. He is: **Muhammad** Ibn **'Abdullah** Ibn **'Abdul-Muttalib** Ibn **Haashim**, and Haashim is from **Quraysh**, and Quraysh is from the **Arabs**, and the Arabs are from the descendants of **Ismaa'eel** Ibn **Ibraaheem** Al-Khaleel (the beloved) *-upon him and our Prophet the best of praise and peace-*.

He lived **63** years; from them **40** years prior to becoming a prophet, and **23** years as a prophet and a messenger.

He became a prophet with the verse **«Iqraa»**, and a messenger with **«Al-Muddathir»**.

His city was Mecca, and he migrated to Medina.

This paragraph briefly talks about the Prophet –may Allah praise him and send him peace-, including his name, his lineage, his age, and a little bit about his Da'wah.

**We must know some facts about our Prophet**

His name and lineage:
He is: Muhammad Ibn 'Abdullah Ibn 'Abdul-Muttalib Ibn Haashim, and Haashim is from Quraysh, and Quraysh is from the Arabs, and the Arabs are from the descendants of Ismaa'eel Ibn Ibraheem Al-Khaleel (the beloved).

His age:
His age: 63 years old, from them 40 years prior to becoming a prophet, and 23 years a prophet and a messenger.

**His prophethood is broken down into two periods:**

The Mecca period, which lasted 13 years.

The Medina period, which lasted 10 years.

Is he –may Allah praise him and send him peace- a Prophet or a Messenger? He is a Prophet with the verse **«Iqraa/Read»** and then became a messenger with **«Al-Muddatthir/The one covered up»**.

## A brief summary of his biography

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 – may Allah praise him and send him peace- was then ordered to migrate to Medina, 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 our lives.

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

Allah sent him as a warner against Shirk (polytheism), and a caller to Tawheed (monotheism).

The proof is His statement, **«O you who covers himself [with a garment]. Arise and warn. And your Lord glorify. And your clothing purify. And uncleanliness avoid»** (Qur'an 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 uncleanliness avoid»**; *Rrujz* refers to idols. Abandoning it means freeing 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 migrate to Madina.

We can extrapolate 2 benefits from his statement 'he was taken up to the heavens':

**(1)** Whatever we are informed of from the Prophet – may Allah praise him and send him peace- 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.

Migration is moving from the land of Shirk to the land of Tawheed. It is obligatory upon the Muslims and it will remain so until the final Hour is established.

The proof is His statement, **«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»** (Qur'an 4:97-99).

And His saying, **«O My servants who have believed, indeed My earth is spacious, so worship only Me»** (Qur'an 29:56). Al-Baghawi (516H) mentions: The reason behind the revelation of this verse is the Muslims that were in Mecca 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 the Prophetic saying, **"Migration will not end until repentance comes to an end, and repentance will not come to an end until the Sun rises from the West"** (Abu Dawood, Authenticated by Albani).

**Migration is divided into 2 categories:**

| Migration from Mecca to Medina. This ended when Mecca was conquered | Migration from everything that Allah has commanded us to migrate from or boycott, such as specific actions, people, times, and places. |
|---|---|

**Repentance will come to end by 1 of 2 means:**

**(1)** The sun rising from the west.

**(2)** Death. Allah says, **«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»** (Qur'an 4: 18).

"**There is no migration after the conquest**" refers to the migration from Mecca to Medina, where the Prophet –may Allah praise and send him peace- is also eluding to the fact that Mecca will never again return to a land of disbelief.

So, when he settled in Medina he was commanded with the rest of the Islamic Legislation such as zakaat **(1)**, sawm (fasting), hajj, jihaad, adhaan, commanding the good and forbidding the evil, along with other legislations.

He continued like this for 10 years until his eventual death – may Allah praise and send him peace- **(2)**.

But his religion remains, and this is his religion; there is no good except he directed his followers to it, and no evil except he warned them against it. From the good he directed to: Tawheed, and everything that Allah loves and is pleased with. From the evil he warned us from; Shirk, and everything Allah dislikes and hates **(3)**.

**(1)** Shaykh Ibn Uthaimeen (1347-1421H) mentions: 'Zakaat was first made obligatory in Mecca, 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 Madina.

**(2)** The Prophet–may Allah praise and send him peace- died on the 10th year after migration, and was buried in the house of 'Aisha – may Allah be pleased with her-

**(3)** There is no good except he directed the Muslims to it and no evil except he warned them against it. It is essential that we bear witness that the Prophet–may Allah praise and send him peace- has fulfilled his trust, 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 but he is destroyed.

## The Greatest Prohibitions

| **Major** Shirk: | **Minor** Shirk: | **Major** Sins: | **Minor** Sins: |
|---|---|---|---|
| Takes one out of the fold of Islam. | Does not take one out of the fold of Islam. | Every action that is subjected to a specific punishment. | Every forbidden act that is not subjected to a specific punishment. |

Allah sent him to all the people, and made obedience to him obligatory upon people and jinn. The proof is His saying, **«Say, [O Messenger], 'O people, surely I am the Messenger of God to you all…»** (Qur'an 7:158) **(1)**.

Allah has completed through him the religion. The proof is His saying, **«… This day I have perfected for you your religion, completed My favor upon you, and have approved for you Islām as religion…»** (Qur'an 5:3) **(2)**.

And the proof for his death– may Allah praise and send him peace- is, **«Certainly you will die and they will die. Then, on the Day of Resurrection, before your Lord, you will dispute»** (Qur'an 39:30-31).

**(2)** The Prophet – may Allah praise and send him peace-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– may Allah praise and send him peace- 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 and Eesaa -may peace be upon them-.

His saying, **«Say, 'O People of the Scripture, come to a word that is equitable between us and you – that we will not worship except Allah and 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].»** (Qur'an 3: 64).

The Prophetic saying, "**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**" (Muslim and others).

**(3)** This verse is a proof against those who innovate acts of worship in the religion.

# Conclusion

**(1)** 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.

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

**(3)** Nuh is the first of the messengers, and the proof is His saying, **«Indeed, We have revealed to you, [O Messenger], as We revealed to Noah and the prophets after him»** (Qur'an 4:16). The first prophet is Adam–may Allah praise and send him peace-. The prophet–may Allah praise and send him peace- was asked if Adam was a prophet? He said: "**A prophet that was spoken to by Allah**" (Ibn Hibaan). The last prophet and messenger is Muhammad –may Allah praise and send him peace-. The proof is Allah's saying: **«Muhammad 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»** (Qur'an 33:40).

When people die, they will be resurrected, and the proof is His saying, **«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»** (Qur'an 20: 55). Also, His saying: **«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»** (Qur'an 71:17-18). After the resurrection, they will be held accountable; either rewarded or punished for their actions. The proof of this is His saying, **«And to Allah belongs whatever is in the heavens and whatever is in the earth - that He may recompense those who do evil with [the penalty of] what they have done and recompense those who do good with the best [reward]»** (Qur'an 53: 31) **(1).** Whoever denies the resurrection has disbelieved, and the proof is His saying, **«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 God, is easy»** (Qur'an 64:7) **(2).** Allah has sent all the messengers to bring good news and to warn. The proof is His saying, **«[We have sent] messengers as bringers of good news and warners»** (Qur'an 4:165). The first of them is Nuh, and the last of them is Muhammad –may Allah praise and send him peace-, and he (Muhammad) is the seal of the prophets, and the proof that Nuh is the first of the messengers is His saying, **«Indeed, We have revealed to you, [O Messenger], as We have revealed to Noah and the prophets after him.»** (Chapter 4: 163) **(3).**

Allah has made it obligatory upon all the slaves to disbelieve in everything which is worshiped besides Him and to believe in Allah. Ibn Qayyim –may Allah have mercy on him- has said: "'Taghoot is that through which the person has passed the boundaries, with regards to worship, following, or obedience". Allah has sent a messenger to every nation, from Nooh to Muhammad–may Allah have mercy on him- each ordering their people to worship Allah alone and forbidding them from worshipping false deities.

The proof is His saying, **«And We have certainly sent to every nation a messenger, [saying], 'Worship Allah and avoid Taghoot»** (Qur'an 16:36). These false deities are many, but their heads are five. Iblees -may Allah curse him-, 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 revealed. The proof is His saying, **«There is no compulsion in acceptance of the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghoot and believes in Allah has grasped the most trustworthy handhold with no break in it. Allah is the All -Hearing and All-Knowing»** (Qur'an 2:25).This is the meaning of 'there is no deity worthy of worship except Allah', and in the Prophetic statement, "**The head of the matter is Islam, its pillar is prayer, and its top is struggle for the sake of Allah**" (Tirmidhee).

Allah sent messengers and prophets to give good news and to warn; all have invited to Tawheed and fought against Shirk and false deities in all its forms. The proof is His saying, **«We have certainly sent to every nation a messenger [saying], 'Worship Allah'' meaning worship Him alone ''and avoid Taghoot»** (Qur'an 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 to free yourself from shirk and its people.

Allah has made it obligatory on all His worshippers to reject false gods, and to have faith in Allah, and this must begin by first rejecting false gods before having faith in Allah, **«… So whoever disbelieves in Taghoot and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is the All-Hearing and the All-Knowing»** (Qur'an 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).

These false deities are many, but their heads are five; Iblees -may Allah curse him-, 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.

## Detailed ruling on the one who judges by other than what Allah has revealed

### Major Disbelief

If one believes that human laws are similar or better than the law of Allah

### Minor Disbelief

If one believes that judging by other than the law of Allah is false, but he judges by it due to his desires, love for leadership, or other similar reasons.

## Ibn Qayyim devides struggle into four types:

### Struggle of the Soul

It is done by seeking knowledge, acting upon it, teaching it, and patience.

### Struggle against Satan

It is done by avoiding doubts (Shirk and innovations) and desires (Major and Minor sins).

### Struggle against Kufaar and Munafiqeen

With the heart, speech, wealth, and self.

### Struggle against people of oppression, innovation, and evil

With the heart, speech, and hand.

## Conclusion

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.

# Summary in a Chart

<table>
<tr><td rowspan="7">The Three Fundamental Principles (In summary 'The Questions of the Grave'), their proofs, why do we study Tawheed? Why do we study The Three Fundamental Principles? What is the benefit of studying them?</td><td rowspan="5">The Four Important Points and their prop (Soorah Al ASr)</td><td>Knowledge</td><td>It is knowledge of: Allah, His Prophet, and the religion of Islam with proof.<br>(The Three Fundamental Principles)</td></tr>
<tr><td>Actions</td><td>Knowledge calls for actions; it is either responded to or it departs<br>A scholar who does not act upon his knowledge will be punished before the idol worshipper</td></tr>
<tr><td rowspan="2">Da'wah</td><td>Conditions for Da'wah: Sincerity, Islamic Knowledge, knowledge of the one you are inviting, wisdom, and patience.</td></tr>
<tr><td>The first obligation we should invite to is Tawheed; this is the way of the Prophets and the Messengers. The most important Da'wah is inviting to Tawheed and warning against Shirk</td></tr>
<tr><td rowspan="2">Patience</td><td>Patience to obey Allah (Prayer), staying away from disobeying him (Interest), and when tested with a calamity (Poverty).</td></tr>
<tr><td>Patience with seeking knowledge, righteous actions, and da'wah.</td></tr>
<tr><td rowspan="3">The Three Important Points</td><td colspan="2">Tawheed of Lordship (The only Creator deserves to be worshipped alone) and Tawheed of the Names and Attributes.</td></tr>
<tr><td colspan="2">Tawheed of Worship (Sincerity), Allah is not pleased that anyone is associated in worship with Him; not an angel nor a messenger</td></tr>
<tr><td colspan="2">Freeing yourself from shirk and its people; by the heart (hating the disbelievers), by the tongue ("Say: O disbelievers: 'I do not worship that which you worship'), and by actions (not participating in their celebrations, festivals, and not imitating them).</td></tr>
</table>

| | | |
|---|---|---|
| The Three Fundamental Principles (In summary 'The Questions of the Grave'), their proofs, why do we study Tawheed? Why do we study The Three Fundamental Principles? What is the benefit of studying them? | The reason for studying Tawheed | (Haniyfeeyah): The nation which is free from shirk and upon sincerity and monotheism. |
| | | **Tawheed Linguistically:** to single something out<br>**Islamically**: 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**: To single out Allah with His actions or to say that He is the only Creator, King, and Manager of the affairs of His creations.<br>2. **Tawheed of Worship**: To single out Allah with all worship.<br>3. **Tawheed of the Names and Attributes of Allah**: 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, nor giving examples. |
| | | Shirk is worshipping other than Allah along with Him. It is the GREATEST sin on earth! |
| | The Three Fundamental Principles | Knowing Allah, the Most Perfect: Who is your Lord? How did you come to know Allah? The Lord is the one who must be worshipped, types of worship, and the ruling on directing any worship to other than Allah with proof. |
| | | Knowing Islam and its proofs, the definition of Islam, levels of the religion, the pillars of Islam, the definition of Shahadah, the pillars of Imaan, branches of Imaan, Ihsaan, proofs for the levels of the religion, and signs of the Hour. |
| | | Knowing the Messenger: his lineage, birth, age, he is a prophet and messenger, his country, the wisdom for him being sent, the time period he invited to Tawheed, his ascension to the heavens, where and when were the prayers obligated? Migration, its ruling, and time. When were the rest of the legislations legislated? The time period of da'wah, his death, what religion did he come with, he is sent to people and jinn, the religion is complete so are the favors of Allah. |

<table>
<tr><td rowspan="7">The Three Fundamental Principles (In summary 'The Questions of the Grave'), their proofs, why do we study Tawheed? Why do we study The Three Fundamental Principles? What is the benefit of studying them?</td><td rowspan="7">Conclusion</td><td colspan="4">Resurrection and answering for the actions after death, the disbelief of denying the resurrection, the profession of the messengers and their invitation, the first and the last messenger, the two pillars of Tawheed; disbelieving in everything worshipped besides Allah and believing only in Allah, the definition of Taghoot, the heads of Taghoot, the description of how to disbelieve in the Taghoot, the meaning of La Ilaha Ila Allah, Islam is the main part of the religion, the pillar of the deen is the prayer, 'that which gives power to the deen' is Struggle in the way of Allah.</td></tr>
<tr><td rowspan="6">Types of Struggle</td><td>Struggle of the Soul</td><td colspan="2">Struggling with that which is mentioned is Soorah Al Asr (Knowledge, righteous actions, teaching, and patience)</td></tr>
<tr><td rowspan="4">Struggle against satan</td><td rowspan="2">Doubts</td><td>Major Shirk (takes one out of Islam) and Minor Shirk</td></tr>
<tr><td>Innovations in the religion</td></tr>
<tr><td rowspan="2">Desires</td><td>Major sins (every sin which has a specific punishment)</td></tr>
<tr><td>Minor Sins (every prohibition which does not have a specific punishment)</td></tr>
<tr><td>Struggle against the kufaar and munafiqeen</td><td colspan="2">With the heart, speech, actions, and wealth</td></tr>
<tr><td>Struggle against people of oppression, innovation, and evil</td><td colspan="2">With the heart, speech, and hand</td></tr>
</table>

| | | | |
|---|---|---|---|
| | | Taghoot | It is anything which the slave goes overboard with in terms of worshipping such as stones and trees, following such as evil scholars, or obeying such as rulers who order with the disobedience of Allah. Tawagheet (pl. of taghoot) are many, but their heads are five: Iblees, anyone worshipped while he is pleased with it, whoever invites others to worship him, whoever claims knowledge of the unseen world, and whoever judges by other than the law of Allah. |
| Allah knows best and may Allah praise and send peace on Muhammad, his followers, and his companions | | | |

# The Three Fundamental Principles Test

Circle the correct answer in the brackets.

(1) The name of this book is: ("The Three Questions of the Grave" – The Three types of Tawheed—all of the above).

(2) The Three Fundamental Principles are basically the questions of the grave (True – False).

(3) The author makes du'a for the reader in this book in (two places – three places).

(4) The books of the author are distinguished by their (simplicity – points are mentioned generally before details provided- proofs are from Qur'an and Sunnah – makes du'a for the student – clarifies doubts present in our time- it has many explanations – asks and answers important questions – Allah has made it acceptable to the people – all of the above).

(5) The book "Three Questions of the Grave" can be divided into (5, 6) chapters.

(6) Studying Tawheed is a (communal obligation – individual obligation).

(7) The proof for the four important points is Soorah (Al Asr – Al Ikhlaas).

(8) Whoever studies but does not act upon it is imitating the (Christians – Jews – all of the above).

(9) Patience is divided into (two – three) parts.

(10) The meaning of Imam Shaafiee's statement about Soorah Al Asr is: (it is sufficient to establish the proof – it suffices all the other Soorahs in the Qur'an)

(11) Whoever believes in one of the types of Tawheed only is not considered to be worshipping Allah alone (True – False).

(12) Freeing one's self from polytheism and its people is done by (heart, speech, and actions – by freeing one's self from the actions and the one doing them – all of the above).

(13) The meaning of masaajid in the saying of Allah "Certainly the masaajid belong to Allah" is (the physical, built, prayer places – the limbs which

touch the ground during prostration – the earth on which prostration may be performed - all of the above).

(14) The way of the early scholars of Islam [Salaf]: (beliefs are based on proofs – first a person believes then he finds supporting proof).

(15) The misguided from Muslim scholars imitate the (Jews – Christians).

(16) The misguided from the Muslim worshippers imitate (Jews – Christians).

(17) The three important points are the Three Fundamental Principles (True – False).

(18) Supplication is divided into (du'a of worship and du'a of need, 'direct' du'a and 'indirect' du'a .

(19) The du'a of need is divided into (two – four) parts.

(20) In terms of their belief regarding taking the means, people are divided into (two extremes and a moderation – major polytheism, minor, and permissible).

(21) It is permissible to seek help from the creations (unrestrictedly – in that which they can do - with four conditions).

(22) The meaning of 'La Ilaha Ila Allah' is (Allah is able to create – there is no god but Allah - nothing should be worshipped except Allah – all of the above).

(23) Unity of Faiths is (permissible – major sin – disbelief).

(24) The general proofs for the existence of Allah are (many – four).

(25) Do the angels have hearts? (Yes – No).

(26) The relationship between Eemaan and Tawheed is: Eemaan is general and Tawheed is a part of it (True – False).

(27) The pillars of Eemaan are (5, 6, 7).

(28) Polytheists direct some of their worship to Allah (True – False).

(29) The one who is worshipped beside Allah while s/he is not pleased with it is (a taghoot, is not a taghoot).

(30) To single out Allah with managing the universe and sending down rain is from Tawheed of… (worship – lordship – names and attributes).

(31) That which negates or destroys the origin of Tawheed is (major shirk - minor shirk – innovations).

(32) The greatest obligation is being dutiful to the parents (True – False).

(33) The worst sins are adultery/fornication and killing a soul which Allah forbade to kill (True – False).

(34) Mi'raaj is the journey of the Prophet -may Allah praise and sen him peace- from Makkah to Jerusalem (True – False).

(35) The Prophet –may Allah praise him and send him peace- was sent to (his nation only – humans and jinn).

(36) The Prophet –may Allah praise him and send him peace- (has died – prophets do not die).

(37) Whoever disbelieves in the resurrection disbelieves (major kufr – minor kufr).

(38) The religion of the Prophets (is one – every Prophet has his own religion).

(39) Migration is (no longer valid after the conquest of Makkah – valid until the Day of Judgement).

(40) Migration is (moving from a country of disbelievers to a Muslim country – leaving that which Allah has prohibited).

(41) The religion of Islam is complete with the exception of the dreams of the righteous -they are part of it too- (True – False).

(42) Directing any type of worship to other than Allah is (major – minor) shirk.

(43) It is a must to differentiate between the ruling on an specific action and the ruling on a specific person (True –False).

(44) The first Prophet is (Nooh -peace be upon him-, Adam -peace be upon him)

(45) Our Prophet is (a prophet - a messenger - all of the above).

# Match the items on List A with the items on List B

| List A | | | List B |
|---|---|---|---|
| Tawheed Linguistically | | 1 | |
| Tawheed Islamically | | 2 | Comprises believing in everything which will happen after death |
| Tawheed of Worship | | 3 | It is a statement of the tongue, belief in the heart, actions with the limbs, increases with obedience and decreases with sins |
| Tawheed of Lordship | | 4 | Islam, Imaan, and Ihsaan |
| Tawheed of the Names and Attributes | | 5 | For Allah and for other than Allah |
| Haneefiyyah | | 6 | Obligatory, Permissible, and Prohibited |
| The first call and order in the Qur'an | | 7 | Islamic and through senses |
| Partner | | 8 | Questions of the grave |
| Khashyah | | 9 | Knowledge, actions, teaching, and patience |
| Tawakkul | | 10 | Sincerity and Following the Sunnah |
| The two conditions for the acceptance of actions | | 11 | It is to truthfully rely upon Allah, while fully trusting Him, and taking the means |
| Summary of The Four Important Points | | 12 | It is a fear based on knowledge of the greatness of the One s/he fears and His complete Power |
| Summary of The Three Important Points | | 13 | It's like, example, or similar to it |
| Summary of The Three Fundamental Principles | | 14 | In Soorah Baqarah |
| Means are divided into… | | 15 | A nation which is free from shirk and based on Sincerity and Tawheed |
| Oaths are divided | | 16 | Singling out Allah with that which He |

| | | | |
|---|---|---|---|
| into… | | | has named and described Himself with in His Book and on the statements of His Messenger by affirming everything He has affirmed for Himself and negating everything He has negated for Himself without distorting the meaning, negating it, describing it , nor likening it to the creation. |
| Slaughtering is divided into… | | 17 | Singling out Allah with worship |
| Fear is divided into… | | 18 | Singling out Allah with creating, ownership, and managing |
| Islam | | 19 | Singling Allah out with that which is specific to Him |
| Levels of the Religion | | 20 | Noun, to single out something, to make it one |
| Imaan | | 21 | The rising of the sun from the west or the nearing of death |
| Imaan on the Last Day comprises of | | 22 | Going overboard by worshipping, following, or obeying other than Allah |
| The balanced way of the people of the Sunnah with the non-Muslims | | 23 | Tawheed of Lordship, Names and Attributes, worship, and distancing one's self from Shirk and its people |
| The time when repentance is no longer valid | | 24 | Submitting to Allah with Tawheed, obeying Him, and freeing one's self from Shirk and its people |
| Taghoot | | 25 | That which is worshipped besides Allah and has a physical form such as idols etc. |

# Appendix A:
# The Four Fundamental Principles

In the name of Allāh; the Most Merciful; the Bestower of Mercy.

**[KEYS TO HAPPINESS]** [1]
I ask Allāh, the Most Generous; the Lord of the Great Throne, to make you from His Awliyāʾ [2] in this world and the Hereafter; that He makes you blessed wherever you are and makes you from those who:

- show **Shukr** (gratitude) [3] when bestowed with a blessing. [4]
- have **Ṣabr** (patience) when afflicted [with a calamity]. [5]
- make **Istighfār** (seek forgiveness) when committing a sin.

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

**[AL-ḤANĪFIYYAH]**
Know - may Allāh guide you to His obedience - that al-Ḥanīfiyyah is the religion of Ibrāhīm (alayhi as-salaam): that you worship Allāh alone, making the religion sincerely for Him; as He (the Most High) said:

**{I did not create the jinn and mankind except to worship Me}** [51:56]

When you have acknowledged that Allāh created you for His worship, then know that worship is not regarded as being worship unless it is accompanied by Tawḥīd, just as the Ṣalāh is not regarded as being a valid 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.

When you have acknowledged that Shirk entering into worship invalidates it, negates all the actions and necessitates the person in it to eternal Hell-Fire, then you will realise the most important matter obligatory upon you is: to have knowledge regarding this, so that Allāh may save you from the abyss of committing Shirk with Him. Allāh said regarding this:

**{Indeed Allāh does not forgive that partners should be set up with him, but He forgives everything else [apart from that] to whom He wills}** [04:116]

This knowledge comprises of four principles which Allāh (the Most High) has mentioned in His Book.

**[THE FIRST PRINCIPLE] [6]**
You should know that the disbelievers whom the Messenger of Allāh (sal Allāhu alayhi wa salaam) fought, they used to affirm that Allāh (the Most High) is the Creator and the One who controls all the affairs. However, this [mere belief] did not enter them into Islām.
The evidence of this is the saying of the Most High:

**{Say (O Muḥammad): 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: Allāh. Say: "Then will you not fear Him?"}** [10:31]

**[THE SECOND PRINCIPLE] [7]**
The disbelievers say: 'We do not call upon them (the idols and false gods) and turn towards them except to seek nearness and intercession [to Allāh].'

The evidence [of them claiming to seek] nearness, is His saying:
**{Those who take protectors besides Him (say): 'We only worship them so they may bring us near to Allāh.' Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever}** [39:03]

The evidence [of them claiming to seek] intercession is the saying of the Most High:
**{They worship other than Allāh that which neither hurts them nor benefits them, and they say: "These are our intercessors with Allāh}** [10:18]

**[THE TYPES OF INTERCESSION]**

Shafāʿah (Intercession) **[8]** is two types: The prohibited intercession and the [correct] affirmed intercession.

The prohibited intercession is that which is sought from other than Allāh in which only Allāh is able to do. **[9]**

The evidence is the saying of the Most High:

**{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}** [2:254]

The [correct] affirmed intercession is that which is sought from Allāh. 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 Allāh, after He gives Permission.

He (the Most High) said:

**{Who is he that can intercede with Him except with His Permission?}** [02:255]

**[THE THIRD PRINCIPLE] [10]**

The Prophet (sal Allāhu alayhi wa sallam) came to people differing in their 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 Allāh (sal Allāhu alayhi wa sallam) fought them all and did not differentiate between them.

The evidence is the saying of the Most High,

**{Fight them until there is no more Fitnah (disbelief and polytheism) and all the religion is for Allāh (Alone)}** [02:193]

The evidence [that they worshipped] the sun and the moon is the saying of the Most High:

**{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}** [41:37]

The evidence [that they worshipped] the angels is the saying of the Most High:

**{Nor did He order you to take the angels and Prophets as lords}** [03:80]

The evidence [that they worshipped] the Prophets is the saying of the Most High:

**{When Allāh will say, 'O ʿĪsā ibn Maryam, did you say to the people, 'Worship me and my mother as two gods besides Allāh'.' 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}** [05:116]

The evidence [that they worshipped] the righteous people is the saying of the Most High:

**{Those whom they call upon desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest, they hope for His Mercy and fear His Torment}** [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-ʿUzzah and Manāt, the other third?}** [53:19]

Also, the Ḥadīth of Abū Wāqid al-Laythī (may Allāh be pleased with him) who said: 'We departed with the Prophet (sal Allāhu alayhi wa sallam) to Ḥunayn and we had recently left disbelief. The Mushrikūn (polytheists) used to have a lote-tree which they would take as a place of devotion and hang their weapons upon; it had been named: 'Dhāt Anwāṭ'.

We passed by a lote-tree and said, "O Messenger of Allāh, appoint for us a Dhaat Anwaat like they have a Dhāt Anwāṭ…"

**[THE FOURTH PRINCIPLE] [11]**

The Mushrikūn (polytheists) of our time are worse in their Shirk than the Mushrikūn (polytheists) who came before. This is because those who came before, committed Shirk during times of ease whilst directing their worship sincerely to Allāh during times of difficulty and hardship.

However, the Shirk of the Mushrikūn (polytheists) of our time is constant, - during times of both ease and difficulty. The evidence is the saying of the Most High:

**{When they embark on a ship they invoke Allāh 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}** [29:65]

May the peace and blessings of Allāh be upon our Prophet Muḥammad and his family and all his companions.

## Important Notes on the Text

**About this treatise**

The Four Fundamental Principles (al-Qawāʿid al-Arbaʿ) is a treatise authored by Shaykh Muḥammad Ibn ʿAbd al-Wahhāb as a summary of the author's more detailed book: Kashf ash-Shubahāt (A removal of the doubts), the author wrote these four principles in order to refute the common doubts of the people of Shirk.

**[1]** ***Keys to happiness***

The author named the following three matters as being the keys to happiness, this is because a person's life revolves around them:

Gratitude (Shukr):

**{But few of My slaves are grateful}** [34:13]

Patience (Ṣabr):

**{O you who believe! Seek help in patience and as-Ṣalāh}** [02:153]

Seeking Forgiveness (Istighfār):

{**It is He Who accepts repentence from His servants and pardons evil acts and knows what they do}** [42:25]

**[2]** ***"I ask Allāh, the Most Generous; the Lord of the Great Throne, to make you from His Awliyā"***

Who are the Awliyāʾ of Allāh?

Shaykh al-Islām Ibn Taymiyyah said: A Walī is a person who has Īmān and Taqwā. The evidence is:

**{Indeed the Awliyāʾ of Allāh, no fear shall come to them, nor shall they grieve. They are those who believed, and maintained Taqwā}** [10:62]

**[3]** ***"To show Shukr (gratitude)…"***

We show Shukr (gratitude) to Allāh in three ways:

1. **Heart**: Appreciating the blessing and referring it back to Allāh alone
2. **Tongue**: by mentioning and praising Allāh upon the blessing:

**{This is from the virtue of my Lord}** [27:40]

**{As for the blessings of your Lord, make a mention of them}** [93:11]

3. **Limbs**: A person should use this blessing in a manner which pleases Allāh. This is according to the type of blessing. So the blessing of wealth should be used in aiding Islām and giving in charity. The blessing of knowledge is to teach this knowledge to others.

Before a person is blessed with something, his heart your be attached to his Creator and Provider.

**[4]** ***"When bestowed with a blessing…"***

Blessings are not always a reward, sometimes a good blessing can also be an affliction and a test:

**{We test you with evil and with good as trial} [21:35]**

**[5]** ***"You are patient when afflicted [with a calamity]…***

The types of people in relation to afflictions and calamities

1. **Despondant and complaining**: This is Haraam (impermissible), a person can be despondant in his heart, with his tongue or in his actions.
2. **Patient**: This is an obligation when afflicted by any calamity.
3. **Pleased**: This is recommended, and a level higher than patience.
4. **Gratitude**: This is the highest level a person may achieve.

**[6]** ***The First Principle***

Summary: The disblievers at the time of the Prophet (sal Allāhu alayhi wa sallam) used to accept Tawḥīd ar-Rubūbiyyah. He called them and fought them, this is because they did not accept Tawḥīd al-Ulūhiyyah.

**[7]** ***The Second Principle***

Summary: The disbelievers at the time of the Prophet (sal Allāhu alayhi wa sallam) did not worship the idols, because they knew they cannot benefit nor harm, rather they used to worship them in order for the idols to bring them closer to Allāh and as a form of intercession.

**[8]** ***"Shafāʿah (Intercession) is two types…"***
*Refer to the types of Shafāʿah on the next page.
Linguistic definition: To make one into two, an even number.

Islamic Shariʿ definition: Seeking intercession on behalf of another person in order to bring about some benefit or repel some harm.

**[9]** ***"The prohibited intercession is that which is sought from other than Allāh in which only Allāh is able to do..."***
The ruling of seeking aid and intercession from people:
The base ruling is that help, aid and intercession is only asked from Allāh. However, in worldly related matters, it is also permissible to ask from people. The Prophet (sal Allāhu alayhi wa sallam) used to help, and seek the help of his companions.

Intercession (Shifa'a) is permitted with four conditions:
1. **Alive**: The person whose help and intercession is sought is alive, and not from the deceased.
2. **Ability**: The person must have the ability to help and intercede, his help should not be from matters that only Allāh has control over e.g. asking for paradise or forgiveness of sins etc.
3. **Present**: He should be present, and be able to be communicated to.
4. **Belief**: The person seeking the help and intercession should believe that the person whose help is sought is only a cause placed by Allāh, not that he himself controls the matter.

**[10]** ***The Third Principle***
Summary: The Prophet (sal Allāhu alayhi wa sallam) came to a nation of people who worshipped different objects and deities, and he did not treat them differently.

**[11]** ***The Fourth Principle***
Summary: The Mushrikūn of our time are more severe in the Shirk than the Mushrikūn of the earlier time.

## Types of Intercession (Shafāʿah)

**Negated & not permitted**

It is intercession that is sought from other than Allāh.
It is requested in a matter that only Allāh can do
It has been negated by Quran
Its Ruling: Major Shirk

**Correct & Affirmed in the Sharee'ah**

Which is sought from Allah. Its Conditions are:

1. Allaah permits the intercession
2. He is pleased with the person interceding
3. and pleased with the person being interceded for.

**{And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allāh has permitted [it] to whom He wills and approves}** [53:26]

**Specific for the Prophet (sal Allaahu alayhi wa sallam)**

The Great Intercession
Intercession for his uncle Abū Ṭālib, that his punishment is lessened
Intercession for the opening of the doors of Paradise

**General from the Prophets, angels, righteous people and children**

Intercession for the people of Tawḥīd, that their ranks is raised in Paradise
Intercession for the people of Tawḥīd not to enter into the Fire
Intercession for the people of Tawḥīd that have entered the Fire to be removed from it

# Self-Test Questions

This exam is to test what you have understood from the study of The Four Fundamental Principles. The Prophet (sal Allāhu alayhi wa sallam) said, **"*whoever cheats us, is not from us.*"**

**Mention the evidence from the Quran or Sunnah:**

1. A good blessing can be a test.
2. The disbelievers used to affirm Tawḥīd ar-Rubūbiyyah.
3. The Mushrikūn used to worship idols seeking closeness to Allāh.
4. The negated type of intercession.
5. The Mushrikūn used to worship the sun and moon.
6. The Mushrikūn used to worship the angels.
7. The Mushrikūn used to worship the Prophets.
8. The Mushrikūn used to worship the righteous people.
9. Shirk is not permitted.
10. The Mushrikūn used to be sincere in times of difficulty and perform acts of Shirk in times of ease.

**Introductions:**

1. Why do we study and teach Tawḥīd?
2. Why do we study the Four Fundamental Principles?
3. What are the three sections of this treatise?
4. Mention the Four Fundamental Principles are a summary of which book?
5. Why do we not start by studying the book: Kashf ash-Subahāt?
6. What are the keys to happiness?
7. What is the definition of al-Ḥanīfiyyah?
8. How did Ibn Taymiyyah define the Awliyāʾ?
9. How do we show gratitude for a blessing?
10. Mention the four types of reactions to a calamity and their rulings.

**Intercession (ash-Shafāʿah):**

1. Define 'Shafāʿah' linguistically?
2. Define 'Shafāʿah' according to the Shariah.
3. What are the two main types of 'Shafāʿah'?

4. What are the two types of Affirmed Intercession? Give examples for each type.

**Summarise:**

1. The first principle.
2. The second principle.
3. The third principle.
4. The fourth principle.
5. What is the ruling of Shirk becoming mixed with an action and what is the evidence?

# Appendix B: Ten Matters that Invalidate a Person's Islam

**In the name of Allāh; the Most Merciful; the Bestower of Mercy**

Know that the matters which invalidate a person's Islām are **ten**:

**First:** Shirk (ascribing partners) in the worship of Allāh (the Most High)

Allāh (the Most High) said:

**{Indeed Allāh does not forgive that partners are ascribed to Him, however He forgives anything other than that for whoever He wills}** [04:116]

The Most High said:

**{Verily, whoever sets up partners with Allāh (in worship), then Allāh has made Paradise forbidden for him and the Fire will be his abode. There will be no helpers for the Oppressors}** [5:72]

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

**Second:** Whoever who sets up intermediaries between himself and Allāh; supplicating to them, requesting intercession from them and having Tawakkul upon them. [Such a person] has disbelieved by the agreement [of the Scholars].

**Third:** A person who does not consider the Mushrikūn (Polytheists) to be disbelievers, doubts their disbelief or considers their ideology to be correct. [Such a person has] disbelieved.

**Fourth:** Whoever believes that the guidance of somebody other than the Prophet is more perfect than the guidance of the Prophet (sal Allāhu alayhi wa sallam); or the laws of other than the Prophet are better than the laws of the Prophet (sal Allāhu alayhi wa sallam) like the person who prefers the laws of the Ṭawāghīt (false deities). [Such a person has] disbelieved.

**Fifth:** If a person hates anything which the Messenger (sal Allāhu alayhi wa sallam) came with, even if the person performs the action. [Such a person has] disbelieved.

**Sixth:** A person who makes a mockery of anything from the religion of the Prophet (sal Allāhu alayhi wa sallam), its rewards or punishments. [Such a person has disbelieved].

The evidence for this is the saying of Allāh (the Most High):

**{Say: Was it at Allāh, His Signs, His Messenger that you used to make mockery of? Do not make any excuse, indeed you have disbelieved after your Īmān}** [9:65-66]

**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.

Allāh (the Most High) says:

**{They (the two Jinn) would not teach this to anybody except saying: we are only a trial so do not disbelieve}** [02:102]

**Eighth:** Supporting and helping the Mushrikūn (Polytheists) over the Muslims.

The evidence is the saying of Allāh (the Most High):

**{Whoever wholeheartedly supports them and takes them as friends is surely from amongst them. Verily Allāh does not guide the oppressive people.}** [05:51]

**Ninth:** Whoever believes it is permissible for some people to be outside of the Shariah of Muḥammad (sal Allāhu alayhi wa sallam), just as it was permissible for Khiḍr to be outside the Shariah of Mūsā (alayhi as-salaam). [Such a person has] disbelieved.

**Tenth:** Completely turning away from the religion of Allāh, by not learning it nor acting by it.

The evidence is the saying of Allāh (the Most High):

**{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 (disbelievers).}** [32:22]

There is no difference in all of these matters which invalidate a person's Islām whether a person is [doing them] in jest, with intent or out of fear except if a person is compelled to do them.

All of 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 Allāh from anything that causes His anger and His painful punishment.

May Allāh send salutations upon the best of His creation Muḥammad, his family and companions, and grant them peace.

# Important Notes on the Text

In the name of Allāh, the Most Merciful, the Bestower of Mercy

**Are the invalidators limited to only ten?**

The author Imām Muḥammad ibn ʿAbd al-Wahhāb (rahimahullah) mentioned ten matters which invalidate a person's Islām. He limited them to ten even though there are other matters which may invalidate a person's Islām. Despite knowing this, he limited his treatise to only ten invalidators. This is customary to his style of teaching, which he took from the Prophetic method of education and teaching.

As an example, the Prophet (sal Allāhu alayhi wa sallam) limited the destructive sins to seven[1], even though there are many other destructive sins.

The benefit in this is that it is easier for people to understand, memorise and recall something which is limited to a particular number, as opposed to a teacher listing every individual matter.

So the invalidators of Islām are more than ten, however the author mentioned the severest of them.

**First invalidator: shirk**

Shirk is when a person to directs any act of worship to other than Allāh, or equates any unique attribute of Allāh to creation. The type of Shirk which invalidates a person's Islām is: Shirk Akbar (Major Shirk), and it is only Major Shirk which exits a person from the fold of Islām and not Minor Shirk.

If a person, before his death, sincerely repents from committing Shirk then Allāh will forgive him and he does not exit from the fold of Islām.

**{Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allāh. Indeed, Allāh forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."} [39:53]**

After mentioning the first invalidator, the author then mentioned an Aayah as an evidence for it. This is one of the distinctions of Imām Muḥammad ibn ʿAbd al-Wahhāb, it is noticed from his writings that he relies heavily on evidences, always justifying anything he says with an evidence.

The author mentioned the saying of Allāh (the Most High):

**{Indeed, Allāh does not forgive Shirk (partners to be ascribed to him), but he forgives what is less than that for whom he wills} [04:48]**

This Āyah shows us that Allāh does not forgive Shirk, however He forgives all other sins whether they are major sins or minor sins. This Āyah therefore opposes the Khawaarij who considered a person who commits a major sin to be a disbeliever.

As for Shirk Aṣghar (Minor Shirk), then a person will be punished for it, but he will eventually enter into Paradise. Some scholars mentioned that Minor Shirk is similar to the Major Sins, so the person remains under the will of Allāh, perhaps He will punish him or perhaps He will punish him. A third opinion distinguishes between a large number of actions containing Minor Shirk (this type of person is punished) and between a small number of actions containing Minor Shirk which may be forgiven.

***"…Included in this is sacrificing for other than Allāh such as a person sacrificing for a jinn or towards a grave."***

The author then mentioned a common example of Shirk which is slaughtering for other than Allāh i.e. slaughtering an animal in the name of a person or Jinn, with both love and reverence.

**Second invalidator: whoever sets up intermediaries between himself and Allāh; supplicating to them, requesting intercession from them and having tawakkul (reliance) upon them. [such a person] has disbelieved by the agreement [of the scholars].**

We have previously studied the belief of the Mushrikūn to whom the Prophet (sal Allāhu alayhi wa sallam) was sent. They used to believe in Tawḥīd Ar-Rubūbiyyah i.e. that Allāh is the true Creator, Provider, Owner etc. However their disbelief and Shirk occurred in Tawḥīd al-Ulūhiyyah i.e. in worshipping other deities and entities. This has been clearly demonstrated in Sūrah Al-Kāfirūn:

**{Say, "O disbelievers, I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion"} [109:01-09]**

Their Shirk in worship was in placing intermediaries between themselves and Allāh, seeking a Wasīlah or a Shafāʿah to Allāh i.e. intercession.

So whoever directs any aspect of Worship to a Prophet, Walee or righteous person, believing that it is a form of Wasīlah or Shafāʿah, then he has disbelieved with the very Shirk of Quraysh.[1] Allāh informed us of their Shirk, they would say:

**{We only worship them that they may bring us nearer to Allāh in position} [39:03]**

**{And they worship other than Allāh that which neither harms them nor benefits them, and they say, "These are our intercessors with Allāh"}** [10:18]

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

The quality which truly establishes Tawḥīd is not the mere pronunciation of Lā ilāha illa Allāh, nor is it even acting upon its meaning. Rather, from the pillars and conditions of Tawḥīd is for a person to hate, reject and disbelieve in all other false deities and everything which is worshipped besides Allāh.

He (the Exalted) said:

**{So whoever disbelieves in Taghoot (false gods and deities) and believes in Allāh has grasped the most trustworthy handhold with no break in it…} [02:256]**

Allāh mentioned the statement of Ibrāhīm (alayhi as-salaam) said:

**{When Ibrāhīm said to his father and his people, "Indeed, I am disassociated from that which you worship Except for He who created me; and indeed, He will guide me."} [43:26]**

So whoever does not consider the Mushrikūn, Jews or Christians to be disbelievers, doubts it or justifies their religion, then he himself has left the fold of Islām.

**Fourth invalidator: whoever believes that the guidance of somebody other than the prophet is more perfect than the guidance of the prophet (sal Allāhu alayhi wa sallam); or the laws of other than the prophet are better than the laws of the prophet (sal Allāhu alayhi wa sallam) like the person who prefers the laws of the tawaagheet (false deities). [such a person has] disbelieved.**

The best guidance is the guidance of Muḥammad (sal Allāhu alayhi wa sallam). For this reason Ahl as-Sunnah Wa ‘l-Jamāʿah do not normally emphasise and exaggerate the biographies of scholars, because they did not want to attach people to personalities, but they want people to be attached to the guidance of the Prophet (sal Allāhu alayhi wa sallam). Allāh (the most High) said:

**{There has certainly been for you in the Messenger of Allāh an excellent example for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often} [33:21]**

Therefore, we do not give precedence to the statement of any individual scholar if it is contradictory to the statement of the Prophet (sal Allāhu alayhi wa sallam).

If a person believes that the judgement, laws or rulings of any person, scholar or ruler are equal to or better than the laws of Allāh then he has committed Kufr and left the fold of Islām, even if he ruled by the laws of Allāh.

A person who rules by the laws of other than Allāh can be classified into three types:

1. A person by other than the laws of Allāh, believing that they are equal to or better than the laws of Allāh. This is major disbelief and he has left the fold of Islām.
2. A person who rules by other than the laws of Allāh, whilst believing that the laws of Allāh are superior and an obligation, but he does this due to worldly desires such as wanting authority or wealth. The ruling upon him is that he has committed minor Kufr which does not take him out of the fold of Islām, however we fear that he may fall into disbelief, and he is on the verge of severe danger in his religion.
3. The person is ignorant, he does not know, he merely hears a ruling from somebody thinking that it is the rule of Allāh. If it is a matter which is not known by necessity, then he is excused for his ignorance.

**Fifth invalidator: if a person hates anything which the messenger (sal Allāhu alayhi wa sallam) came with, even if the person performs the action. [such a person has] disbelieved.**

A Muslim must love every command of the Shariah. Also the love of a Muslim towards Allāh must be greater than his love for any other entity, nobody must be equated to Allāh with regards to this – neither the Prophet (sal Allāhu alayhi wa sallam) nor anybody else.

A Muslim must love everything which has been mentioned in the Quran and Sunnah. If a person implements an obligation of the religion but dislikes or detests it then he has disbelieved. An example of this is a person who prays whilst at the same time disliking its obligation. Allāh (the Most High) said:

**{But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission}** [04:65]

**Sixth invalidator: a person who makes mockery of anything from the religion of the prophet (sal Allāhu alayhi wa sallam), its rewards or punishments. [such a person has disbelieved].**

The author said: "whoever makes mockery of anything from the religion…" the word 'anything' implies mockery of the religion of even the most smallest of matters is Kufr. Therefore any mockery of Allāh, His Messenger, His rulings and the Shariah, no matter how minor a person considers it to be, is Kufr which exits a person from the fold of Islām.

Then the author said: "and its rewards or punishments" – if a person mocks or jests about anything regarding the reward Allāh has prepared for the people of Taqwa, or the punishments Allāh has warned the sinners against; if a person mocks or jests about anything relating to the delights of Paradise, or the pains of Hell, then he has disbelieved.

The hypocrites who mocked the Prophet (sal Allāhu alayhi wasallam) and his companions justified their actions by saying:

**{And if you ask them (i.e. the mockers), they will surely say, "We were only conversing and playing"} [09:65]**

Yet despite this, Allāh described them as having lost their Īmān and committing disbelief. This shows that Allāh (the Most High) rebuked them with severity. In normal situations, if a person presents an excuse for his actions then his excuse is accepted and he is shown mercy. However Allāh (the Most High) rebuked them with severity even after they presented their excuses. This was to show the danger of mocking the religion.

**{Say: was it at Allāh, his signs, his messenger that you used to make mockery of?}** [09:65]

{Say: was it at Allāh} i.e. is there no other matter remaining that you could mock such that you have to resort to mocking the most sacred and divine matters such as Allāh, or {His signs} whether they are religious rulings like mocking the Prayer or universal signs of Allāh like a person saying: the four seasons in the year is stupidity or {His messenger} which includes any previous Prophet or Messenger.

{…That you used to make mockery of?} i.e. through joking, mocking or jesting regarding these divine sacred matters.

**{Do not make any excuse, indeed you have disbelieved after your Īmān, If We pardon one faction of you - We will punish another faction because they were criminals} [09:66]**

This is the evidence that a person who mocks any aspect of Islām has disbelieved and invalidated his Islām, and any excuse he present will not be accepted. However if he sincerely repents and seeks forgiveness then he will be forgiven. There are three conditions for the acceptance of his repentance:

1. That he must truly be sorrowful and apologetic for his mockery, and this in itself cannot be a joke. So his repentance must be sincere.
2. He must praise Allāh and His religion and be sincere in this. Just as he mocked Allāh and His religion, then he must also praise them.
3. He publicly announces his repentance and frees himself from his previous actions of mockery.

**The ruling regarding a person who listens to the insulting and mockery of Islām**

A person who hears the mocking and insulting of the religion can react in three possible ways. The first way is for him to be displeased with it, making his displeasure known, forbidding and reprimanding it. Such a person is a true Believer, striving for the sake of Allāh.

The second way is for a person to be displeased with the mocking, to turn away and distance himself from the mockers. Such a person has fulfilled the obligation upon him.

The third way is that he hears the mockery of Islām but remains in his place listening to it. His ruling is the ruling of the mocker, he is similar to him in his actions. The evidence for this is the saying of Allāh:

**{And it has already come down to you in the Book that when you hear the verses of Allāh [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed, Allāh will gather the hypocrites and disbelievers in Hell all together} [04:140]**

This Aayah therefore warns against listening – or watching – mockery and joking of the religion. This also includes attending comedy shows in which Islām is mocked, or watching films or TV shows. The recent trend of movies regarding Prophets and companions also enters into this. They are often depicted by actors who are either non-Muslims or disobedient people.

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

The author mentioned two types of magic:

Ṣarf: Using magic to turn a person away from a woman, whether it is his wife or otherwise.

ʿAṭf: To sway a person towards being attracted to a woman who he would not normally be attracted to, whether it is his wife or otherwise.

In any case, practicing any type of magic or sorcery is disbelief, an invalidator of Islām. Why is magic an invalidator of a person's Islām? Because it is not possible for a person who partake in magic and control it unless he disbelieves in Allāh. Therefore it is Kufr Akbar (Major Disbelief). It is one of the biggest avenues to call people to Shirk.

**{They (the two Jinn) would not teach this to anybody except saying: we are only a trial so do not disbelieve} [02:102]**

The Jinn or Shayṭān a person uses for magic must be worshipped and submitted to. For this reason, the more the magician worships the Shaṭān, the stronger is magic will be.

**So whoever does this or is pleased with it being done has disbelieved.**

It does not matter whether a person is involved in magic himself, or goes to a magician for it to be done for him, then he has disbelieved. This shows that Imām Muḥammad ibn ʿAbd al-Wahhāb does not differentiate between the two types of people.

The Prophet (sal Allāhu alayhi wa sallam) said, "Whoever partakes in magic, or has magic performed for him, is not from us."[1]

The opinion that Imām Muḥammad ibn ʿAbd al-Wahhāb had regarding the Islāmic punishment for a person who partakes in magic is:

1. He is considered to be a Kaafir.
2. He is sentenced to the corporal punishment of death.
3. Repentance is not sought from him.

**Eighth invalidator: Supporting and helping the Mushrikūn over the Muslims.**

Supporting and helping the disbelievers over the believers invalidates a person's Islām if he believes and intends to support Kufr over Islām.

The evidence is the saying of Allāh (the Most High):

**{Whoever wholeheartedly supports them and takes them as friends is surely from amongst them. Verily Allāh does not guide the oppressive people} [05:51]**

Aiding the disbelievers over the believers is different levels, it can either be Kufr Akbar which negates a person's Islām, or it is a major sin.

It is Major Kufr if a person aids and supports the disbelievers over the Muslims out of love for what they are upon, i.e. loving the religion of disbelief, Shirk and misguidance. He aids them out of free choice i.e. he is not compelled to do so. This person has left the fold of Islām, because Allāh said, {…he is surely from amongst them}.

As for a person aiding the disbelievers over the believers whilst rejecting their religion or being pressured to do so, and not out of love for their religion, then he is committing a major sin and Kufr is feared upon him but he remains a sinning Muslim.

**Ninth invalidator: whoever believes it is permissible for some people to be outside of the sharee'ah of Muḥammad (sal Allāhu alayhi wa sallam), just as it was permissible for khidhr to be outside the sharee'ah of Mūsā (alayhi as-salaam). Such a person has disbelieved.**

There are some people who believe that whatever the Jews and Christians are upon is the truth, and that they are brothers in Faith such that we should not consider them to be disbelievers. They justify this due to the Jews and Christians believe in the teachings of their Prophets (Mūsā and ʿĪsā). They also say Khiḍr lived in the time of Prophet Mūsā and yet was outside his Shariah.

The reply to this:

Firstly: The Prophet (sal Allāhu alayhi wa sallam) told us that every Prophet was always sent specifically to his tribe, whereas our Prophet (sal Allāhu alayhi wa sallam) was sent to all of mankind. For this reason, any person to whom the Shariah of Muḥammad (sal Allāhu alayhi wa sallam) was conveyed to but he refused to accept it then he remains a Kāfir, even if he claims he is a follower of Mūsā (i.e. a Jew) or a follower ʿĪsā ( i.e. a Christian).

Secondly, there is clear evidence which orders the Jews and Christians to believe in the Shariah of Prophet Muḥammad (sal Allāhu alayhi wa sallam). He said: "By the one in whose hand my soul is, if a Jew and Christian hears of me but does not believe in me then he will be from the people of the Fire."

Thirdly: It is upon him to establish the authenticity of the claim that Khiḍr did not follow the Shariah of Prophet Mūsā (alayhi assalaam). Even if the claim is authentic, it is not an evidence to justify the action of any person today because aspects of the legislation of previous prophets differed from our legislation.

Therefore, any person to whom the message of Prophet Muḥammad (sal Allāhu alayhi wa sallam) was conveyed and he does not believe in it, then he is a Kāfir (disbeliever).

**Tenth invalidator: completely turning away from the religion of Allāh, by not learning it nor acting by it.**

This is complete disregard for the religion of Islām in both knowledge and actions; it is disbelief, we ask Allāh for safety and pardoning.

There are many Āyāt which speak about the disbelief of those who make Iʿrāḍ (turn away) from the religion of Allāh:

**{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 (disbelievers)}** [32:22]

**{But those who disbelieve, from that of which they are warned, are turning away}** [46:03]

**{And whoever turns away from the remembrance of his Lord He will put into arduous punishment}** [72:17]

**There is no difference in all of these matters which invalidate a person's Islām whether a person is [doing them] in jest, with intent or out of fear.**

The author concluded his treatise by mentioning an important matter, and that is that a person may justify doing one of the above actions and then say he was merely jesting. However, the author stated that any person who does one of the above invalidators leaves the fold of Islām, regardless of whether he did it in jest or seriousness. This is Allāh (the Most High) said:

**{If you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allāh and His verses and His Messenger that you were mocking?" Make no excuse; you have disbelieved after your belief…} [09:65-66]**

So Allāh judged them to be disbelievers, even though they justified their actions by claiming they were merely joking.

As for a person who does an invalidator out of fear, and his fear is only for his reputation, authority or some wealth then the same ruling as above applies.

**…Except if a person is compelled to do them….**

A person who is physically compelled to do an act of Kufr, whilst his heart rejects it and remains upon belief, is excused due to the saying of Allāh:

**{Whoever disbelieves in Allāh after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith} [16:106]**

This is because nobody can compel nor control the actions of the heart. A person may be compelled to make a statement or an action, however the actions of his heart only he himself controls them.

However the person who is compelled and coerced is only excused with the following conditions:

1. His heart feels tranquil with Īmān.
2. He does not exceed the level he is coerced with i.e. if he is coerced and compelled to insult one of the Companions, he does not exceed this by compelling all the Companions.
3. The person tries to find a way out without being harmed; like some of the scholars did at the time of Imām Aḥmad. When they were compelled to say the Quran is created, they would instead point to their fingers (as if enumerating) and say: "The Torah, Injīl and Quran. These are created." They meant by: "these are created" i.e. their fingers that they were pointing at!
4. He does not transgress the rights of anybody else; so a person is not permitted to kill another person even if he was 'coerced' to do so.

**All of 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 Allāh from anything that causes his anger and his painful punishment.**

The invalidators which he mentioned are "from the most dangerous and common" invalidators. This shows that the author knew of the other invalidators but he wanted to limit them to ten if the most common and dangerous invalidators.

This treatise, and others similar to it, also demonstrate the sincerity of Imām Muḥammad Ibn ʿAbd al-Wahhāb towards the Ummah. He only explained these invalidators as an advice to the Ummah, so we can be aware of them. He mentioned every invalidator with an evidence. This is from the custom of the scholars i.e. mentioning evidences for each statement and claim. May Allāh have mercy upon him.

**May Allāh send salutations upon the best of his creation Muḥammad, his family and companions, and grant them peace.**

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# Part II:

# "The Four Foundations"

Imam: Muhammad Ibn Abdul-Wahhab
May Allah bestow his Mercy upon him
(1115-1206AH/1703-1792CE)

Explanation by:
Sheikh Haytham Ibn Muhammad Sarhan

Teacher at the Prophet's Mosque

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## All Praise is due to Allah

Truly, all praise is due to Allah; we praise Him, seek His help, and ask His forgiveness. We seek refuge in Allah from the evils of ourselves and our bad actions. Whomsoever Allah guides, none can turn astray. And whomsoever Allah turns astray, none can guide. I bear witness that there is nothing worthy of worship except Allah, the Only One without any partner. And I bear witness that Muhammad ﷺ is His servant and (final) messenger.

## An Introduction before the explanation

### Author of this treatise

Shaykhul Islaam, Revivor of the call to Tawheed (Islamic Monotheism), Imam Muhammad Ibn Abdul Wahab Ibn Sulaymaan At-Tameemi: Abul Hussein.
He was born in Unayzah in the year (1115 Hijri) and passed away in Dir'eeyah in the year (1206 Hijri)

**Qawaid Al Arab'aa (The Four Foundations) is the second treatise which is studied in the series of Tawheed. Great importance is placed in this book for many reasons including:**

- Following the path of the scholars of our pious predecessors.
- The advice of our scholars to study it.
- Because it is a summary of the book "Kashf Ash Shubuhaat" (Removing doubts pertaining to polytheism).
- It contains refutations against the doubts of polytheists.
- We begin with this book rather than beginning with "Kashf Ash Shubuhaat" (Removing doubts pertaining to polytheism) so that none of the doubts mentioned in the book might affect the student in any manner.

## Index of The Four Foundations:

It is divided into Three Categories. They are:

1- Introduction (Keys to Happiness).

2- Importance of studying Tawheed (Monetheism).

3- Foundations.

# Part I: Introduction (Keys to Happiness)

In The Name of Allah, the Ever-Merciful, the Bestower of Mercy,

(1) I ask Allah, the Noble Lord of the Great Throne, that He be your Protector in this world and the Hereafter (2), and that He makes you blessed wherever you are (3).

## (1) Reasons the author began his book with the name of Allah:

- Following the example of the Book of Allah, Messengers and Prophets may Allah have mercy on all of them.
- Imitating those who preceded us from the Scholars, and the pious predecessors as it was there common practice to begin their writings and works in the name of Allah.
- From the angle of seeking blessing by evoking the name of Allah the most Generous.

(2) After beginning with the name of Allah, the Shaykh (may Allah forgive him) began his introduction by making du'a for the student of knowledge as is common in his works. In this is a proof of his care and love for the student of knowledge by him asking Allah that all good reaches them.

(3) The allies of Allah are those who combine between Correct Belief and God Consciousness.
Shaykh Al Islam Ibn Taymiyyah (may Allah be pleased with him) said: "Whosoever believes and is God conscious, is to Allah an Ally" and the proof of this is the statement of Allah the most high: "***No doubt! Verily, the Auliya' of Allah (i.e. those who believe in the Oneness of Allah, fear Allah, and abstain from all kinds of sins and evil deeds which he has forbidden) have no fear nor will they grieve. Those who have faith, and are Godwary***" **[10:62]**

Barakah: Increase and Gain.
Tabarruk: Seeking increase and gain.
Mubarak: Is the person who benefits wherever he might be.

**Tabarruk (Seeking Blessings) is divided into two types:**

**Forbidden:**

Which includes that which has not been established or confirmed by any proof from the Quran or Sunnah in Shari'ah or common sense. This is from the types of Minor Shirk.

**Legislated:**

This can be further divided into two subcategories of minor Shirk:

**Religious** - such as praying in Masjid Al-Haram in Makkah or in the Prophets Masjid in Madinah

**Sensory (tangible)** - Such as Knowledge, supplication, and the likes. An individual can seek blessings from his knowledge, calling others to good, this is Barakah, because as a result of such good actions a great amount of good was achieved. For example the books of Shaykhul Islaam (Muhammad Ibn Abdul Wahaab) and others from the scholars whom Allah has placed immense amounts of Barakah in their works and the Ummah has benefited tremendously from them.

**And that He makes you from those (people) that, when given, are thankful (1).**

(1) Blessings are a test, the proofs for this are many including:
* "*And We test you with evil and with good as trial*" **[21:35].**
* "*And when [Solomon] saw it placed before him, he said, "This is from the favour of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous*" **[27:40]**
* "*As for man, when his Lord tries him by giving him honour and gifts, then he says (puffed up): "My Lord has honoured me*" **[89:15]**
* In the narration of our Messenger «**There were three from the sons of Israeel in which Allah wanted to test…**».

**Blessings are connected to Tawheed Al-Rububiyyah (Oneness of Allah's Lordship) and Tawheed al-Uluhiyyah (Oneness of Worship) and giving thanks to Allah in regards to it divides into two:**

Gratefulness after the occurrence of blessings is achieved by the following:

**The heart**

By having sincere belief and complete submission that Allah is the provider and Bestower and that every blessing that occurs to the slave is solely from Allah.

**The tongue**

By relaying the blessings Allah bestowed upon you to others, praise, gratitude and thanks to Allah as Allah the most high states "***And as for the bounties of your Lord then proclaim it***" **[93:11].**

**The limbs**

By using such blessings in a matter that pleases Allah by doing acts of worship to get closer to Him, by staying away from sins and by implementing his commandments.

Connecting oneself to Allah before the blessing:

This type requires from the slave unwavering belief and faith that the Bestower of blessings is Allah, the slave does not connect his heart to other than Allah nor does he seek good from anyone other than him.

In the same manner Paradise is not sought from anyone except Allah seeing as he is the controller of it, we do not seek provision from other than Allah.

"***And rely upon the Ever-Living who does not die, and exalt [Allah] with His praise. And sufficient is He to be, with the sins of His servants, Acquainted***" **[25:58]**

"***Verily, those whom you worship besides Allah have no power to give you provision, so seek your provision from Allah (Alone)***" meaning seek it from only Allah and not from others, "***And worship Him (Alone), and be grateful to Him***" **[29:17]**

(1) This is because patience is mandatory by the consensus of scholars.

(1) And when tested, are patient and when they sin, they repent.

**Mankind in times of tribulations divide into the following four categories:**

- Discontent
- Patient
- Content
- Thankful

1- Being discontent - **Ruling: Impermissible**, it is from the Major sins and it may be committed by:

- The heart
- The tongue
- The limbs

**The Heart:** Imam Ibn Qayyim Al Jawzee said what means: Verily some of the people do not dare to say it with their tongue, however their own selves testify to the to this by them possessing bad thoughts of their Lord they say with their heart "My Lord oppressed me, my Lord prevented me, my restricted me…etc." whether that may be a lot or a little. So search within yourself to ensure it is free from these characteristics, for if you are saved from it then you are saved from a great (sin).

**The Tongue:** This occurs by screaming, shrieking, wailing, doom cursing or use of crude language

**The Limbs:** This occurs by smacking the cheeks (wailing during calamities), and tearing up one's clothing and to pull one's clothing/hair and so on.

2- Patience - **Ruling: Compulsory by consensus of scholars**, and it is obligatory to be patient with one's heart, tongue, and limbs. Imam Ahmed may Allah be pleased with him said "Sabr has been mentioned in the Qur'an approximately ninety times and it is an obligation by the consensus of the Scholars and it is half of faith, for verily faith is two parts one portion patience and the second being thankful" [Madarij As Salikeen by Ibn Qayyim]

3- Contentment - **Ruling: Highly recommended**, and it is a high level of patience

4- Thankfulness - **Ruling: Recommended**, and it's the highest and most complete level

# Part II: The Four Fundamental

## In The Name of Allaah The Most Beneficent, The Most Merciful

Know, May Allah guide you to His obedience, that the Hanifiyyah – the religion of Ibrahim – is that you worship Allah alone, sincerely, making the religion purely for Him. As Allah, the Most Exalted says: "*And I did not create the jinn and mankind except to worship Me.*" [Al-Dhariyat:56] (1)

So, when you know that Allah created you to worship Him, then know that 'worship' is not considered worship except with Tawheed (monotheism). Like the salah (prayer is not an acceptable salah except with purity (taharah). So, if shirk enters into worship, it is not accepted, just as impurity destroys purity if it enters into it.

So, if you know that when shirk is mixed (with worship), the worship is not accepted, and destroys the action, thus making the person acting (upon this kind of worship) from the people who will be permanently in the Hellfire, then you will realise that it is the most important topic for you to study. Perhaps (through this study) Allah will save you from this evil trap, meaning shirk with Allah, concerning which Allah – the Exalted – has said: "*Indeed, Allah does not forgive association (shirk) with Him, but He forgives what is less than that for whom He wills.*" [Al-Nisa:116]

And this will be (accomplished) through knowing the four principles that Allah – the Exalted – has mentioned in His book.

## The First Principle:

To know that the disbelievers whom the Messenger of Allah (Peace and blessings be upon him) fought admitted that Allah – the Exalted – is the Creator, the One who Gives Sustenance, and is in charge of all the affairs, yet this did not enter them into Islam. And the proof is in His, the Exalted saying: "*Say, 'Who provides for you from the heaven and the earth? Or who controls hearing and the sight and who brings the living out of the dead and brings the dead out of living and who arranges [every] matter?' They will say, 'Allah,' so say, 'Then will you not fear Him*" [Yunus:31] (2)

### The Second Principle:

They (the polytheists) would say, "We do not supplicate to them and turn towards them except to seek nearness and intercession (to Allah)."
And the proof of the 'nearness' is in His Exalted saying: "*And those who take protectors besides Him [say], 'We only worship them that they may bring us nearer to Allah in position.' Indeed, Allah will judge between them concerning that over what they differ. Indeed, Allah does not guide he who is a liar and [confirmed] disbeliever.*" (2) [Al-Zumar:3]

And the proof of the 'intercession' (shafa'ah) is in His Exalted saying: "*And they worship other than Allah; that which neither harms them nor benefits them, and they say, 'These are our intercessors with Allah.*" [Yunus:18]

And there are two types of intercession: shafa'ah al manfiyya (denied and negated intercession); and shafa'ah al-muthbata (affirmed and allowed intercession). (3)

(1) In this brief introduction, the author -may Allah have mercy on him- clarifies why we study Tawheed.

(2) The disbelievers that our Prophet (Peace and blessings be upon him) was sent to were a people that believed in Tawheed Al-Rububiyyah and that withstanding our Messenger (Peace and blessings be Upon Him) fought them. This is because the dispute between them and our Prophet (Peace and blessings be upon him) was in Tawheed al Uluhiyyah. Consequently, anyone who diverts any act of worship to other than Allah is a Polytheist Disbeliever.

(3) The people of polytheism attempt to validate their actions by stating "we do not call upon these false deities or turn to them besides Allah except to seek nearness and intercession". And this was enough of a reason for our Prophet (Peace and blessings be upon him) to declare them disbelievers and fight them upon this basis.

(4) Intercession: **Linguistically** From assembling and making one into two. **Religiously**: Interceding with others in an attempt to gain benefit or deter harm.

## Categories of Intercession:

**Affirmed** - That which is sought by solely from Allah. This contains three conditions:
**1-** Allah's permission for the intercession to take place.
**2-** Allah's satisfaction with the person interceding.
**3-** Allah is pleased with the person interceded for.

**This is further divided into:**

That which the creation have the ability to assist in. This is carried out with the following conditions:
**1-** The intercessor must be present (or contacted through modern means of communication).
**2-** The intercessor is alive.
**3-** The intercessor must be able to carry out that which is sought through him.
**4-** The person interceded for must believe that the intercessor is strictly a means and Allah is the reason behind such assistance.

**Negated** - This type has been refuted by the Qur'aan; That which is sought by other than Allah in that which only Allah has control over.

**Ruling:** Major Shirk

**Specific to the Prophet (peace and blessings be upon him):**
**1-** The Major Intercession (on the day of Resurrection).
**2-** For his Uncle Abu Taalib's punishment to be lessened in the Hell Fire.
**3-** For the Gates of Paradise to be opened.

**General – For the Prophets, Messengers, Angels, Monotheists and Children:**
**1-** For the ranks of the believers to be elevated.
**2-** For those amongst the believers who deserved to enter the hellfire to not enter it.
**3-** For those amongst the believers who entered the hellfire to be removed from it.

### Further Clarifications:

**Negated Intercession:** That which is sought from other than Allah in that which only Allah has control over.
The evidence for this is the statement of Allah the most High: "***O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers - they are the wrongdoers.***" **[2:254]**

**Affirmed Intercession:** That which is sought from Allah, the intercessor is honoured by giving intercession as well as the one being interceded. Allah is pleased with the speech and action of the intercessor after Allah's permission as Allah the most High states: "***Who is he that can intercede with Him except with His Permission?***" **[2:255]**

## The Third Principle (1):

That the Prophet (Peace and blessings be upon him) came to a people who had different (objects) of worship: from them were the worshippers of the Angels and from them were those who worshiped the Prophets and the Righteous and from them were those who worshiped the trees and the stones and from them were those who worshipped the Sun and the Moon. The Messenger of Allaah (peace and blessings be upon him) fought them and did not make any distinction between them. The evidence for this is the statement of Allaah: "*And Fight them until there is no more Fitnah (disbelief and polytheism of others along with Allaah) and that all the worship is for Allaah Alone.*" [2:193]

And the reason for the Sun and the Moon is the saying of Allaah: "*And from among His Signs are the night and the day and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allaah who created them, if you really worship Him.*" [41:37]

And the reason for the Angels is the saying of Allaah: "*Nor would he order you to take Angels and Prophets for lords (gods).*" [3:80]

And the reason for the Prophets is the saying of Allaah: "*And (remember) when Allaah will say (on the Day of Judgement): O Issa (Jesus), son of Maryam (Mary)! Did you say unto mankind: Worship me and my mother as two gods besides Allaah? He will say: Glory be to You! It was for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is my inner self though I do not know what is in Yours, truly, You only You, are the All-Knower of all that is hidden and unseen.*" [5:116]

And the reason for the Righteous is the saying of Allaah: "*Those whom they call upon (like Issa/Jesus son of Maryam (Mary), Uzair (Ezra), angels, etc.) desire (for themselves) means of access to their Lord (Allaah), as to which of them should be the nearest and they (Issa Jesus) and Uzair (Ezra), angels hope for His Mercy and fear His Torment.*" [17:57]

(1) This principle is a clear and apparent evidence in refuting those who say "Shirk only occurs in worshiping idols, and that religious evidences came specifically for idol worship and other than that from false deities that were apparent in the Prophets time". Indeed the Prophet (peace and blessings be upon him) did not differentiate between them rather he opposed all false Gods, as well as engaged in combat against without any exception so that the Religion was made solely for Allah.

And the reasons for the Trees and Stones is the saying of Allaah: "*Have you then considered Al Lat and Al Uzza (two idols of the pagan Arabs). And Manat (another idol of the pagan Arabs) the other third?*" [53:19-20]
And the Hadith of Abu Waqid Al-Laithi who narrated that when the Messenger of Allah ﷺ went out to Hunain he passed a tree that the idolaters called Dhat Anwat upon which they hung their weapons. They (the Companions) said: «O Messenger of Allah! Make a Dhat Anwat for us as they have a Dhat Anwat.' The Prophet ﷺ said: "Subhan Allah! This is like what Musa's people said: Make for us a god like their gods. By the One in Whose is my soul! You shall follow the way of those who were before you.»

## The Fourth Principle:

The mushrikeen (those who commit shirk) of our time are worse in Shirk than the previous generations because the former generations committed Shirk during times of ease but they would become sincere during difficult times unlike the mushrikeen of today, whose Shirk is continuous; at times of ease and hardship. Proof is the Saying of Allah, "*When they embark on a ship they invoke Allah making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others*". [Al-Ankaboot: 65]. (1)
Allah knows best. May Allah's peace and blessings be upon our messenger and his kin and companions.

(1) The author may Allah have mercy on him clarified in this principle the grave position of the polytheists of our time for they are more severe in their polytheism than the first polytheists. This is due to the fact that the polytheists in our time associate patterns with Allah in times of hardship as well as ease as for the early polytheists then they would associate partners with him in times of ease and would recognize and call upon Allah in times of hardship.

Therefore, if the disbelievers to whom the Prophet (Peace and blessings be upon him) was sent were less in associating partners with Allah and disbelief, then how about those who associated partners with Allah at all times in times of ease and hardship, indeed they're even more deserving to be titled disbelievers.

# Summary

<table>
<tr><td rowspan="11">The Four Fundamental Principles, which is a summary of Kashf Ash Shubuhaat (Removing Doubts Pertaining to polytheism)</td><td rowspan="11">The Introduction which includes the “Keys to Happiness”</td><td rowspan="10">Keys to Happiness:</td><td rowspan="6">If he is given, he is content</td><td rowspan="6">Blessings are a test, the evidence “And We test you with evil and with good as trial” [21:35]</td><td rowspan="6">Thankfulness upon being blessed</td><td rowspan="3">Related to Tawheed al-Rububiyyah</td><td>Seeking paradise is not to be sought from other than Allah as Allah is the owner of it. Similarly, one's provision is not sought from anyone except Allah. It is binding to connect oneself to Allah and not to other than him.</td></tr>
<tr><td rowspan="5">Related to Tawheed al-Uluhiyyah</td><td>Thankfulness is manifested in the heart through the recognition and avowal that all the blessings are from Allah and no other.</td></tr>
<tr><td>Thankfulness is manifested on the tongue “This is from the favour of my Lord to test me whether I will be grateful or ungrateful.” [27:40]</td></tr>
<tr><td rowspan="3">Thankfulness is manifested on the limbs: By using such blessings to thank the Bestower of blessings and with every blessing is a means of showing thankfulness. Thankfulness for wealth is by spending in obedience to Allah and thankfulness for knowledge occurs by giving it to those who ask either by way of verbally asking or by way of them clearly needing it.</td></tr>
<tr><td rowspan="4">If he is tried he is patient</td><td rowspan="4">The types of people upon the occurrence of a calamity:</td></tr>
<tr><td>Discontent: Ruling: Major sin, rather it could reach the level of minor shirk, this occurs by one's heart, tongue and limbs.</td></tr>
<tr><td>Patient: Ruling: Compulsory by the consensus of the scholars by the heart, tongue and limbs. “Patience is similar to its name, bitter to pronounce however its ending is sweeter than honey”.</td></tr>
<tr><td>Content: Ruling: Highly recommended, complete contentment with ones Lord occurs by one knowing that all that has reached him from Allah and all that which Allah has predetermined for the slave is good for him.</td></tr>
<tr><td>Thankful: This is the highest and most beloved level, and one is included amongst the slaves of Allah that are thankful.</td></tr>
<tr><td colspan="5">If he sins, he seeks forgiveness.</td></tr>
<tr><td>Why do</td><td colspan="5">Al Hanifeeyah – The path of Ibraheem, verily Allah created you for worship and worship is not considered worship except with Tawheed.</td></tr>
</table>

| | | | |
|---|---|---|---|
| | | **we study Taw heed ?** | If Shirk enters into an act of worship it invalidates and nullifies it and enters the doer into the hellfire, residing therein eternally. This knowledge is the most important to understand. |
| | **The Four Principles** | **Principle 1**: The disbelievers that the Messenger (Peace and blessings be upon him) fought believed in Tawheed al-Rububiyyah but did not believe in Tawheed Al-Uluhiyyah and this did not enter them into Islam. | |
| | | **Principle 2**: The (early) disbelievers worshipped idols to seek nearness and intercession. | |
| | | **Principle 3**: The Prophet (Peace and blessings be upon him) was sent to a people who varied between one other in false worship however, the Prophet did not separate between their different paths of shirk. | |
| | | **Principle 4**: The polytheists of our time are worse in terms of Shirk than the early polytheists. | |

# Self Examination

| | |
|---|---|
| **Name**: ……... | |
| Amount memorized from Kitaab At-Tawheed: …….. | Have you memorized the Qawaid Al Arba'aa? …… |

| Action | Evidence from the Qur'aan or Sunnah |
|---|---|
| Blessings are a test | …… |
| Disbelievers believed in Al-Rububiyyah | ……<br>…… |
| Seeking nearness | …… |
| Negated intercession | …… |
| Evidence for Sun and Moon worship | …… |
| Evidence for the Angels | …… |
| Evidence for the Prophets | …… |
| Evidence for the Righteous | …… |
| Evidence for Stones and Trees | …… |
| The polytheists worshipped Allah alone in times of hardship and associated partners with Him in times of ease | ……<br>……<br>…… |
| Evidence for Shirk | …… |

| Answer each of the following questions: | |
|---|---|
| Why do we study Tawheed? | 1. ……<br>2. ……<br>3. ……<br>4. ……<br>5. ……<br>6. ……<br>7. ……<br>8. ……<br>9. …… |
| Why do we study Qawaid Al-Arba'aa? | 1. ……<br>2. ……<br>3. ……<br>4. …… |
| Qawaid Al-Arba'aa divides into three | 1. ……<br>2. ……<br>3. …… |
| Qawaid Al-Arba'aa is the summary of what book? | ……<br>…… |
| Why don't we study Kashf Ash Shubuhaat(Removing Doubts Pertaining to Shirk)? | ……<br>……<br>…… |
| Keys to happiness | 1. ……<br>2. ……<br>3. …… |
| Hanifeeyah is: | …… |
| Benefits that we gain from studying Qawaid Al-Arba'aa | ……<br>…… |
| The Allies of Allah are: | Shaykh Al Islaam Ibn Taymiyyah stated: |
| What is the evidence for this? And why? | ……<br>……<br>…… |
| How is one grateful upon receiving blessings? Along with examples. | 1. ……<br>2. ……<br>3. …… |
| How does a slave connect oneself to Allah? | ……<br>…… |

| | |
|---|---|
| The state of individuals when tried along with the appropriate ruling. | 1. ……<br>Ruling: ……<br>This occurs by: ……...<br>2. ……<br>Ruling: ……<br>This occurs by: ……...<br>3. ……<br>Ruling: ……<br>This occurs by: ……...<br>4. ……<br>Ruling: ……<br>This occurs by: ……... |
| Define intercession: | Linguistically: ……..<br>Religiously: …….. |
| Intercession divides into: | 1. ……<br>2. …… |
| Conditions of legislated intercession | 1. ……<br>2. ……<br>3. …… |
| This divides into: | 1. ……<br>Which divides into:<br>……<br>……<br>……<br>2. ……<br>Which divides into:<br>……<br>……<br>…… |
| The first principle: | …… |
| The second principle: | …… |
| The third principle: | …… |
| The ruling of an act of worship if it Shirk enters into it. | ……<br>…… |

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# Part III:

# "The Ten Invalidators of Islam"

Imam: Muhammad Ibn Abdul-Wahhab

May Allah bestow his Mercy upon him

(1115-1206AH/1703-1792CE)

Explanation by:

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# The Ten Invalidators of Islam:

Sheikhul-Islam Muhammad Ibn Abdul-Wahhab -may Allah have mercy on him- said:

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

Know that the Invalidators of Islam are ten:

## The First Invalidator:

Setting Up Partners in the Worship of Allah, the Most High.

Allah, the Most High, says: **"***Verily, Allah does not forgive that partners be set up with Him (in worship), but He forgives whatever is less than that, to whomever He wills. And whoever sets up partners with Allah, he has indeed invented a tremendous sin.***" [4:48]**

And He, the Most High, says: "*... Verily, whoever sets up partners with Allah (in worship), then Allah has forbidden paradise to him, and his final abode will be the Fire. And the Zaalimoon (wrongdoers, polytheists) will have no helpers.*" **[5:72]**

From this (shirk) is offering a sacrifice (Dhabh) for other than Allah, like the one who sacrifices to the Jinn or to (the one in) the grave.

## The second Invalidator:

Whoever makes between himself and Allah Intermediaries (al-Wasaa'it), Supplicating them (ad-Du'aa), Asking them for Intercession (Shafaa'a) and Relying upon them (Tawakkul) - In that case he/she has already become a Kaafir (Unbeliever). This is the Consensus (Ijmaa'a) of the Muslim communities past and present.

## The Third Invalidator:

Whoever does not declare the Kufr (disbelief) of the pagans; or has doubts about their Kufr (disbelief); or considers their madh-hab (way of life/religion) as correct or valid. Such a one has fallen into disbelief by Consensus.

## The Fourth Invalidator:

The belief that the Guidance of someone other than the Prophet (ﷺ) is more perfect than his Guidance; or that the Ruling of other than the Prophet (ﷺ) is Better than his Ruling; [or the Permissibility of Accepting the Ruling from other than what Allah has revealed].

### The Fifth Invalidator:

Whoever Hates Anything of What the Prophet (ﷺ) came with Has Committed Kufr (Disbelief), even if he practices it [i.e. that thing which the Prophet (ﷺ) has come with].

### The Sixth Invalidator:

Whoever Ridicules, Scorns or Makes Mockery of Anything of the Religion of the Prophet (ﷺ), Its Reward or Its Punishment, Has Committed Kufr (Disbelief).

Allah, the Most High, says: "*…Say: Was it Allah, and His Ayaat (proofs, signs, and revelations) and His Messenger (ﷺ) that you were mocking? Make no excuse; you have disbelieved after you had believed…*" [9:65-66]

### The Seventh Invalidator:

Sorcery or Magic, which includes as-Sarf (causing alienation) and al-'Ataf (causing affection or attachment). He who practices it or is pleased with it is a disbeliever.

And the evidence of this is the Saying of Allah, the Most High: "*…but neither of these two (angels Haaroot and Maaroot) taught anyone (such things) till they had said, 'we are only a fitnah (trial, test) so do not disbelieve (by learning this magic from us)…*" [2:102]

### The Eigth Invalidator:

Backing or supporting the polytheists and aiding them against the Muslims.

And the evidence of this is the Saying of Allah, the Most High: "*O you who believe! Take not the Jews and the Christians as Auliyaa' (friends, protectors, helpers, etc.), they are but Auliyaa' to one another. And if any amongst you takes them as Auliyaa', then surely he is one of them. Verily, Allah guides not those people who are the Zaalimoon (polytheists and wrong-doers and unjust)*" [5:51]

### The Ninth Invalidator:

Whoever believes that some people are exempted from abiding by the Sharee'ah (Laws) of Muhammad (ﷺ) - just as al-Khidhr (عليه السلام) was exempted from the Sharee'ah (Laws) of Moses (عليه السلام) - is a Kaafir.

**The Tenth Invalidator:**

Total Disregard or Turning Away from the Religion of Allah, by neither Learning It nor Acting upon It. And the evidence of this is the Saying of Allah, the Most High: "*And who does more wrong than he who is reminded of the Ayaat (proofs, evidences, verses, signs, revelations, etc.) of his Lord, then he turns away there from? Verily, We shall exact retribution from the Mujrimoon (disbelievers, polytheists, sinners, etc)*" [32:22]

There is no difference – in respect of (the commission of) these nullifiers - between the al-Haazil (joker), al-Jaadd (the serious person) and al-Khaa'if (the one who fears). The exception to this is al-Mukrah (the one who is under duress/coercion). All of these (nullifiers) are of the most dangerous matters and the most common in occurrence. Hence, a Muslim should be cautious about them and fear for himself (from falling into them).

We seek refuge with Allah from the causes of His wrath and severe punishment.

May the peace and blessing of Allah be on the best of His creatures, Muhammad (ﷺ) and on his family and companions.

# The Author's

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

Know that the Nullifiers of Islam are ten:

## Why Do The Scholars Begin Their Books With The BasmAllaah (In The Name of Allaah)?

- The Noble Quran and The Prophets and The Messengers (peace be upon all of them) as examples.
- The Hadith: "**Anything which does not start with BasmAllaah is imperfect**" Even though it is weak.
- Or following the Scholars of The Salaf (predecessors, may Allaah have mercy on all of them).
- Perhaps to earn the blessings of Allaah by beginning with His Name.

## If a number/ is mentioned in the Quran or in the Ahadeeth:

- 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 (عليه السلام).
- 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 Allaah (ﷺ) said: «**Five are the acts of Fitra**». The other saying of the Messenger of Allaah (ﷺ) as: «**Avoid The Seven Destructive Things**». Agreed upon narrations.

## Why Is The Number Mentioned Sometimes and It Has No Concept/Reason?

This is from the perfect method of the Messenger of Allaah (ﷺ) teachings. That is because he (ﷺ) wanted to make it easier for his listeners to grasp what was mentioned in the session and recall them at a later time. Like the savings of the Messenger of Allaah (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 Allaah) shall not be decreased by charity, no slave (of Allaah) suffers injustice and is patient with it except that Allaah adds to his honour, no slave (of Allaah) opens up a door to begging except that Allaah opens a door for him to poverty**», and the author (may Allaah have mercy on him) followed that.

## 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 Allaahu anhu) narrated: «**The people used to ask the Messenger of Allaah (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 Allaah (ﷻ) with Tawheed (Monotheism), and to submit to Allaah 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 Allaah for His Wellness and Safety).

### Why do the scholars use different expressions like: Nullifiers or 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. e.g. things that break the wudu, or invalidators of Islam.

### Are these nullifiers 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 / For memorizing.

## Is It Possible To Categorise These Nullifiers In General Terms?

| Acts of speech: | Actions: | Belief: | Doubts: |
|---|---|---|---|
| Including cursing Allaah or His Messenger (ﷺ) or the religion of Islaam. | Such as practicing magic. | Such as relying on other than Allaah to get benefits. | 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 Allaah (ﷺ) mention Ten Nullifiers? What is the proof?

Yes, the Messenger of Allaah (ﷺ) mentioned all of these invalidators and every nullifier has a proof from the Quran and Sunnah. Allaah (ﷻ) says in the Quran: "***And thus do We explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the Mujrimun (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 Allaah (ﷺ) said: «**If anyone says to his brother, Oh Disbeliever! Then surely one of them is as such, (i.e. either the one who is claimed to be a disbeliever is indeed a disbeliever, or the one claiming is himself a disbeliever)**».

## Who Compiled These Invalidators?

All of the authors of Fiqh (Jurisprudence) would mention the Invalidators in chapters of discussing 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 Allaah 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 (Muslim Nation).

## 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. Allaah (ﷻ) 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 Allaah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he SAW is) full of pity, kind, and merciful. But if they turn away, say (Oh Muhammad (ﷺ): "Allaah 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***" **[11:128-129]**

# The First Invalidator:

**The First Invalidator:**

Setting Up Partners in the Worship of Allah, the Most High.

Allah, the Most High, says: **"** *Verily, Allah does not forgive that partners be set up with Him (in worship), but He forgives whatever is less than that, to whomever He wills. And whoever sets up partners with Allah, he has indeed invented a tremendous sin.*" **[4:48]**

And He, the Most High, says: "*… Verily, whoever sets up partners with Allah (in worship), then Allah has forbidden paradise to him, and his final abode will be the Fire. And the Zaalimoon (wrongdoers, polytheists) will have no helpers.*" **[5:72]**

From this (shirk) is offering a sacrifice (Dhabh) for other than Allah, like the one who sacrifices to the Jinn or to (the one in) the grave.

## Types of Shirk (Joining others in worship with Allaah)

**Major Shirk** (Joining others in worship with Allaah), this is the intended focus of the author (may Allaah have mercy on him). The essence is believing that there is another supernatural force other than Allaah (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.

**Minor Shirk** (The Minor Disbelief / Polytheism). This is that it's essence is to assign a cause for something which Allaah 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 Shirk Be Forgiven?

No, it will not be forgiven if one dies in the state of Major Shirk (Major Disbelief). Allaah (ﷻ) says in the Quran: "***Verily, Allaah 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 Allaah (عزوجل) in the Quran: "***Say: Oh 'Ibbadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allaah, verily Allaah 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 Allaah (ﷺ): «**Migration will not end until repentance ends and repentance will not end as long as the sun has not risen from the West"1. (i.e. the place of its setting)**». Or perhaps when death is upon him and Allaah (عزوجل) 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:

### Major Shirk:

(Major Disbelief which invalidates One's Islaam) It is the greatest of them all.

### Minor Shirk:

(Minor Disbelief which does not invalidate One's Islaam) greater than major sins.

### 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 Allaah), or is not from the believers or has the attributes of the worst animals.

### Minor Sins:

(The Sagha'ir), It is all acts that Allaah 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 Allaah (ﷺ) 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 Allaah (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)

### Sacrificing For Allaah

That is the purpose of that sacrifice was solely for the sake of Allaah 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 Allaah (ﷻ).

### Sacrificed For Other Than Allaah

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.

### 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.

# The Second Invalidator:

**The second Invalidator:**

Whoever makes between himself and Allah Intermediaries (al-Wasaa'it), Supplicating them (ad-Du'aa), Asking them for Intercession (Shafaa'a) and Relying upon them (Tawakkul) - In that case he/she has already become a Kaafir (Unbeliever). This is the Consensus (Ijmaa'a) of the Muslim communities past and present.

## Categories Of Intercessions:

### Things the creation is capable of:

The intercessor is from the creation and is capable of interceding. This category is valid subject to four conditions:

* Intercessor must be present.
* The intercessor must be living.
* The intercessor must have the ability to intercede.
* The belief that it is just a means.

### Things only Allaah is capable of:

#### The Affirmed / Positive:

Allaah (عزوجل) has reserved intercession for Himself. It cannot be sought except from Him. It has the following conditions:

* Allaah (عزوجل) permits the intercession.
* Allaah (عزوجل) is pleased with the intercessor.
* Allaah (عزوجل) is pleased with the one who seeks the intercession.

#### The Negated:

This type has been refuted by the Qur'aan; That which is sought by other than Allah in that which only Allah has control over.

Ruling: Major Shirk

### Is It Correct For One To Say To Someone: "Pray For Me"?

The condition for seeking this dua (prayer) is that from the one who is sought is living; present and capable of making this dua (prayer) while believing that he is only a means, then this is correct. However, it is not recommended.

## Types of Affirmed Intercession:

### Specific to The Messenger of Allaah (ﷺ):

This intercession consists of three types/parts:

* The great intercession (at the Day of Judgement).
* The intercession for Abu Taalib (the kafir uncle of the Messenger of Allaah (ﷺ)).
* The intercession of the Messenger of Allaah (ﷺ) to open the gate of Jannah (paradise).

### General Intercession that is Given to The Messengers, Prophets, Angels, Righteous People, and People Of Tawheed:

This intercession consists of three types/parts:

* The intercession for elevating the ranks of the believers.
* The intercession for those who deserve Hell from believers to be saved from it.
* The intercession for those who entered Hell from the believers and are removed from it.

## Tawakkul (Reliance/Trust/Dependence Upon Allaah)

Sincere depending and reliance in putting one's full trust completely with Allaah (عزوجل) while taking an advantage of permissible means.

### Major Shirk (Disbelief):

If it is directed to other than Allaah (سبحانه وتعالى) 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.

### 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.

### 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: "I Depend On This Person" or "I Depend On Allaah and Then On This Person"?

Neither of the statements is correct because it is an action of the heart and it should not to be directed to other than Allaah (سبحانه وتعالى). Rather you should say, I depend on so and so meaning I have authorised this person to do something for me. The Messenger of Allaah (ﷺ) had depended on someone from the Sahabah/Companions (رضي الله عنهم) for a general or a specific affairs of his life.

# The Third Invalidator:

**The Third Invalidator:**

Whoever does not declare the Kufr (disbelief) of the pagans; or has doubts about their Kufr (disbelief); or considers their madh-hab (way of life/religion) as correct or valid. Such a one has fallen into disbelief by Consensus.

## How Islaam Has Judged The Mushrikeen/Disbelievers?

Whoever received the Message of the Messenger of Allaah (ﷺ) yet did not believe in it, he is judged to be a complete disbeliever. Allaah (ﷻ) 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 (ﷺ) are among the Mushrikeen/Disbelievers. The evidence for this is the saying of Allah (ﷻ) in Quran: "***Fight against those who (1) believe not in Allaah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allaah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued***" **[9:29].** And the saying of the Messenger of Allaah (ﷺ) 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. Allaah (ﷻ) says in the Quran: "***So long, as they are true to you, stand you true to them. Verily, Allaah loves Al Muttaqun***" **[9:7]** And when dealing with Mushrikeen (polytheist/disbelievers), people can be categorized into three groups:

| | | |
|---|---|---|
| Participating with disbelievers in their celebrations, festivals and religious devotions. | Committing injustice against them, such as killing, stealing, cheating, harming them. | The Middle path of Ahlul Sunnah Wal Jama'ah[1] (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). |

# The Fourth Invalidator:

**The Fourth Invalidator:**

The belief that the Guidance of someone other than the Prophet (ﷺ) is more perfect than his Guidance; or that the Ruling of other than the Prophet (ﷺ) is Better than his Ruling; [or the Permissibility of Accepting the Ruling from other than what Allah has revealed].

## Types Of Ruling By Other Than What Allaah Has Revealed:

It is to prefer the rulings of other than Allaah (ﷻ) over what Allaah has commanded, to believe that the ruling of Allaah (عزوجل) is not beneficial. If someone believes way then he has completely rejected the what Allaah 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). Allaah (عزوجل) says in the Quran: "***They (the Jews and the Christians) took their rabbis and their monks to be their lords besides Allaah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allaah)***" **[9:31]**

Believing that the ruling of Allaah (ﷻ) should be applied and it is the best for society but preferring the ruling of other than Allaah 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).

# The Fifth Invalidator:

**The Fifth Invalidator:**

Whoever Hates Anything of What the Prophet (ﷺ) came with Has Committed Kufr (Disbelief), even if he practices it [i.e. that thing which the Prophet (ﷺ) has come with].

## What is the Evidence for this Invalidator?

Allaah (ﷻ) says in the Quran: "***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: "***But no, by your Lord, they can have no Faith, until they make you (Oh Muhammad sallallahu alaihe wassallam) 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 says: "***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 Allaah:

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

## What Is One Obliged To Love For Sake Of Allaah?

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

## What Is Obliged To Hate For The Sake Of Allaah?

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

# The Sixth Invalidator:

**The Sixth Invalidator:**

Whoever Ridicules, Scorns or Makes Mockery of Anything of the Religion of the Prophet (ﷺ), Its Reward or Its Punishment, Has Committed Kufr (Disbelief).

Allah, the Most High, says: "*…Say: Was it Allah, and His Ayaat (proofs, signs, and revelations) and His Messenger (ﷺ) that you were mocking? Make no excuse; you have disbelieved after you had believed…*" **[9:65-66]**

## The One Who Mocks or Jokes:

### The Meaning and Ruling:

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 Allaah from such).

As for the one who is in the company of one who is insulting Allaah (عزوجل) 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. Allaah (عزوجل) says in the Quran: "***And it has already been revealed to you in the Book (this Quran) that when you hear the Verses of Allaah 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 Allaah 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 Allaah (ﷺ), his repentance is accepted to Allaah (عزوجل) IF he is truthful, he will be judged in an Islamic court.

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.

# The Seventh Invalidator:

**The Seventh Invalidator:**

Sorcery or Magic, which includes as-Sarf (causing alienation) and al-'Ataf (causing affection or attachment). He who practices it or is pleased with it is a disbeliever. And the evidence of this is the Saying of Allah, the Most High: "*...but neither of these two (angels Haaroot and Maaroot) taught anyone (such things) till they had said, 'we are only a fitnah (trial, test) so do not disbelieve (by learning this magic from us)...*" [2:102]

## Magic (All Kinds of It):

### Its Ruling:

The Magic (sorcery) is Kufr Al Akbar (major disbelief) because Allaah (عزوجل) says in the Quran: "***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 Shara'iyyah (legislated healing) which has the following conditions:
   - Allaah's Words and Names should ONLY be used.
   - Arabic Language should ONLY be used.
   - To believe that (ruqiyyah/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 Allaah when slaughtering an animal for sacrifice.
9- Asking about the name of one's mother.
10- Claiming to known 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 Allaah (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 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.

## Types Of Ruling By Other Than What Allaah Has Revealed:

### Permissible:

That which depends on the Ruqiyyah Ash Shara'iyyah or permissible medicine and supplications of prayers.

### Impermissible:

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

## 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 (may Allaah 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 Shaytaan (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 Allaah (ﷺ) was afflicted by the magic, he never used or sought the aid of a magician/magic but rather he used the Ruqiyyah Ash Shara'iyyah (Healing which is legislated in the Quran and the authentic Sunnah of the Messenger of Allaah (ﷺ).

# The Eighth Invalidator:

### The Eighth Invalidator:

Backing or supporting the polytheists and aiding them against the Muslims. And the evidence of this is the Saying of Allah, the Most High: "*O you who believe! Take not the Jews and the Christians as Auliyaa' (friends, protectors, helpers, etc.), they are but Auliyaa' to one another. And if any amongst you takes them as Auliyaa', then surely he is one of them. Verily, Allah guides not those people who are the Zaalimoon (polytheists and wrong-doers and unjust)*" [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 Tawheed (monotheism) and loving their (monotheism) 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:

### Polytheism/Disbelief Which Invalidates One's Islaam:

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.

### Act Of Disbelief/Polytheism That Does Not Invalidate One's Islaam:

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.

# The Ninth Invalidator:

**The Ninth Invalidator:**

Whoever believes that some people are exempted from abiding by the Sharee'ah (Laws) of Muhammad (ﷺ) - just as al-Khidhr (عليه السلام) was exempted from the Sharee'ah (Laws) of Moses (عليه السلام) - is a Kaafir.

## Supporting The Disbelievers Against The Believers:

Whoever believes that some people can become exempted from the Shari'ah of the Messenger of Allaah (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 subjected to punishment by Islamic court. Allaah says in the Quran: "***Say (Oh Muhammad ﷺ): "Oh mankind! Verily, I am sent to you ALL as the Messenger of Allaah***" **[7:158]**

**Translator's Note:** Even though the Sheikh (may Allaah reward him and preserve him) who gave an explanation here only narrated the last part of the hadith from the Messenger of Allaah (ﷺ) but I will narrate the entire hadith so as to benefit from the whole story of the hadith and the importance of such hadith in our time today especially.

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 Allaah (ﷺ) with a book he obtained from some of the people of Scriptures (Jews / Christians). He read it to the Messenger of Allaah (ﷺ) but the Messenger of Allaah (ﷺ) became angry and he said: «**Are you playing in it, Oh 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 (Moses alaihe sallaam) 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 Allaah (ﷺ) because they are all considered polytheists/disbelievers as mentioned before.

Furthermore, did Al Khadr (عليه السلام) leave the religion of Musa (Moses) (عليه السلام)? And even if he did, he may have been from the Ummah other than the Ummah of Musa (Moses) alaihe wassallam. In such times the Prophets (alaihim sallatu wassallam) were to sent to their own specific communities and people but our Messenger of Allaah (ﷺ) was/is sent to all of mankind/Jinn. Therefore, one

# The Tenth Invalidator:

### The Tenth Invalidator:

Total Disregard or Turning Away from the Religion of Allah, by neither Learning It nor Acting upon It. And the evidence of this is the Saying of Allah, the Most High: "*And who does more wrong than he who is reminded of the Ayaat (proofs, evidences, verses, signs, revelations, etc.) of his Lord, then he turns away there from? Verily, We shall exact retribution from the Mujrimoon (disbelievers, polytheists, sinners, etc)*" **[32:22]**

### Turning Away From The Religion Of Allaah:

The Messenger of Allaah (ﷺ) said: «**Whomever Allaah wants good for, Allaah makes him comprehend the Religion (i.e. Islaam)**». And the one whom Allaah (عزوجل) does not want good for, Allaah turns him away from and he becomes heedless regarding learning the religion of Allaah (عزوجل). Allaah (عزوجل) 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 Allaah (عزوجل) from such.

### The Ruling On One Who Turns Away from Islaam:

If one turns his hearing and his heart from the Messenger of Allaah (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 Allaah (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 Islaam.

# The Author's Summary:

There is no difference – in respect of (the commission of) these nullifiers - between the al-Haazil (joker), al-Jaadd (the serious person) and al-Khaa'if (the one who fears). The exception to this is al-Mukrah (the one who is under duress/coercion). All of these (nullifiers) are of the most dangerous matters and the most common in occurrence. Hence, a Muslim should be cautious about them and fear for himself (from falling into them).
We seek refuge with Allah from the causes of His wrath and severe punishment. May the peace and blessing of Allah be on the best of His creatures, Muhammad (ﷺ) and on his family and companions.

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

### The Mocker:

The one who commits the Naqidh (i.e. singular nullifier/invalidator) and he alleges he was merely innocently joking.

### The Guilty:

The one who commits the Naqidh (nullifier/invalidator) seriously and commits it intentionally and does not excuse himself.

### The Fearful:

Who claims that he commits the Naqidh (invalidator) out of fear for his wealth or for his position in the society, even though he was not forced to do so. Allaah (عزوجل) says in the Quran: "And of mankind are some who say: " ***We believe in Allaah," but if they are made to suffer for the sake of Allaah, they consider the trial of mankind as Allaah's punishment, and if victory comes from your Lord, (the hypocrites) will say: "Verily! We were with you (helping you)." Is not Allaah 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 Allaah (ﷺ) said: «**Whomever Allaah wants good for, Allaah 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 Allaah 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 Allaah, but it refused to come, except if we sought it for the sake of Allaah".

**THIRD:** It is not permitted to proclaim takfeer, (i.e. taking people out of the fold of Islaam) 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 Allaah (عَزَّوَجَلَّ) 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 Allaah have mercy on him and forgive him and grant him a generous reward.

# Test Yourself:

1- Why Do The Scholars begin Their Books With The BasmAllaah (Name of Allaah)?

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2- What is The Meaning Of The Nullifiers (Nawaqidh) Of Islaam?

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3- Why Do The Scholars Use Different Expression Like: Nawaqidh, Mufsidat, Mubtilat?

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4- Are These Nawaqidh Restricted On By The Scholars?

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5- Are These Nawaqidh Restricted By Any Number?

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6- Why Did The Author (may Allaah have mercy on him) Said: "They Are Ten"?

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7- If The Number Is Mentioned In The Quran Or Sunnah, Does That mean It Has A Concept, So It Cannot Be Exceeded? Or Not?

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8- Why Is The Number Mentioned Sometimes And It Has No Concept/Reason?

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9- Give An Example Of The Number That Has A Concept/Reason?

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10- Give An Example Of The Number That Does Not Have A Concept/Reason?

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11- Did The Author Identify More Than Ten Nullifiers/Invalidators?

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12- Where In The Text Did He Identify More Than Ten Nullifiers/Invalidators?

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13- Is It Possible To Restrict The Nawaqidh (Invalidators/Nullifiers)?

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14- How Can The Nawaqidh (Invalidators) Be Restricted?

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15- Why Do We Study The Nawaqidh (Invalidators)?

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16- Have Any Of The Authors, Other Than This Author, Written About The Subject?

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17- Is There A Difference When Discussing The Nawaqidh (Invalidators) Between The Act And The Doer Of The Act?

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18- What Is The Reason For The Tafreeq (Differentiation)?

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19- Was It The Author's Intention To Make Takfeer (label someone a disbeliever) On A Specific Person?

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20- What Is The Duty Of One Who Studies The Nawaqidh (Invalidators)?

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21- What Type Of Shirk Has The Author Focused On?

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22- How Can We Distinguish Between Shirk Al Akbar and Shirk Al Asghar?

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23- Can The Repentance Of One Who Commits Shirk Al Akbar Be Accepted? And When Can It Never Be Accepted?

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24- What Is Worse: Shirk Al Asghar Or Major Sins (The Kaba'ir)?

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25- How Can One Recognize The Major Sins (Kaba'ir)?

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26- Are The Major Sins (Kaba'ir) Restricted To A Specific Number?

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27- What Is The Ruling Of The Person Who Commits Major Sins (Kaba'ir) And Is He Praiseworthy or Blameworthy?

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28- Is It Permitted To Be In The Company Of The One Who Commits A Major Sin?

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29- Are The Major Sins (kaba'ir) Of Various Grades?

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33- What Are The Types Of Sacrificing Animals?

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34- When Does Slaughtering Become Shirk Al Akbar (Major Disbelief)?

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35- What Are The Types Of Intercessions?

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57- Is It Permissible For One To Abandon The Shari'ah Of Muhammad (ﷺ)?

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58- Did Khadr Abandon The Religion Of Musa (Moses alaihe wassallam)?

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59- What Is The Ruling Of One Who Shuns The Religion Of Allaah (سبحانه و تعالى) By Refusing To Learn It Or Practice It?

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60- How Does The Author Distinguish Between One Who Is Committing Nawaqidh (invalidators) Out Of Fear Versus Being Forced To Commit Them?

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61- What Are The Conditions Of The Compulsion?

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62- What Was The Wisdom Of Concluding The Book With That Specific Dua (supplication)?

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