





# A Compilation of Pamphlets on Tawhîd

Shaykh'ul Islâm  
Muhammad bin Abd'il Wahhâb  
Rahimahullâhu Taâlâ



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allâh, the Most Gracious, the Most Merciful.*

Allâhu Taâlâ said,

**“...And direct your face entirely towards the religion as a Hanîf (Muwahhid, i.e., Islamic Monotheist), and never be one of the Mushrikûn (polytheists)!” (Yûnus 10/105)**

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## خُطْبَةُ الْحَاجَةِ

### **Khutbat'ul Hâjah (The Sermon of Necessity)**

All praise is due to Allâh. We praise Him, seek His help, and seek His forgiveness. We seek refuge in Allâh from the evil within ourselves and our evil deeds. Whoever Allâh guides, there is no one who can lead him astray, and whoever Allâh leads astray, then there is no one who can guide him. I bear witness there is no -true- deity -worthy of worship- except Allâh, He is One and He has no partners, and I bear witness that Muhammad is His servant and His Rasûl (Messenger).

**“O you who believe! Fear Allâh as He should be feared, and die not except as Muslims.”** (Âl-i Imrân 3/102)

**“O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women and fear Allâh through Whom you demand your mutual (rights), and beware of severing the ties of kinship. Surely, Allâh is Ever an All-Watcher over you.”** (an-Nisâ 4/1)

**“O you who believe! Keep your duty to Allâh and fear Him, and speak the truth. He will set your deeds right and forgive your sins. And whoever obeys Allâh and His Messenger, has truly achieved a great triumph.”** (al-Ahzâb 33/70-71)

Ammâ Ba'd (to Proceed):

Verily, the most truthful speech is the Kalâmulâh (Speech of Allâh), the best guidance is the guidance of Muhammad Sallallâhu Alayhi wa Sallam. The worst of affairs are the newly invented matters. Every newly invented matter is a Bid'ah (religious innovation), and every Bid'ah is a Dalâlah (misguidance), and every misguidance is in the Nâr (Hellfire).<sup>1</sup>

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<sup>1</sup> This Du'â (prayer) which Shaykh'ul Islâm Ibnu Taymiyyah Rahimahullâh accounted as **“a knot between the Islâmic system and Îmân”** (Ibnu Taymiyyah, Majmû'ul Fatâwâ, 14/223) which is known as **“Khutbat'ul Hâjah (The Sermon of Necessity)”** was recited by Rasûlullah Sallallâhu Alayhi wa Sallam during the beginning of his Jumu'ah Khutbah (Friday Sermon). Various portions of this renown Khutbah has been narrated with different wordings in an-Nasâ'i, Hadîth no: 3278; Muslim, Hadîth no: 868; Abû Dâwûd, Hadîth no: 2118; at-Tirmidhî, Hadîth no: 1105, and in other compilations of Hadîth.



الرَّسَالَةُ الْمُفِيدَةُ الْمُهِّمَّةُ الْجَلِيلَةُ

# The Beneficial, Important, and Precious Pamphlet

(Regarding The Terms Tawhîd, Shirk, Kufr, and  
Nifâq)

**Author:**

Shaykh'ul Islâm Muhammad bin Abd'il Waghâb  
Rahimahullâh

(1206 H)

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## **The Beneficial, Important, and Precious Pamphlet**

**(Regarding The Terms Tawhîd, Shirk, Kufr, and Nifâq)<sup>2</sup>**

**Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
(1206 H)**

**Rahimahullâhu Taâlâ**

In the name of Allâh, the Most Gracious, the Most Merciful, from Him we seek help. All praise is due to Allâh, and this is sufficient (for praise). May peace be upon His slaves whom He has chosen.

Ammâ Ba'd (to proceed):

### **Tawhîd (Unification) and Its Types**

Know, may Allâhu Taâlâ have mercy upon you:

That Allâh created the creation to worship Him and so that they do not associate anything to Him.

Allâhu Taâlâ stated,

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<sup>2</sup> **Ad-Durar'us Saniyyah**, 2/66-72. We have also included a question and answer regarding the types of Tawhîd following this treatise found in **ad-Durar'us Saniyyah**, 2/72-73.

**“I have not created the jinn and human beings except that they worship Me”** (adh-Dhâriyât 51/56)

Ibâdah (worship) is Tawhîd, since the dispute between the Anbiyâ (pl. of Nabî; Prophets) and their Ummah (people/nation) has always been regarding this. Just as Allâhu Taâlâ stated,

**“And verily, We have sent among every Ummah (nation) a Messenger (proclaiming), “Worship Allâh (Alone), and avoid (worshipping) the Tâghût...”** (an-Nahl 16/36)

Tawhîd is of three fundamentals:

1. Tawhîd’ur Rubûbiyyah (Oneness of the Divine Lordship),
2. Tawhîd’ul Ulûhiyyah (Oneness of the Divine nature, to single-out Allâh alone for worship),
3. Tawhîd’ul Asmâ wa’s Sifât (Oneness/Uniqueness in the Divine Names and Attributes).

## **The First Fundamental: Tawhîd’ur Rubûbiyyah (Oneness of the Divine Lordship)**

The Mushrikûn (pl. Mushrik) during the era of Rasûlullâh Sallallâhu Alayhi wa Sallam accepted this type of Tawhîd, yet this did not enter them into Islâm. Rasûlullâh Sallallâhu Alayhi wa Sallam fought them and considered their blood and wealth Halâl (permissible). This (type of Tawhîd) is unifying Allâhu Taâlâ in His Fi’l (actions that are unique to Him; i.e. creating, providing, administrating the universe etc.). The evidence for this is the statement of Allâhu Taâlâ,

**“Say, “Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from**

**the living? And who is it that rules and regulates all affairs?" They will say, "Allâh." Say, "Will you not then show piety (to Him)?" (Yûnus 10/31)**

And His Taâlâ's statement,

**"Say, "To whom belongs the earth and whoever is in it, if you should know?" They will say, "To Allâh." Say, "Then will you not take heed?" Say, "Who is the Lord of the seven heavens, and the Lord of the Great Throne?" They will say, "They (all) belong to Allah." Say, "Then will you not fear Him? Say, "Who is it in whose hands is the governance of all things, who protects (all), but is not protected (of any), if you know?" They will say, "They (all) belong to Allâh." Say, "Then how are you deluded?" (al-Mu'minûn 23/84-89)**

The Âyât (pl. Âyah; verses of Qur'ân) in this regards are many; too many to summarize and well known to mention...

## **The Second Fundamental: Tawhîd' ul Ulûhiyyah**

### **(Oneness of the Divine nature, to single-out Allâh alone for worship)**

This (type of Tawhîd) is that which most of the struggle in the past and the present took place. It is the worshippers unifying Allâhu Taâlâ through their own actions, such as in **ad-Du'â (supplication/worship)**, **ar-Rajâ (hope)**, **al-Khawf (fear)**, **al-Khashyah (awe)**, **al-Isti'ânah (seeking aid)**, **al-Isti'âdhah (appeal for refuge)**, **al-Mahabbah (love)**, **al-Inâbah (penitence)**, **an-Nadhr (vow)**, **adh-Dhabh (sacrifice)**, **ar-Raghbah (aspiration)**, **al-Khushû (submissive humility)**, **at-Tadhallul (submissiveness)**, and **at-Ta'dhîm (glorification)**.

The evidence for **ad-Du'â** is the statement of Allâhu Taâlâ,

**“And your Lord says, “Call upon Me; I will answer your (prayer)...” (Ghâfir 40/60)**

For all of these types of Ibâdah (worship), there is an evidence in the Qur’ân.

The foundation of al-Ibâdah is to isolate al-Ikhlâs (sincerity) solely for Allâhu Taâlâ and to isolate adherence to the Rasûl (Messenger of Allâh) Sallallâhu Alayhi wa Sallam. Allâhu Taâlâ stated,

**“And the Masâjid (pl. Masjid; places of worship) are only for Allâh, so pray (invoke/worship) not unto anyone along with Allâh.” (al-Jinn 72/18)**

And the statement of Allâhu Taâlâ,

**“...So believe in Allâh and His Rasûl (Muhammad), the Nabî (prophet) who can neither read nor write who believes in Allâh and His Words, and follow him so that you may be guided.” (al-A’râf 7/158)**

**“We never sent a messenger before you except that We revealed to him, “There is no -true- deity -worthy of worship- except Me, so worship Me (alone).” (al-Anbiyâ 21/25)**

And His Taâlâ’s statement,

**“For Him (alone) is the supplication of truth. And those whom they invoke can never respond to them in any way...”**

Until His Taâlâ’s statement,

**“...And the invocation of the disbelievers are only in vain.” (ar-Ra’d 13/14)**

And His Taâlâ's statement,

**"That is because Allâh He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they invoke besides Him, it is al-Bâtil (the falsehood)..."** (al-Hajj 22/62)

Moreover, His Taâlâ's statement,

**"...And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it)..."** (al-Hashr 59/7)

And the statement of Allâhu Taâlâ,

**"Say, "If you love Allah then follow me, Allâh will love you and forgive you of your sins. And Allah is al-Ghafûr (the Oft-Forgiving), ar-Rahîm (the Most Merciful)." (Âl-i Imrân 3/31)**

## **The Third Fundamental: Tawhîd' ul Ulûhiyyah (Oneness/Uniqueness in the essence of Allâh, the Divine Names and Attributes)**

As Allâhu Taâlâ stated,

**"Say, "He is Allâh, the One! Allâh, is as-Samad (The Self-Sufficient Master, Whom all creatures need). He has never had offspring, nor was He born. And there is none comparable unto Him." (al-Ikhlâs 112/1-4)**

And His Taâlâ's statement:

**"And al-Asmâ'ul Husnâ (the Most Beautiful Names) belong to Allâh, so invoke Him by them, and leave the company of those who**

**deviate in His Names. They shall be recompensed for what they have been doing.” (al-A’râf 7/180)**

Moreover, He Taâlâ stated,

**“...There is nothing like unto Him, and He is as-Samî (the All-Hearer), al-Basîr (the All-Seer).” (ash-Shûrâ 42/11)**



## Shirk (Polytheism) and Its Types

Know that the opposite of Tawhîd is Shirk (polytheism; the worship of others along with Allâh) and Shirk is of three types:

1. Ash-Shirk'ul Akbar (Major Polytheism),
2. Ash-Shirk'ul Asghar (Minor Polytheism),
3. Ash-Shirk'ul Khafî (Inconspicuous/Hidden Polytheism).

### 1. Ash-Shirk'ul Akbar (Major Polytheism)

**The evidence for ash-Shirk'ul Akbar** is the statement of Allâhu Taâlâ,

**“Indeed, Allâh does not forgive associating partners with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allâh has certainly gone far astray.”**  
(an-Nisâ 4/116)

And the statement of Allâhu Taâlâ,

**“The Masîh (Messiah) has said, “O Children of Isrâ’îl (Israel), worship Allâh, my Lord and your Lord.” Indeed, he who associates others with Allâh -Allâh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.”** (al-Mâ'idah 5/72)

Ash-Shirk'ul Akbar is of four types:

#### **a- Shirk'ud Du'â (Polytheism in Supplication/Prayer)**

The first type is **Shirk'ud Du'â** (invocation, supplication, or prayer to other deities besides Allâh), and the evidence for this is the statement of Allâhu Taâlâ,

**“So when they embark on a ship, they invoke Allâh, having their faith purely in Him. But when He saves them (and brings them) to the land, in no time they associate others with Him. Thus becoming ungrateful for what We gave them. Let them have some enjoyment, then they will soon come to know.”** (al-Ankabût 29/65-66)

**b- Shirk'un Niyyah (Polytheism in Intention)**

The second type is **Shirk'un Niyyah**. Niyyah (Intention) is, **Irâdah** (purpose) and **Qasd** (determination), the evidence for this (Shirk'un Niyyah) is the statement of Allâhu Taâlâ,

**“Whoever desires the life of this world and its adornments -We fully repay them for their deeds therein, and they therein will not be deprived. Those are the ones for whom there is nothing in the Hereafter but Fire and vain are the deeds they did therein and of no effect is that which they used to do.”** (Hûd 11/15-16)

**c- Shirk'ut Tâ'ah (Polytheism in Rendering Obedience to any Authority against the Order of Allâh)**

The third type is **Shirk'ut Tâ'ah**, and the evidence for this is the statement of Allâhu Taâlâ,

**“They (the Jews and Christians) took their rabbis and their monks to be their lords besides Allâh, and (they also took as their Lord) al-Masih (Messiah), son of Maryam (Mary), while they (Jews and Christians) were commanded to worship none but One Ilah, La Ilaha Illa Huwa (there is no -true- deity -worthy of worship- except He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him).”** (at-Tawbah 9/31)

The Tafsîr (exegesis) of this Âyah that has no obscurity is their obedience to the Ulamâ (pl. Âlim; scholars) and Ubbâd (pl. Âbid; monks) in Ma'siyah (sin) to Allâh Subhânahu; it is not them supplicating to the Ulamâ and Ubbâd. Just

like when Adiyy bin Hâtim Radiyallâhu Anh asked, **“We do not worship them (i.e. Rabbis and Monks).”** Rasûlullâh Sallallâhu Alayhi wa Sallam informed him in explanation that such worship is by obeying them in the matters of Ma'siyah (sin) to Allâh.<sup>3</sup>

#### **d- Shirk'ul Mahabbah (Polytheism in Love)**

The fourth type is **Shirk'ul Mahabbah** (showing the love which is due to Allâh Alone to others), and the evidence for this is the statement of Allâhu Taâlâ,

**“And of mankind are some who take (for worship) others besides Allah as Andâd (pl. Nidd; rivals, equals, partners to Allâh), they love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only those who do wrong could see, when they will see the torment that all power belongs to Allâh and that Allâh is Severe in punishment.”** (al-Baqarah 2/165)

Until His Taâlâ's statement,

**“...and they will never get out of the Fire.”** (al-Baqarah 2/167)

## **2. Ash-Shirk'ul Asghar (Minor Polytheism)**

The second type is ash-Shirk'ul Asghar, which is ar-Riyâ (showing off), and the evidence for this is the statement of Allâhu Taâlâ,

**“...So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.”** (al-Kahf 18/110)

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<sup>3</sup> At-Tirmidhî, Hadîth no: 3095; at-Tabarî, Tafsîr, 14/209-211, no: 16631-16634.

### **3. Ash-Shirk'ul Khafî (Inconspicuous/Hidden Polytheism)**

The third type is ash-Shirk'ul Khafî (Inconspicuous/Hidden Shirk), and the evidence for this is the statement of Rasûlullâh Sallallâhu Alayhi wa Sallam,

*«Shirk in my Ummah (nation) is much more hidden than the pace of an ant crawling upon a black stone in the darkness of the night.»*

The Kaffârah (expiation) for it (inconspicuous Shirk) is the statement of Rasûlullâh Sallallâhu Alayhi wa Sallam,

*«O Allâh, I seek protection in You from ascribing partners to You knowingly and I seek forgiveness from You for those things which I do not know.»*

## Kufr (Disbelief) and Its Types

Kufr is of two types:

### 1. Al-Kufr'ul Akbar (Major Disbelief)

**Kufr (disbelief), which excludes one completely from the Millah (i.e., the nation of Islâm), is of five types:**

#### **a- Kufr'ut Takdhîb (Disbelief by Denial & Rejection)**

The first type is **Kufr'ut Takdhîb** (Disbelief by Denial and Rejection), and its evidence is the statement of Allâhu Taâlâ,

**“And who is more unjust than he who invents a lie against Allâh or denies the truth when it comes to him? Is there not a dwelling in Hell for the Kâfirûn (disbelievers)?”** (al-Ankabût 29/68)

#### **b- Kufr'ul Istikbâri wa'l Ibâ'i ma'at Tasdîq (Disbelief by Arrogance & Rejection with Affirmation)**

The second type is **Kufr'ul Istikbâri wa'l Ibâ'i ma'at Tasdîq** (Disbelief by Arrogance and Rejection with Affirmation), and its evidence is the statement of Allâhu Taâlâ,

**“And (remember) when We said to the angels, “Prostrate yourselves before Âdam.” And they prostrated except iblîs (satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh).”** (al-Baqarah 2/34)

#### **c- Kufr'ush Shakk (Disbelief by Doubt)**

The third type is **Kufr'ush Shakk** (Disbelief by Doubt) and it is **Kufr'udh Dhan** (Disbelief by Lacking Conviction), and its evidence is the statement of Allâhu Taâlâ,

**“And he entered his garden while he was unjust to himself. He said, “I do not think that this will ever perish. And I do not think the Hour will occur. And even if I should be brought back to my Rabb, I will surely find better than this as a return.” His companion said to him while he was conversing with him, “Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you (as) a man?” (al-Kahf 18/35-37)**

**d- Kufr’ul I’râdh (Disbelief by Turning away from the Truth)**

The fourth type is **Kufr’ul I’râdh** (Disbelief by Turning away from the Truth) and its evidence is the statement of Allâhu Taâlâ,

**“But those who disbelieve turn away from what they were warned of.” (al-Ahqâf 46/3)**

**e- Kufr’un Nifâq (Disbelief by Hypocrisy)**

The fifth type is **Kufr’un Nifâq** (Disbelief by Hypocrisy), and its evidence is the statement of Allâhu Taâlâ,

**“That is because they believed, then disbelieved, therefore their hearts were sealed, so they understand not.” (al-Munâfiqûn 63/3)**

## **2. Al-Kufr’ul Asghar (Minor Disbelief)**

**Al-Kufr’ul Asghar** (Minor Disbelief) does not exclude one from the Millah (i.e., nation of Islâm), and it is **Kufr’un Ni’mah** (Disbelief Manifesting itself in Ungratefulness for Allâh’s Blessings or Favors). Its evidence is the statement of Allâhu Taâlâ,

**“And Allah puts forward the example of a town, that dwelt secure and well content; its provision coming to it in abundance**

**from every place; but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste [the extreme of hunger (famine) and fear, because of that which they used to do].”**  
(an-Nahl 16/112)

And His statement,

**“...Verily! Man is indeed Dhalûm (an extreme wrong-doer), Kaffâr (an extreme ingrate disbeliever).”** (Ibrâhîm 14/34)

## **Nifâq (Hypocrisy) and Its Types**

When it comes to **an-Nifâq** (Hypocrisy), it is of two types:

1. I'tiqâdî Nifâq (Hypocrisy in Belief), and
2. Amalî Nifâq (Hypocrisy in Actions/Deeds).

### **1. I'tiqâdî Nifâq (Hypocrisy in Belief)**

When it comes to the I'tiqadî, it is of six types:

- a- Belying the Rasûl (messenger), or**
- b- Belying some of what the Rasûl brought, or**
- c- Hating the Rasûl, or**
- d- Hating what the Rasûl brought, or**
- e- Rejoicing at the downfall of the Dîn (religion) of the Rasûl, or,**
- f- Disliking the Dîn of the Rasûl being victorious.**

These are the six types (of Hypocrisy) that make its possessor from those in the lowest depths of an-Nâr (the Fire, i.e., Hell).

We seek refuge in Allâh from Shiqâq (separating) and Nifâq (hypocrisy).

### **2. Amalî Nifâq (Hypocrisy in Actions/Deeds)**

When it comes to the Amalî Nifâq, it is of five types:

- a- When he speaks, he lies;
- b- When he disputes, he resorts to obscene speech;
- c- When he makes a promise, he breaks it;
- d- When he is entrusted, he betrays the trust; and
- e- When he makes an agreement, he proves treacherous.

Allâh Subhânahu wa Taâlâ knows best!.. May peace and abundant salutations be upon our Sayyid (master) Muhammad, his family (especially his family, and then upon his entire nation), and his Ashâb (companions). (Âmîn!)



# [أَنْوَاعُ التَّوْحِيدِ]

## [Types of Tawhîd]

### An Additional Pamphlet Regarding

### Tawhîd'ur Rubûbiyyah,

### Tawhîd'ul Ulûhiyyah, and

### Tawhîd('ul Asmâ Wa's) Sifât

Shaykh'ul Islâm Mujaddid Muhammad bin Abd'il Wahhâb Rahimahullâhu Taâlâ was asked regarding Tawhîd'ur Rubûbiyyah, Tawhîd'ul Ulûhiyyah, and Tawhîd'us Sifât. He replied,

**“Tawhîd'ur Rubûbiyyah** is that which the Kuffâr affirm. As it is in the statement of Allâhu Taâlâ,

**“Say, “Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?” They will say, “Allâh.” Say, “Will you not then show piety (to Him)?”**  
(Yûnus 10/31)

When it comes to **Tawhîd'ul Ulûhiyyah**; it is specifying Ibâdah (worship) to Allâh apart from all of the creation. Since the term, **“al-Ilah”** in the speech of the Arab is the one whom worship is directed to. In addition, they (the Mushrikûn) used to say, **“Allâh is the Ilah (deity) of the al-Âlihah (pl. Ilâh; deities).”**

However, they were adopting other (fake) deities with Him, such as the likes of the Sâlihûn (righteous), the Malâ'ikah (angels), and others. They were saying, **“Allâh is pleased with this (worship) and they (the fake deities) will be intercede for us in His presence.”**

Once you have accurately understood this, the strangeness of the Dîn will become evident for you.

Allâh Subhânahu deducted against them regarding the crookedness of their Madhhab (way, religion) with their affirmation of Tawhîd'ur Rubûbiyyah. This is because if He is the sole Mudabbir (the Disposer) and all of those other than Him do not own even the weight of an atom, while they affirm this, how could they direct their Du'â (worship) to Allâh and direct their Du'â to another along with Him?

When it comes to **Tawhîd'us Sifât; neither Tawhîd'ur Rubûbiyyah nor Tawhîd'ul Ulûhiyyah will be upright except with the affirmation of the Sifât.** However, the Kuffâr (in the past) are more intelligent than those (contemporaries) who reject the Sifât. Wallâhu A'lam! (And Allâh knows best)!..

رِسَالَةٌ فِي النِّفَاقِ بِقِسْمَيْهِ وَصِفَاتِ الْمُنَافِقِينَ

## A Pamphlet Regarding the Two Types of Hypocrisy & The Characteristics of the Hypocrites

**Author:**

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
Rahimahullâh  
(1206 H)

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# رِسَالَةٌ فِي النِّفَاقِ بِقِسْمَيْهِ وَصِفَاتِ الْمُنَافِقِينَ

## A Pamphlet Regarding the Two Types of Hypocrisy & The Characteristics of the Hypocrites<sup>4</sup>

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
(1206 H)

Rahimahullâhu Taâlâ

An-Nifâq'ul Akbar wa'l Asghar

(The Major and the Minor Hypocrisy)

Shaykh Muhammad bin Abd'il Wahhâb, may Allâh place him into al-Firdaws'ul A'lâ (the Higher Paradise), stated:

May Allâh have mercy upon you, know that since Allâhu Taâlâ sent Muhammad Sallallâhu Alayhi wa Sallam and honoured him with Hijrah (migration) and victory, the people have become three groups:

1. **A Group of Mu'minûn (pl. of Mu'min; believers):** these are those who believed in Muhammad Sallallâhu Alayhi wa Sallam both in the Dhâhir and the Bâtin (externally and internally).
2. **A Group of Kuffâr (pl. of Kâfir; disbelievers):** these are those who openly manifest their rejection of Muhammad Sallallâhu Alayhi wa Sallam.
3. **A Group of Munâfiqûn:** Those who externally (seem to) believe in

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<sup>4</sup> Al-Jawâhir'ul Mudhiyyah, 12-14 (the copy in Majmû'at'ur Rasâ'il wa'l Masâ'il'in Najdiyyah, 4/12-14); also ad-Durar'us Saniyyah, 1/190-193.

Muhammad Sallallâhu Alayhi wa Sallam while they don't believe in him inwardly (in their inner world).

This is why Allâhu Taâlâ opened Sûrat'ul Baqarah with four verses regarding the descriptions of the Mu'minûn, two verses regarding the descriptions of the Kuffâr, and thirteen verses regarding the descriptions of the Munâfiqûn. Every single one from Îmân, Kufr, and Nifâq have pillars and divisions, as the Qur'ân and the Sunnah have denoted, and just as Alî bin Abî Tâlib Radiyallâhu Anh explained it in the Hadîth narrated from him.

From the types of Nifâq is **an-Nifâq'ul Akbar** (Major Hypocrisy), and its perpetrators will be in the lowest depths of an-Nâr (the fire i.e., Hell-fire)<sup>5</sup>, like the Nifâq of **Abdullâh bin Ubayy** and others. To manifest belying the Rasûl, rejecting some of what the Rasûl came with, hating the Rasûl, lacking the belief of the necessity of following the Rasûl, rejoicing at the downfall of the Dîn (religion) of the Rasûl, or feeling sad at the victories of his Dîn, and so on are traits that can only be found in an enemy of Allâh and His Rasûl Sallallâhu Alayhi wa Sallam.

These traits were present at the time of the Rasûl Sallallâhu Alayhi wa Sallam, and increased greatly after his time. This is because the requirements of Îmân were stronger in his time. If Nifâq was still present (in that era) while the requirements of Îmân were stronger, it is more befitting for the existence of Nifâq in a later era wherein Îmân is weaker.

This is a type of an-Nifâq'ul Akbar (The Major Hypocrisy). We seek refuge in Allâh (from this).

When it comes to **an-Nifâq'ul Asghar**, it is the Nifâq in al-A'mâl (pl. Amal i.e., deeds) and its likes, such as to lie while speaking, to prove treacherous when he makes an agreement, or to betray when entrusted. This is because of

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<sup>5</sup> Thus, Allâhu Taâlâ stated,

**"Verily, the Munâfiqûn (hypocrites) will be in the lowest depths of the Fire..."**  
(an-Nisâ 4/145)

the famous Hadîth narrated from him [mentioned in the Sahîhayn (i.e., the two Sahîh; Sahîh'ul Bukhârî and Sahîh Muslim)]<sup>6</sup>, Rasûlullâh Sallallâhu Alayhi wa Sallam stated,

*«The signs of the Munâfiq are three: when he speaks, he lies; when he makes an agreement, he proves treacherous; and when he is entrusted, he betrays, even if he offers the Salâh (daily obligatory prayers), fasts, and claims that he is a Muslim.»<sup>7</sup>*

## **The Characteristics of the Munâfiqûn**

Turning away from Jihâd (striving/fighting in the cause/path of Allâh) is also from this category, since it is from the traits of the Munâfiqûn, because Rasûlullâh Sallallâhu Alayhi wa Sallam stated,

*«Whoever dies without having fought or thought of fighting (did not aspire to fight in the path of Allâh) has died upon a branch of Nifâq.»*  
Narrated by Muslim.<sup>8</sup>

Allâh revealed the Sûrah Barâ'ah (at-Tawbah), called “**al-Fâdihah** (the Exposer)” because it exposed the Munâfiqûn, as Ibnu Abbâs Radiyallâhu Anh said,

*“It is al-Fâdihah (the Exposer); it continued to reveal as “And from amongst them, from amongst them” until the people began to think that nobody will be left (unexposed) except that he is mentioned in it.”<sup>9</sup>*

Al-Miqdâd Ibn'ul Aswad Radiyallâhu Anh said, “It is Sûrat'ul Bahûth (The

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<sup>6</sup> The addition in brackets is found in ad-Durar'us Saniyyah.

<sup>7</sup> Muslim, Hadîth 59; narrated from Abû Hurayrah Radiyallâhu Anh.

<sup>8</sup> With similar wording, Muslim, Hadîth 1910; narrated from Abû Hurayrah Radiyallâhu Anh.

<sup>9</sup> With similar wording, al-Bukhârî, Hadîth 4882; Muslim, Hadîth 3031.

*Chapter on Probing), since it probes into the secrets of the Munâfiqûn."*

Qatâdah Rahimahullâh said, *"It is al-Muthîrah (the revealer), since it brought forth the shame of the Munafiqûn."*

This Sûrah was revealed on the final (military) campaign of Rasûlullâh Sallallâhu Alayhi wa Sallam on the day of the Tabûk Expedition. Allâhu Taâlâ had honoured and enlightened Islâm. He exposed in this battle the condition of the Munâfiqûn and described them with cowardliness and miserliness. As for cowardliness: it is abandoning Jihâd, and as for miserliness: it is regarding spending in the cause/path of Allâh.

Allâhu Taâlâ stated,

**"And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (Wealth) think that it is good for them. Nay, it will be worse for them..."** (Âl-i Imrân 3/180)

In addition, He Taâlâ stated,

**"And whoever turns his back to them on such a day -unless it be a stratagem of war, or to retreat to a troop (of his own)- he indeed has drawn upon himself wrath from Allâh..."** (al-Anfâl 8/16)

As for Allâhu Taâlâ characterizing them with cowardice and being terrified in this expedition, He Taâlâ stated,

**"And they take an oath by Allâh that they are truly of you while they are not of you, but they are a people who are terrified. If they could find a refuge..."** (at-Tawbah 9/56-57), meaning, they would take refuge in places such as fortresses and shelters.

**"... or caves..."** (at-Tawbah 9/57), meaning, they would seep away (hide) in them as water seeps away.

**"...or any place to enter..."** (at-Tawbah 9/57), meaning, these are

places which are difficult to enter, even if it would be with difficulty and hardship;

**"...they would turn to it..."** (at-Tawbah 9/57), meaning, (they would escape therein) from Jihâd.

**"...while they run heedlessly..."** (at-Tawbah 9/57), meaning, they would run a running that nothing can turn them back, just like a running horse which cannot be turned back once its bridled when it carries weight.<sup>10</sup>

Allâhu Taâlâ stated,

**"The believers are only the ones who have believed in Allâh and His Rasûl and then doubt not but strive with their wealth and their lives in the cause of Allâh; they are the ones who are truthful."** (al-Hujurât 49/15)

Allâhu Taâlâ has restricted the Mu'minûn to those have Îmân and those who do Jihâd. Allâhu Taâlâ said,

**"Those who believe in Allâh and the Last Day would not ask you permission to be exempted..."** (at-Tawbah 9/44)

This<sup>11</sup> (and the two Âyât which follow it) is a notification from Allâh that a Mu'min (Believer) does not seek permission (to be exempted) to abandon

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<sup>10</sup> The verses in full read,

**"And they take an oath by Allâh that they are truly of you while they are not of you, but they are a people who are terrified. If they could find a refuge or caves or any place to enter, they would turn to it while they run heedlessly."** (at-Tawbah 9/56-57)

<sup>11</sup> The verses in full read,



Jihâd, for only those who do not have Îmân seek permission to be exempted. If this is the case, what is the situation of those who abandon Jihâd without permission?

Allâhu Taâlâ has said regarding their characteristic of stinginess,

**“And nothing prevents their contributions from being accepted from them...”** (at-Tawbah 9/54) until His statement,

**“... and that they do not contribute other than in a state of unwillingness.”** (at-Tawbah 9/54)<sup>12</sup>

If this is the criticism of Allâh Tabâraka wa Taâlâ about those who contribute unwillingly; how about those who refuse to contribute from the beginning?

Allâhu Taâlâ has also informed that when the Munâfiqûn came close to Madînah, they sometimes say regarding the Mu'minûn,

**“This has befallen us because of your misfortune. You called the people to this Dîn. You fought and opposed them due to this Dîn.”**

Sometimes, they would say,

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**“Those who believe in Allâh and the Last Day would not ask you permission to be exempted from fighting with their wealth and their lives, and Allâh is Knowing of al-Muttaqûn (the pious). It is only those who believe not in Allâh and the Last Day and whose hearts are in doubt that ask you permission (to be exempted from fighting). So in their doubts they waver.”** (at-Tawbah 9/44-45)

<sup>12</sup> The Âyah in full is as follows,

**“And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Rasûl (Messenger Muhammad); and they do not come to the Salâh (daily prayers) other than in a state of laziness; and that they do not contribute other than in a state of unwillingness.”** (at-Tawbah 9/54)

**“You indicated that we stay here, however, if we had traveled with you, this would not have stricken us.”**

Sometimes, they would say,

**“You want to disperse your enemies although you are little in number and weak. Your Dîn has deluded you.”**

Sometimes, they would say,

**“You are out of intellect and absent-minded. You want to destroy yourselves and those people with you.”**

Sometimes they would say similar words, which are evil. Allâh Azza wa Jalla has informed about them with His following statement,

**“They think that the Confederates have not yet withdrawn, and if the Confederates should come (again), they would wish they were in the deserts (wandering) among the Bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little.”** (al-Ahzâb 33/20)

Allâh Tabâraka wa Taâlâ has characterized them with three characteristics:

**The First Characteristic:** Due to their fear [them being terrified of the Confederates]<sup>13</sup>, they think the Confederates have not (yet) withdrawn from the city; this is the condition of the coward who has disease in his heart, for the hearts of such people are embarked upon confirming the frightening news and belying the news of trust.

**The Second Characteristic:** When the Confederates come, they would wish that they were not amongst you, rather they wish that they were in the desert among the Bedouins, inquiring (from afar) about your news asking,

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<sup>13</sup> The addition in brackets is found in ad-Durar’us Saniyyah, in place of the phrase **“their fear”**.

“What news is there regarding Madînah, what is the situation of the people?”

**The Third Characteristic:** When the Confederates came while they are amongst you, they would not fight except for a little.

**These three characteristics suit most of the people.**

مَعْنَى الطَّائِفَاتِ وَرُؤُوسُ أَنْوَاعِهِ

# The Meaning of Tâghûl and Its Main Types

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# مَعْنَى الطَّاعُوتِ وَرُؤُوسِ أَنْوَاعِهِ

## The Meaning of Tâghût and Its Main Types<sup>14</sup>

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
(1206 H)

Rahimahullâhu Taâlâ

In the name of Allâh, the Most Gracious, the Most Merciful,

May Allâhu Taâlâ have mercy upon you, know that the first thing Allâhu Taâlâ made Fardh (obligatory) upon the son of Âdam (i.e., mankind) is rejecting the Tâghût and having Îmân in Allâh, and the evidence is Allâhu Taâlâ's statement,

**“And verily, We have sent among every Ummah (nation) a Messenger (proclaiming): Worship Allâh (Alone), and avoid (worshipping) the Tâghût.”** (an-Nahl 16/36)

### The Description of Rejecting the Tâghût

When it comes to **the Description of Rejecting the Tâghût** it is,

- That you believe worshipping other than Allâhu Taâlâ is vain,
- That you abandon worshipping other than Allâhu Taâlâ,

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<sup>14</sup> This Pamphlet before you is given this title in the 1<sup>st</sup> volume of the compilation of Shaykh Rahimahullâh's works named, **“Mu'allafât'ush Shaykh Muhammad bin Abd'il Wahhâb”**, between the pages 376-378. This is the copy we used in our translation. It was also mentioned in the 1<sup>st</sup> volume of **“ad-Durar'us Saniyyah”** between the pages 161-163 without a title. There isn't any major difference to mention between the copies.

- That you have Bughdh (hatred) towards worshipping other than Allâhu Taâlâ,
- That you declare Takfîr upon those who worship other than Allâhu Taâlâ, and
- That you have enmity towards them.

## **The Meaning of Having Îmân in Allâhu Taâlâ**

When it comes to **the Meaning of Having Îmân in Allâhu Taâlâ**, it is,

- That you believe that Allâh is the Ilâh who is worshipped (and deserves to be worshipped) - alone, apart from everything else besides Him,
- That you make all types of worship sincerely for Allâhu Taâlâ alone,
- That you negate worship from everything worshipped besides Him,
- That you love the Ahl'ul Ikhlâs (people of sincerity),
- That you befriend them,
- That you have Bughdh (hatred) towards the Ahl'ush Shirk (people of Shirk), and
- That you have enmity towards them.

This is the Millah (religion) of Ibrâhîm Alayh'is Salâm which those who turn away from it only fool themselves.<sup>15</sup> And this is the excellent example that Allâhu Taâlâ informs us of in His statement,

**“Indeed there has been an excellent example for you in Ibrâhîm**

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<sup>15</sup> The author Rahimahullâh points out the following Âyah,

**“Whoever turns away from “the Religion of Ibrâhîm (i.e., Islamic Monotheism)” except him who befools himself? Truly, We chose him in the Dunyâ (worldly life) and verily, in the Âkhirah (Hereafter) he will be among the Sâlihûn (pl. Sâlih; righteous).” (al-Baqarah 2/130)**

**and those with him, when they said to their people, "Verily, we are free from you and whatever you worship besides Allâh, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allâh Alone." (al-Mumtahinah 60/4)**

**Tâghûṭ** is general (regarding everything that is worshipped besides Allâh). According to this, everything that is worshipped besides Allâhu Taâlâ and is pleased with being worshipped, whether it is a Ma'bûd (that which is worshipped), someone followed, or someone obeyed in the absence of obedience to Allâhu Taâlâ and His Rasûl is a Tâghûṭ.

The Tawâghîṭ (pl. of Tâghûṭ) are numerous, and their main types are five:

**1. The Shaytân, the caller to worship other than Allâhu Taâlâ.** And the evidence is the statement of Allâhu Taâlâ,

**"Did I not ordain for you, O Children of Âdam, that you should not worship shaytân (satan). Verily, he is a clear enemy to you."** (Yâ-Sîn 36/60)

**2. The tyrant ruler who changes the rulings of Allâhu Taâlâ.** And the evidence is the statement of Allâhu Taâlâ,

**"Have you not seen those who claim that they believe in what was revealed to you and that which was revealed before you, and they wish to go for judgement (in their disputes) to the Tâghûṭ while they have been ordered to reject them? But shaytân (satan) wishes to lead them far astray."** (an-Nisâ 4/60)

**3. The one who judges with other than what Allâhu Taâlâ has revealed.** And the evidence is statement of Allâhu Taâlâ,

**"And whosoever does not judge by what Allâh has revealed; such are the Kâfirûn (disbelievers)."** (al-Mâ'idah 5/44)

**4. The one who claims the knowledge of al-Ghayb (the Unseen),**

**apart from Allâh.** And the evidence is the statement of Allâhu Taâlâ,

**“He is the Knower of the Ghayb (Unseen), and He does not disclose His Ghayb to anyone. Except to a Rasûl (Messenger) whom He has chosen, where after He appoints guards who go before him and behind him.”** (al-Jinn 72/26-27)

And He Taâlâ stated,

**“And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darkness of the earth and no moist or dry (thing) but that it is (written) in an evident book.”** (al-An’âm 6/59)

**5. The one who is worshiped other than Allâhu Taâlâ, while being pleased with being worshipped.** And the evidence is the statement of Allâhu Taâlâ,

**“And if any of them should say, “Verily, I am an Ilah (Deity) besides Him”- that one We would recompense with Jahannam (Hell). Thus do We recompense the Dhalimûn (wrongdoers).”** (al-Anbiyâ 21/29)

And know that **a person will never become a believer in Allâhu Taâlâ except by rejecting the Tâghûṭ**, and the evidence is statement of Allâhu Taâlâ,

**“There is no compulsion in the Dîn (religion). Ar-Rushd (the right path) has become clear from al-Ghayy (the wrong path).<sup>16</sup> So whoever disbelieves in the Tâghûṭ and believes in Allâh has**

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<sup>16</sup> Although the author Rahimahullâh gave room in the text to explain the meaning of “Rushd” and “Ghayy”, he only mentioned the latter part of the Âyah. In order to complete the subject, we also gave room in the text for the former part of the Âyah.



**grasped the unbreakable Urwat'ul Wuthqâ** (firmest handhold). **And Allâh is as-Samî** (Hearing) **and al-Alîm** (Knowing).” (al-Baqarah 2/256)

**Ar-Rushd** (the right path) is: the Dîn (religion) of Muhammad Sallallâhu Alayhi wa Sallam.

**Al-Ghayy** (the wrong path) is: the Dîn of Abû Jahl.

**Al-Urwat'ul Wuthqâ** (the firmest handhold) is: the testimony of Lâ Ilaha Illallâh (there is no -true- deity -worthy of worship- except Allâh).

**Lâ Ilaha Illallâh consists of an-Nafy** (negation) **and al-Ithbât** (affirmation).

It **{Lâ Ilaha}** negates all types of worship from those worshiped besides Allâhu Taâlâ, and

**{Illallâh}** affirms all types of worship completely for Allâh alone, who has no partners.

الأَصْلُ الْجَامِعُ لِعِبَادَةِ اللَّهِ وَحْدَهُ

# The Comprehensive Foundation of Worshipping Allâh Alone

**Author:**

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
Rahimahullâh  
(1206 H)

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# الأصلُ الجامعُ لعبادةِ اللهِ وحدهُ

## The Comprehensive Foundation of Worshipping Allâh Alone<sup>17</sup>

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
(1206 H)

Rahimahullâhu Taâlâ

In the name of Allâh, the Most Gracious, the Most Merciful.

If it is said, **“What composes worshipping Allâh alone?”** I would have said, “Obeying Allâhu Taâlâ through abiding by His commands and refraining from what He has forbidden.”

If it is said, **“What are the types of Ibâdah (worship) which are not allowed to be directed to any other besides Allâh?”** I would have said,

“Amongst the types of Ibâdah which are specific to al-Ilâhiyyah (Divinity) are: **ad-Du'â** (supplication/worship), **al-Isti'ânah** (seeking aid), **al-Istighâthah** (seeking rescue), **Dhabh'ul Qurbân** (sacrificing an animal), **an-Nadhr** (vowing), **al-Khawf** (fear), **ar-Rajâ** (hope), **at-Tawakkul** (reliance), **al-Inâbah** (penitence), **al-Mahabbah** (love), **al-Khashyah** (awe), **ar-Raghbah** (aspiration), **ar-Rahbah** (apprehensive fear), **at-Ta'alluh** (exaltation, deification), **ar-Rukû** (bowing), **as-Sujûd** (prostration), **al-Khushû** (submissive humility), **at-Tadhallul** (submissiveness), and **at-Ta'dhîm** (glorification).

**The evidence for ad-Du'â** (supplication, being a type of Ibâdah) is His Taâlâ's statement,

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<sup>17</sup> **Mu'allafât'ush Shaykh**, 1/379-381; **ad-Durar'us Saniyyah**, 1/155-158.

**“And the Masâjid (pl. Masjid; places of worship) are only for Allâh, so pray (invoke/worship) not unto anyone along with Allâh.”** (al-Jinn 72/18)

And His Taâlâ’s statement,

**“For Him (alone) is the supplication of truth. And those whom they invoke can never respond to them in any way...”**

Until His Taâlâ’s statement,

**“And the invocation of the disbelievers are only in vain.”**<sup>18</sup>

**The evidence for al-Isti’ânah** (seeking aid, being a type of Ibâdah) is the statement by Allâhu Taâlâ,

**“You (Alone) we worship, and You (Alone) we ask for help.”** (al-Fâtihah 1/4)

**The evidence for al-Istighâthah** (seeking rescue, being a type of Ibâdah) is the statement by Allâhu Taâlâ,

**“(Remember,) when you sought help from your Lord, and He answered you...”** (al-Anfâl 8/9)

**The evidence for ad-Dhabh** (sacrifice, being a type of Ibâdah) is the statement by Allâhu Taâlâ,

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<sup>18</sup> The Âyah reads in full,

**“For Him (alone) is the supplication of truth. And those whom they invoke can never respond to them in any way. Their case is like the one who stretches forth his two hands towards water that it may reach his mouth, but it reaches it not. And the invocation of the disbelievers are only in vain.”** (ar-Ra’d 13/14)

**"Say: "Truly, my prayer, my sacrifice, my life and my death are (all) for Allâh, the Lord of the Âlamîn (Cherisher of the Worlds i.e. mankind, Jinns and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims." (al-An'âm 6/162-163)**

**The evidence for an-Nadhr** (vowing, being a type of Ibâdah) is the statement by Allâhu Taâlâ,

**"They (are those who) fulfill (their) vows, and they fear a Day whose evil will be widespread." (al-Insân 76/7)**

**The evidence for al-Khawf** (fear, being a type of Ibâdah) is the statement by Allâhu Taâlâ,

**"That is only shaytân (satan) who frightens (you) of his supporters. So fear them not, but fear Me, if you are (truly) believers." (Âl-i Imrân 3/175)**

**The evidence for ar-Rajâ** (hope, being a type of Ibâdah) is the statement by Allâhu Taâlâ,

**"... So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (al-Kahf 18/110)**

**The evidence for at-Tawakkul** (reliance, being a type of Ibâdah) is the statement by Allâhu Taâlâ,

**"... and put your trust in Allâh if you are indeed believers." (al-Mâ'idah 5/23)**

**The evidence for al-Inâbah** (penitence, being a type of Ibâdah) is the statement by Allâhu Taâlâ,

**“And return in penitence to your Lord and submit to Him...”** (az-Zumar 39/54)

**The evidence for al-Mahabbah** (love, being a type of Ibâdah) is the statement by Allâhu Taâlâ,

**“And of mankind are some who take (for worship) others besides Allâh as Andâd (pl. Nidd; rivals, equals, partners to Allâh), they love them as they love Allâh. But those who believe, love Allâh more (than anything else)...”** (al-Baqarah 2/165)

**The evidence for al-Khashyah** (awe, being a type of Ibâdah) is the statement by Allâhu Taâlâ,

**“So do not have awe of the people but have awe of Me!”** (al-Mâ'idah 5/44)

**The evidence for ar-Raghbah** (aspiration) and **ar-Rahbah** (apprehensive fear, being types of Ibâdah) is the statement by Allâhu Taâlâ,

**“... Verily, they used to hasten to good deeds and supplicate Us in aspiration and apprehensive fear, and they were to Us humbly submissive.”** (al-Anbiyâ 21/90)

**The evidence for at-Ta'alluh** (exaltation, deification, being a type of Ibâdah) is the statement by Allâhu Taâlâ,

**“And your Ilâh (deity) is One Ilâh (i.e. Allâh). Lâ ilâha illâ Huwa (there is no -true- deity -worthy of worship- except He), ar-Rahmân (the Most Gracious), ar-Rahîm (the Most Merciful).”** (al-Baqarah 2/163)

**The evidence for ar-Rukû** (bowing) and **as-Sujûd** (prostration, being types of Ibâdah) is the statement by Allâhu Taâlâ,

**“O you who believe! Bow down, prostrate yourselves, worship your Lord, and do good so that you may be successful.”** (al-Hajj 22/77)

**The evidence for al-Khushû** (submissive humility, being a type of Ibâdah) is the statement by Allâhu Taâlâ,

**“And there are, certainly, among the Ahl'ul Kitâb (People of the Book i.e. Jews and Christians), those who believe in Allâh, in the revelation to you, and in the revelation to them; bowing in submissive humility to Allâh: They will not sell the verses of Allâh for a little price!”** (Âl-i Imrân 3/199) This Âyah and its likes...

Whoever directs anything from these Ibâdah to other than Allâhu Taâlâ, then he has associated a partner with Allâh.”

If it is said, **“What is the greatest of commands Allâh commanded with?”** It is said,

“It is unifying Allâhu Taâlâ in Ibâdah (directing Ibâdah only to Him), as explained above. And the greatest prohibition which Allâhu Taâlâ prohibited from is Shirk (associating partners) to Him. **And Shirk is, calling upon (worshipping) others alongside Allâhu Taâlâ or directing other than this (Ibâdah) from the types of Ibâdah to other than Him Taâlâ.** Whoever directs anything from the types of the Ibâdah to other than Allâhu Taâlâ has taken it (the thing that he directed his Ibâdah to) as a Rabb and an Ilah (other than Allâh) has associated another as a partner with Allâh. Directing other than this from the types of Ibâdah to other than Him Taâlâ (is also the same). The Âyât (verses) which provide evidence that this is the Shirk which Allâhu Taâlâ prohibited from and condemned the Mushrikûn for were mentioned above.

Allâhu Taâlâ said,

**“Indeed, Allâh does not forgive associating partners with Him,**

**but He forgives what is less than that for whom He wills. And he who associates others with Allâh has certainly gone far astray.”**  
(an-Nisâ 4/116)

And Allâhu Taâlâ also said,

**“Indeed, he who associates others with Allâh -Allâh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.”** (al-Mâ'idah 5/72)

Wallâhu A'lam (And Allâh knows best)!..”<sup>19</sup>

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<sup>19</sup> In the copy found in ad-Durar'us Saniyyah, after the Âyah al-Mâ'idah 5/72, the pamphlet ends with Salawât (sending salutations) to Rasûlullâh Sallallâhu Alayhi wa Sallam,

“May Allâh's Peace be upon Muhammad (Âmîn)!..”



# رِسَالَةٌ فِي تَوْحِيدِ الْعِبَادَةِ

## A Pamphlet Regarding Tawhîd'ul Ibâdah (Unifying Allâh in Worship)

### Author:

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
Rahimahullâh  
(1206 H)

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# رِسَالَةٌ فِي تَوْحِيدِ الْعِبَادَةِ

## A Pamphlet Regarding Tawhîd'ul Ibâdah (Unifying Allâh in Worship)<sup>20</sup>

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
(1206 H)

Rahimahullâhu Taâlâ

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb Rahimahullâh said:

In the name of Allâh, the Most Gracious, the Most Merciful. May Allâh have mercy upon you, know that the Tawhîd which Allâhu Taâlâ made an obligation upon His servants before He made Salâh (the daily prayers) and Sawm (fasting) an obligation, is unifying Allâhu Taâlâ in your Ibâdah (worship). So do not call upon (make Du'â/Ibâdah) to anyone other than Allâhu Taâlâ the One who has no partner. Do not call upon (make Du'â/Ibâdah) to the Nabî Sallallâhu Alayhi wa Sallam or other than him! As Allâhu Taâlâ said,

**“And the Masâjid (pl. Masjid; places of worship) are only for Allâh, so pray (invoke/worship) not unto anyone along with Allâh.”** (al-Jinn 72/18)

And He Taâlâ said,

**“Say: I am only a man like you. It has been inspired to me that your Ilah is One Ilah. So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.”** (al-Kahf 18/110)

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<sup>20</sup> Mu'allafât'ush Shaykh, 1/398-399 and also ad-Durar'us Saniyyah, 2/76-77.

And know that the description of the Shirk of the Mushrikûn which Rasûlullâh Sallallâhu Alayhi wa Sallam fought against was that they call upon (make Du'â/Ibâdah to) the idols and the Sâlihûn (righteous), such as Îsâ Alayh'is Salâm, his mother, and the angels alongside calling upon Allâhu Taâlâ.

They say (regarding what they do), "These are our intercessors in the presence of Allâhu Taâlâ." while they accept that Allâh Subhânahu is an-Nâfi (the One who benefits), ad-Dârr (the One who harms), and al-Mudabbir (the Governor of all the affairs). Just as Allâhu Taâlâ mentions about them in His Taâlâ's statement,

**"Say: Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs? They will say: Allâh. Say: Will you not then show piety (to Him)?" (Yûnus 10/31)**

Once you know this, you will have known that their Du'â to the Sâlihûn and their attachment to them consists of them saying, "We only request Shafâ'ah (intercession) from them" and that the Nabî Sallallâhu Alayhi wa Sallam fought them so they Du'â to Allâhu Taâlâ alone and to make the Dîn (religion) solely to Allâhu Taâlâ.

Likewise, you will have known that this (making Du'â/Ibâdah solely to Allâhu Taâlâ alone) is the Tawhîd (unification) that is a greater obligation than Salâh (the daily prayers) and Sawm (fasting) and that Allâhu Taâlâ will forgive the one who comes before Him on Yawm'ul Qiyâmah (the Day of Reckoning) with Tawhîd, and that He Taâlâ will not forgive the one who is ignorant of Tawhîd even if he is an Âbid (a great worshipper).

Likewise, you will have known that calling upon (making Du'â/Ibâdah to) other than Allâhu Taâlâ is associating partners to Allâh which Allâh does not forgive the one who commits it, even though the doer seeks nearness to Allâhu

Taâlâ with it, and that in the sight of Allâhu Taâlâ, it is (a) greater (sin) than Zinâ (fornication/adultery) and killing a soul.

With this, you will also have known another matter. And it is that most of the people do not know this, from among them are (so-called) Ulamâ (scholars) which are called "Ulamâ" in (areas such as) Sadîr, Washam, and others.<sup>21</sup>

When they say, "We are ones who unify Allâhu Taâlâ (the Muwahhidûn), we know that nothing benefits or harms but Allâhu Taâlâ, and surely the Sâlihûn cannot benefit or harm," you will have known that they do not know except the Tawhîd; (which is) the Tawhîd of the disbelievers, which is Tawhîd'ur Rubûbiyyah (Oneness of the Divine Lordship), and you will have known the greatness of the blessings of Allâhu Taâlâ over you.

Especially when you verify that those who turn to Allâhu Taâlâ while not knowing Tawhîd or while knowing Tawhîd but do not perform accordingly are forever in the Nâr (Hellfire), even if they are those who worship the most amongst the people. Just as Allâhu Taâlâ stated,

**"Indeed, he who associates others with Allâh -Allâh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers." (al-Mâ'idah 5/72)**

May Allâhu Taâlâ send abundant peace and blessings upon our Nabî (Prophet) Muhammad, his family, and his companions (Âmîn!)

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<sup>21</sup> This phrase is found in ad-Durar'us Saniyyah in the following manner,

"And it is that most of the people "with the knowledge of this Dîn" listen to the Ulamâ in Sadîr, Washm and others."

تَفْسِيرُ كَلِمَةِ التَّوْحِيدِ

## The Tafsîr of Kalimat'ut Tawhîd

**Author:**

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
Rahimahullâh  
(1206 H)

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# تَفْسِيرُ كَلِمَةِ التَّوْحِيدِ

## The Tafsîr of Kalimat'ut Tawhîd<sup>22</sup>

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
(1206 H)

Rahimahullâhu Taâlâ

In the name of Allâh, the Most Gracious, the Most Merciful.

All praise is due to its (deserving) owner, and may peace and blessings be upon His Nabî (Prophet).

Shaykh Muhammad (bin Abd'il Wahhâb) Rahimahullâhu Taâlâ was asked regarding the meaning of La Ilaha Illallâh. He Rahimahullâh replied by saying,

“May Allâhu Taâlâ have mercy upon you, know that this statement is **“al-Fâriqah (the distinction) between Kufr and Islâm”**, **“the statement of Taqwâ (piety)”**<sup>23</sup>, **“al-Urwat'ul Wuthqâ (the firmest handhold)”**<sup>24</sup>, and it is, **“a Word”** of Ibrâhîm Alayh'is Salâm **“lasting among his offspring that**

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<sup>22</sup> This Pamphlet takes place in **Mu'allafât'ushh Shaykh**, 1/363-369 and **ad-Durar'us Saniyyah**, 2/116-120.

<sup>23</sup> The Shaykh Rahimahullâh is referring to this Âyah,

**“... then Allâh sent down His Sakînah (calmness and tranquillity) upon His Messenger and upon the Mu'minûn (pl. Mu'min; believers), and made them stick to the word of Taqwâ (piety), and they were well entitled to it and worthy of it...”**  
(al-Fath 48/26)

<sup>24</sup> The Shaykh Rahimahullâh is referring to the following Âyah,

**“... So whoever disbelieves in the Tâghût and believes in Allâh has grasped the unbreakable Urwat'ul Wuthqâ (firmest handhold)...”** (al-Baqarah 2/256)

**they may turn back (to the truth)."**<sup>25</sup>

What is intended here is not just uttering it with the tongue while being ignorant of its meaning. For verily, the Munâfiqûn (hypocrites) say this and they will be below the Kuffâr (pl. Kâfir; disbelievers), in the lowest part of the Nâr (Hell-Fire)<sup>26</sup>. With this, they pray, [fast,]<sup>27</sup> and give charity.

Rather, the intent is to say it with recognition of it in the heart, loving it, loving its people, and having hatred and showing enmity to what opposes it, just as the Nabî Sallallâhu Alayhi wa Sallam said,

*«Whoever sincerely says La Ilaha Illallâh...»*<sup>28</sup>

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<sup>25</sup> The Shaykh Rahimahullâh is referring to the Âyât in Sûrat'uz Zukhruf,

**"And (remember) when Ibrâhîm said to his father and his people, "Verily, I am free of what you worship, Except for He who created me; and indeed, He will guide me." And he made it a word lasting among his offspring that they may turn back (to the truth)." (az-Zukhruf 43/26-28)**

In ad-Durar'us Saniyyah, there is a reference to the Âyah "az-Zukhruf 43/28" for this sentence.

<sup>26</sup> Allâhu Taâlâ said,

**"Verily, the Munâfiqûn (hypocrites) will be in the lowest depths of the Fire..." (an-Nisâ 4/145)**

<sup>27</sup> This addition takes place in ad-Durar'us Saniyyah.

<sup>28</sup> In Jâmi'u Bayân'il Ilmi wa Fadlihî, no: 1406, Ibnu Abd'il Barr narrated a Hadîth from Abû Hurayrah Radiyallâhu Anh that he asked Rasûlullâh Sallallâhu Alayhi wa Sallam,

*"Who will be the happiest person to gain your Shafâ'ah (intercession) on Yawm'ul Qiyâmah (the day of judgement)?"* Rasûlullâh Sallallâhu Alayhi wa Sallam replied,

*"The one who says La Ilaha Illallâh with sincerity will be the happiest person upon gaining my Shafâ'ah."*

The origin of this Hadîth -which will come- is found in al-Bukhârî.

In another narration,

*«sincerely from his heart...»<sup>29</sup>*

In another narration,

*«truthfully from his heart...»<sup>30</sup>*

And in another Hadîth,

*«Whoever says La Ilaha Illallâh and disbelieves in all that is worshipped besides Allâh...»<sup>31</sup>*

As well as many other Ahâdîth (pl. Hadîth) which indicate that most of the people are in ignorance of this Shahâdah (testimony)...<sup>32</sup>

So know that this Kalimah (statement) is Nafy (negation) and Ithbât (affirmation). It is the negation of Ilâhiyyah (lordship) from other than Allâh Subhânahû wa Taâlâ, negating it from the Mursalûn (pl. Mursal; sent messengers)<sup>33</sup>, even from Muhammad Sallallâhu Alayhi wa Sallam; and

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<sup>29</sup> Al-Bukhârî narrated this Hadîth with the previous Hadîth regarding Shafâ'ah, Hadîth no: 99.

<sup>30</sup> In Musnad-i Ahmad, Hadîth no: 22003, the Hadîth came in the following wording, *«Whoever dies while witnessing to La Ilaha Illallâh and that Muhammad is the Messenger of Allâh while he is truthful upon it in his heart, will enter Jannah.»*

<sup>31</sup> Muslim, in Hadîth no: 23, has narrated the Hadîth as follows, *«Whoever says: La Ilaha Illallâh and rejects everything which is worshipped besides Allâh; his wealth and blood will become inviolable, and his affairs rest with Allâh.»*

<sup>32</sup> Instead of the word "**Hadîth**", the word "**Adillah (evidences)**" is used in ad-Durar'us Saniyyah.

<sup>33</sup> In ad-Durar'us Saniyyah, instead of "**the Mursalûn (pl. Mursal; sent messengers)**", "**the creation**" is used.



negating it from the Malâ'ikah (pl. Malak; angels), even from Jibrîl Alayh'is Salâm and affirming it to Allâh Azza wa Jalla -let alone negating it from others amongst the Anbiyâ (pl. Nabî; prophets)<sup>34</sup> and the Sâlihûn (pl. Sâlih; righteous).

When you have comprehended this, then ponder upon al-Ulûhiyyah, which Allâhu Taâlâ has affirmed for Himself and negated it from being owned -even a mustard seeds weight- by Muhammad Sallallâhu Alayhi wa Sallam and Jibrîl Alayh'is Salâm and other than these [from amongst the Awliyâ and the Sâlihûn]<sup>35</sup>.

[When you recognize this,]<sup>36</sup> then know that this Ulûhiyyah is that which the general masses of our time have named '**Sirr (the 'secret') and Wilâyah (the 'guardianship')**'. And the meaning of 'Ilah' (according to them) is the '**The Walî (ally of Allâh) who possess the Sirr (secret of the unseen)**', and he is the one they name: '**al-Faqîr (the poor)**', and '**ash-Shaykh**', whom the general public name '**as-Sayyid (the master)**' and what is similar to it.

And this is because they think that Allâhu Taâlâ gave the Khawwâs (elite) of the creation a status and that He Taâlâ is pleased with people resorting to (seeking protection from) them, having Rajâ (hope) in them, Istighâtha (seeking aid) from them and making them a Wâsitah (intermediary) between himself and Allâhu Taâlâ.

So those whom the Ahl'ush Shirk (People of Shirk; the Mushrikûn) in our era deem to be Wasâit (pl. Wâsitah) is what the ones who came before them called Âlihah (pl. Ilah)<sup>37</sup>, and the Wâsitah (which is intended here) is al-Ilah. Thereupon, the statement of "La Ilaha Illallâh (there is no true deity -worthy

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<sup>34</sup> Instead of the word "**Anbiyâ**", "**Awliyâ (Saints)**" is used in ad-Durar'us Saniyyah.

<sup>35</sup> This addition is found in ad-Durar'us Saniyyah.

<sup>36</sup> This addition in brackets is found in ad-Durar'us Saniyyah.

<sup>37</sup> Instead of the phrase "**Âlihah**", it comes in the singular form as "**Ilah**" in ad-Durar'us Saniyyah.

of worship- except Allâh)” by a person is negating the Wasâit. When you want to recognize this, (then know that) the complete recognition (regarding this issue), then this is through two issues:

The first: That you recognise that the Kuffâr whom the Nabî Sallallâhu Alayhi wa Sallam fought, killed, accounted their wealth Mubâh (permissible) [took it as booty]<sup>38</sup>, and permitted their wives [permitted their blood and captured their wives]<sup>39</sup> used to affirm Tawhîd'ur Rubûbiyyah for Allâh Subhânahu.

Tawhîd'ur Rubûbiyyah is that none creates, sustains, gives life, gives death, and manages the affairs except Allâh alone, as He Taâlâ says,

**“Say, “Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?” They will say, “Allâh.” Say, “Will you not then show piety (to Him)?” (Yûnus 10/31)<sup>40</sup>**

This is a great, precious, and important issue. And it is for you to recognize that the Kuffâr Rasûlullâh Sallallâhu Alayhi wa Sallam fought against testified to and affirmed all of this, and yet, this did not enter them into Islâm and did not cause their blood and wealth to be unlawful (to take); even while they were giving Sadaqah (charity), performing Hajj (pilgrimage to Makkah),

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<sup>38</sup> Instead of **“accounted their wealth Mubâh (permissible)”**, the phrase **“took their wealth as booty”** was used in ad-Durar'us Saniyyah.

<sup>39</sup> Instead of **“and permitted their wives”**, the phrase **“permitted their blood and captured their wives”** was used in ad-Durar'us Saniyyah.

<sup>40</sup> The full Âyah takes place in ad-Durar'us Saniyyah, and for the benefit, we found it suitable and we chose this copy and added the sentence **“Say, “Will you not then show piety (to Him)?”** and thus, we included the full Âyah.

performing Umrah (minor pilgrimage), performing Ibâdah (acts of worship), and abandoning the prohibited acts out of fear from Allâh Azza wa Jall.

However, what caused them to be declared Takfîr of and what made their blood and wealth permissible is the second issue. And this is that they did not testify to Tawhîd'ul Ulûhiyyah and Tawhîd'ul Ilahiyyah<sup>41</sup>; which is to not make Du'â (supplicate) and to not have Rajâ (hope) to other than Allâh, who is One and does not have any partners. It is also not making Istigâthah (seek help), making Dhabh (sacrificing), and making Nadhr (vowing) to anyone other than Him Taâlâ; neither to a Muqarrab (close) angel, nor a sent Nabî.

Thus, whoever makes Istigâthah from other than Allâh has disbelieved, makes Dhabh to other than Allâh has disbelieved, whoever makes Nadhr to other than Allâh has disbelieved, and what is similar to it from the Ibâdah (that is directed to other than Allâh, the director has disbelieved).

The conclusion of this (the two issues mentioned here) is to recognise that the Mushrikûn whom Rasûlullâh Sallallâhu Alayhi wa Sallam fought used to make Du'â to the Sâlihûn, like the Malâ'ikah, Îsâ, his mother (Maryam), Uzayr Alayhim'us Salâm Ajma'in, and other than them from amongst the Awliyâ<sup>42</sup>. Thus they became Kâfir because of this; despite their affirmation of Allâh Subhânahu being al-Khâliq (the Creator), ar-Râziq (the Sustainer), and al-Mudabbir (the Disposer of all the affairs).<sup>43</sup>

When you recognise this, then you will recognise the meaning of La Ilaha

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<sup>41</sup> Both of them are the Tawhîd of Ilahiyyah, meaning the oneness of Allâhu Taâlâ in his Ibâdah. Also, in ad-Durar'us Saniyyah, the phrase "and Tawhîd'ul Ilahiyyah" is not mentioned here.

<sup>42</sup> In ad-Durar'us Saniyyah, there is differentiation in wording within this sentence,

**"... they used to make Du'â to the angels, Îsâ, Uzayr Alayhim'us Salâm, and other than them from amongst the Awliyâ."**

<sup>43</sup> Instead of the phrase **"they became Kâfir"** which was in the text, **"because of this Allâh declared Takfîr upon them."** was mentioned in ad-Durar'us Saniyyah.

Illallâh. You will also recognise that the one who turns to a Nabî or an angel, or places his trust in them or seeks help from them, has left the fold of Islâm and that this is the Kufr which Rasûlullâh Sallallâhu Alayhi wa Sallam fought against.

So if one of the Mushrikûn were to say, "We recognise that Allâh is al-Khâliq (the Creator), ar-Râziq (the Sustainer) and al-Mudabbir (the Disposer). However, these are the Sâlihûn (righteous people) who are Muqarrabûn (close to Allâh). We direct Du'â (supplicate/worship) to them, we devote Nadhr (vow) for them, and we approach them, and we appeal Istighâthah from them, and with this we want (in the presence of Allâh) esteem and Shafâ'ah (intercession). Otherwise, we comprehend that Allâh is al-Khâliq (the Creator), ar-Râziq (the Sustainer) and al-Mudabbir (the Disposer)." Then say to him,

"This speech of yours is the Madhhab (way)<sup>44</sup> of Abû Jahl and his likes. For verily, they used to want the same thing while directing Du'â to (call upon) Îsâ Alayh'is Salâm, Uzayr Alayh'is Salâm, the angels and the Awliyâ. Just as in Allâhu Taâlâ's statement,

**"And those who take Awliyâ besides Him (say), "We only worship them that they may bring us near to Allâh." (az-Zumar 39/3);**

And Allâhu Taâlâ stated,

**"And they worship other than Allâh that which neither harms them nor benefits them, and they say, "These are our intercessors with Allâh." (Yûnus 10/18)**

So when you ponder upon this thoroughly, you will recognize that the

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<sup>44</sup> In ad-Durar'us Saniyyah, instead of "**Madhhab**", the phrase "**Dîn**" takes place,

**"... the Dîn (religion) of Abû Jahl and his Amthâl (likes)."**

Kuffâr confirmed Tawhîd'ur Rubûbiyyah for Allâh, which is His oneness in creating, sustaining, and disposing the affairs while they call upon Îsâ Alayh'is Salâm, the angels, and the Awliyâ (saints) intending closeness to Allâh and that they will make Shafâ'ah (Intercession) in the presence of Allâh for themselves.

You will also recognize that from amongst the Kuffâr, -especially from amongst the Nasârâ (Christians)- are those who worship Allâh night and day, lead an ascetic life, give all their worldly possessions in charity while living in seclusion from the people in monasteries; but despite this, they are disbelievers, enemies of Allâh, abiding eternally in the Nâr (the Fire; Hellfire). This is because of their I'tiqâd (belief) in Îsâ Alayh'is Salâm or other than him from amongst the Awliyâ; calling upon them, sacrificing for them, and vowing for them.

Thus, the description of Islâm which your Nabî (Prophet) Muhammad Sallallâhu Alayhi wa Sallam called to will become clear to you.

It will be clear to you that most of the people are detached from it.

The meaning of the statement of Rasûlullâh Sallallâhu Alayhi wa Sallam will also become clear to you:

*«Islâm began strange, and it will return to being strange as it began...»<sup>45</sup>*

I remind you of Allâh, Allâh O my brothers! Cling on to Asl'ud Dîn (the foundation of your Dîn): the first and the last of it, its foundation and its beginning which is the testimony of La Ilaha Illallâh (there is no -true- deity – worthy of worship- except Allâh)! Recognise its meaning! Love it and its people; make them your brothers -even if they are distant!

Deny the Tawâghît; (pl., Tâghût), have enmity towards them, and hate them! And also hate those who love them, those who argue on their behalf,

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<sup>45</sup> At-Tabarânî, Mu'jam'ul Awsat, no: 7283, narrated the Hadîth with this wording. The Hadîth takes place in Muslim and others.

those who do not declare Takfîr upon them, or say, "I don't care about them!", or say, "Allâhu Taâlâ has not made me responsible for them!".

Then verily (the one who says this), has forged a lie against Allâh and has slandered, [rather,]<sup>46</sup> Allâhu Taâlâ has made him responsible with them and obligated upon him to disbelieve in them (i.e., the Tawâghît) and to distance themselves from them -even if they are their brothers and children.<sup>47</sup>

I remind you of Allâh, Allâh O my brothers!<sup>48</sup> cling to this [Asl'ud Dîn (the foundation of your Dîn)]<sup>49</sup> so that you may meet your Rabb (Lord) without associating anything with Him.

O Allâh, make us die as Muslims and join us with the Sâlihûn (pl. Sâlih; righteous), (Âmîn)!

We shall end our conversation with an Âyah (verse) mentioned by Allâhu Taâlâ in His Kitâb (Book i.e., Qur'an), which will clarify to you that the Kufr of the Mushrikûn of our time is greater than the Kufr of those whom Rasûlullâh Sallallâhu Alayhi wa Sallam fought against. Allâhu Taâlâ said,

**"And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him. But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful."** (al-Isrâ 17/67)

Allâhu Taâlâ has mentioned that when the Kuffâr were afflicted with harm,

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<sup>46</sup> The extra **"Rather"**, takes place in ad-Durar'us Saniyyah.

<sup>47</sup> The Shaykh Rahimahullâh is referring to the following Âyah,

**"O you who have believed, do not take your fathers or your brothers as Awliyâ (pl. Walî; allies) if they have preferred Kufr over Îmân. And whoever does so among you - then it is those who are the wrongdoers."** (at-Tawbah 9/23)

<sup>48</sup> In ad-Durar'us Saniyyah, the phrase **"O my brothers"** is not found.

<sup>49</sup> The phrase between brackets is found in ad-Durar'us Saniyyah.

they would abandon their leaders and the Mashâyikh (pl. of Shaykh; scholars), therefore, they did not call upon them and they did not seek help through them. Rather, they showed sincerity to Allâh alone, without associating any partners and they sought aid from Him alone. However, when ease came, they would commit Shirk.

You see that when the Mushrikûn of our times -even though some of them claim to be Ahl'ul Ilm (people of knowledge), possessing Zuhd (asceticism), Ijtihâd (striving hard), and Ibâdah (worship)- when afflicted with harm, they begin to seek Istighâthah (help) from other than Allâh, like Ma'rûf (d. 200H) or Abd'ul Qâdir al-Jîlânî (d. 561H), or those greater than them, like Zayd Ibn'ul Khattâb Radiyallâhu Anh and az-Zubayr Radiyallâhu Anh or those who are greater than them, like Rasûlullâh Sallallâhu Alayhi wa Sallam. Wallâh'ul Musta'ân (help is sought solely from Allâh).

And more severe and disastrous than this is that they seek help from the Tawâghît (pl. Tâghût), the Kuffâr (disbelievers), and rebellious, like Shamsân, Idrîs who is called al-Ashqar, Yûsuf, and their likes.

Allâh Subhânahû wa Taâlâ knows best. Praise is due to Allâh in the beginning and in the end, and may the peace of Allâh be upon the best of creation, Muhammad, his family, and all of his Companions, Âmîn!"

رِسَالَةٌ فِي كَلِمَةِ التَّوْحِيدِ مَعْرِفَةُ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

# **A Pamphlet Concerning Kalimat'ut Tawhîd -Comprehending The Shahâdah (Testimony) Of La Ilaha Illallâh-**

**Author:**

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
Rahimahullâh

(1206 H)

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رِسَالَةٌ فِي كَلِمَةِ التَّوْحِيدِ مَعْرِفَةُ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

## **A Pamphlet Concerning Kalimat'ut Tawhîd -Comprehending The Shahâdah (Testimony) Of La Ilaha Illallâh-<sup>50</sup>**

**Shaykh'ul Islâm Muhammad bin Abd'il Waghâb  
(1206 H)**

**Rahimahullâhu Taâlâ**

Again, -may Allâhu Taâlâ sanctify his soul and brighten his grave-  
Shaykh'ul Islâm Muhammad bin Abd'il Waghâb, has a pamphlet with these  
phrases:

May Allâhu Taâlâ have mercy upon you, know that the knowledge of “La  
Ilaha Illallâh” was made Fardh (obligatory) prior to Salâh (prayer) and Sawm  
(fasting) being Fardh. The necessity of researching the meaning of this (i.e., La  
Ilaha Illallâh) is greater upon the slave than the necessity of researching Salâh  
and Sawm. The prohibition of Shirk (associating partners to Allâhu Taâlâ) and  
having Îmân (belief) in the Tâghût is greater than the prohibition of  
establishing marriage with mothers and grandmothers [aunts]<sup>51</sup>. So the  
greatest level of believing in Allâhu Taâlâ is the Shahâdah (testimony) of “La  
Ilaha Illallâh”.

The meaning of the Shahâdah of “La Ilaha Illallâh” is that the slave bears

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<sup>50</sup> **Al-Jawâhir'ul Mudiyyah**, 33-34 (inside **Majmûat'ur Rasâil wa'l Masâ'il'in  
Najdiyyah**, 4/33-34); **ad-Durar'us Saniyyah**, 2/121-122.

<sup>51</sup> In “ad-Durar'us Saniyyah”, the addition in brackets is found instead of the phrase  
“grandmothers”.

witness that al-Ilâhiyyah (Divinity) solely belongs to Allâh, and that no Nabî (Prophet), Malak (angel), or Walî (saint) has a share of it. Rather this is the right of Allâhu Taâlâ over His slaves. Al-Ilâhiyyah in our time is what they call “as-Sir (the secret)”. In the language of the Arabs, al-Ilah (Ma’bûd; the one who is worshiped) is the one who is called -in our time- as “ash-Shaykh” and “as-Sayyid”; whom Du’â (prayer) is directed to and whom Istighâthah (help) is sought from.

When people know this (that the characteristics of Ilah are given to “the Shaykh” and “the Sayyid”); they will understand that the belief many have in regards to Sammân [Shamsân]<sup>52</sup> or his likes or the graves of some amongst the Sahâbah is indeed Ibâdah (worship) that is not fitting to direct to other than Allâhu Taâlâ, and that whoever has such belief concerning (even) a Nabî amongst the Anbiyâ has become a Kâfir and that he makes him (that Nabî) an Ilah alongside Allâhu Taâlâ, and by this: he will have not testified to La Ilaha Illallâh.

**The meaning of rejecting the Tâghût is:** to distance from everything that is believed in other than Allâh, from a Jinn, a human, a tree, a rock, or other than these, testifying to their Kufr and misguidance, and hating them -even if they are your father and brother.

As for the one who says: **“I do not worship other than Allâhu Taâlâ. Yet, I have no objection to the Sâdah<sup>53</sup> and tombs over the graves and the likes.”**

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<sup>52</sup> In “ad-Durar’us Saniyyah”, the addition in brackets is found instead of the phrase “Sammân”.

“Sammân/Shamsân” is the name of a Shaykh whom the people of Najd used to believe in his Wilâyah and used to call upon them during periods of hardship.

<sup>53</sup> In the original text, the word “Sâdât” is used. Nowadays, the characteristics of Ilâh are given to those whom are referred to as “Sayyid”, “Saydâ”, and its likes. Wallâh’ul Musta’ân!

Then he is a liar in his statement “La Ilaha Illallâh”. Such person has not believed in Allâhu Taâlâ and has not rejected the Tâghût.

These are easy words which necessitate a long/detailed research, great effort to know the Dîn'ul Islâm (religion of Islâm), knowing the things that Allâhu Taâlâ has sent His Rasûl Sallallâhu Alayhi wa Sallam with, and researching the statements of the Ulamâ (scholars) concerning the Ayah,

**“... So whoever disbelieves in the Tâghût and believes in Allâh has grasped the unbreakable Urwat'ul Wuthqâ (firmest handhold)...”** (al-Baqarah 2/256)

It also necessitates putting great effort in learning the things that Allâhu Taâlâ taught His Rasûl Sallallâhu Alayhi wa Sallam and the things that His Rasûl Sallallâhu Alayhi wa Sallam taught to his Ummah (nation of Islâm) with regards to at-Tawhîd (monotheism). **Whoever turns away from this, and as a result, Allâhu Taâlâ seals his heart and he prefers this Dunyâ (worldly life) over his Dîn (religion); Allâhu Taâlâ will not excuse him due to his Jahâlah (ignorance).** Wallâhu A'lam (Allâhu Taâlâ knows the best)!..

رِسَالَةٌ أُخْرَى فِي كَلِمَةِ التَّوْحِيدِ وَكَوْنُهَا تَنْفَى أَرْبَعًا  
وَتُثْبِتُ أَرْبَعًا

## Another Pamphlet Regarding Kalimat'ut Tawhîd (La Ilaha Illallâh) & Four Issues That It Negates and Four Issues That It Affirms

**Author:**

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رِسَالَةٌ أُخْرَى فِي كَلِمَةِ التَّوْحِيدِ  
وَكَوْنُهَا تَنْفَى أَرْبَعًا وَتُثَبِّتُ أَرْبَعًا

**Another Pamphlet Regarding Kalimat'ut  
Tawhîd (La Ilaha Illallâh) & Four Issues That  
It Negates and Four Issues That It Affirms<sup>54</sup>**

**Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
(1206 H)**

**Rahimahullâhu Taâlâ**

Shaykh'ul Islâm *Rahimahullâhu Taâlâ* said:

May Allâh have mercy upon you, know that the meaning of La Ilaha Illallâh is **Nafy** (negation) and **Ithbât** (affirmation). It (La Ilaha Illallâh) negates 4 issues and confirms 4 issues as well.

It negates the “**Âlihah** (pl. Ilah; -fake- deities)”, the “**Tawâghîh** (pl. Tâghûh; -false- objects of worship)”, the “**Andâd** (pl. Nidd; rivals, equals, partners)”, and the “**Arbâb** (pl. Rabb; Lords/Masters)”:

The “**Âlihah**” are: That which you direct yourself towards to bring forth goodness and dispel harm. Thus, you take it as an Ilah.

The “**Tawâghîh**” are: Those who are worshipped and is pleased by being worshipped or is presented as someone Ibâdah (worship) should be directed to. Such as as-Sammân, Tâj, or Abû Hadîdah.

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<sup>54</sup> **Al-Jawâhir'ul Mudhiyyah**, 34-35 (inside **Majmû'at'ur Rasâ'il wa'l Masâ'il'in Najdiyyah**, 4/34-35).

The **"Andâd"** are: Everything that hinders you from the Dîn of Islâm; from your family, home, tribe, or wealth is a "Nidd". This is due to the statement of Allâhu Taâlâ,

**"And of mankind are some who take (for worship) others besides Allah as Andâd (pl. Nidd; rivals, equals, partners to Allâh), they love them as they love Allâh..."** (al-Baqarah 2/165)

The **"Arbâb"** are: Those who issue Fatawâ (pl. Fatwâ; verdicts) which oppose the truth for you and those who you obey. This is confirming Allâhu Taâlâ's statement,

**"They (the Jews and Christians) took their rabbis and their monks to be their lords besides Allâh, and (they also took as their Lord) al-Masîh (Messiah), son of Maryam (Mary), while they (Jews and Christians) were commanded to worship none but One Ilah, La Ilaha Illa Huwa (there is no -true- deity -worthy of worship- except He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)."** (at-Tawbah 9/31)

The Kalimah also confirms four issues:

**Al-Qasd** (directing): It is you not directing to anything except Allâh.

**At-Ta'dhîm** (glorification) and **al-Mahabbah** (love): This is due to the statement of Allâh Azza wa Jalla,

**"But those who believe, love Allâh more (than anything else)."**  
(al-Baqarah 2/165)

**Al-Khawf** (fear) and **ar-Rajâ** (hope): This is due to the statement of Allâhu Taâlâ,

**"And if Allâh should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then**

**there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is al-Ghafûr (the Forgiving), ar-Rahîm (the Merciful)."** (Yûnus 10/107)

Whoever knows this will have cut his relation with other than Allah, and the grim look of al-Bâtil (falsehood) will have no significance for him. As Allâh informed us of Ibrâhîm, *may the Best Peace and Blessings (of Allâh) be upon Our Nabî (Muhammad) and Him (Ibrâhîm)*, regarding him breaking the idols and distancing from his tribe,

**"Indeed there has been an excellent example for you in Ibrâhîm and those with him, when they said to their people, "Verily, we are free from you and whatever you worship besides Allâh, we have rejected you..."** (al-Mumtahinah 60/4)

مُذَاكِرَةُ الشَّيْخِ مُحَمَّدٍ رَحِمَهُ اللهُ مَعَ أَهْلِ بَلَدِ حُرَيْمِلَةَ  
فِي كَلِمَةِ التَّوْحِيدِ وَالْجَمْعِ بَيْنَ التَّوْحِيدِ وَالشِّرْكِ

# **A Discussion of Shaykh Muhammad Rahimahullâh with the Inhabitants of the Land of Huraymilah Concerning Kalimat'ut Tawhîd and (the Impossibility of) Combining Tawhîd and Shirk**

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Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
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**A Discussion of Shaykh Muhammad  
Rahimahullâh with the Inhabitants of the  
Land of Huraymilah Concerning Kalimat'ut  
Tawhîd and (the Impossibility of)  
Combining Tawhîd and Shirk<sup>55</sup>**

**Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
(1206 H)**

**Rahimahullâhu Taâlâ**

Shaykh Muhammad bin Abd'il Wahhâb Rahimahullâh said to them:

From amongst the knowledgeable ones and other than them, to all of those who came to us from you we asked regarding La Ilaha Illallâh. We did not find except that to them, this is nothing but a mere statement without a meaning. According to them, its meaning is its utterance and whoever utters it is Muslim. Sometimes, they would say it has a meaning; however, the meaning of "La Ilaha Illallâh" (according to them) is that "Allâh has no partner in His Mulk (possession)".

Rather, we say: "La Ilaha Illallâh" is not (something which is to be uttered) solely with the tongue, and when a Muslim utters it, it is a condition that his heart comprehends its meaning. This is what the Rusul (Messengers) came

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<sup>55</sup> **Al-Jawâhir'ul Mudhiyyah**, 35-36 (the copy in **Majmû'at'ur Rasâ'il wa'l Masâ'il'in Najdiyyah**, 4/35-36).

for. The Rusul had not (only) come with the issue of Mulk (belonging to Allâh). I will clarify the issue of Tawhîd and Shirk for you Inshâllâh...

You know the Mashhad (tomb) which has a Qubbah (dome) over it. A group of people pray the Dhuhr (prayer) there and then stand and turn to the grave while turning their back to the Ka'bah. (While taking the grave as a Qiblah,) they offer two Ra'kah for Alî Radiyallâhu Anh. Their Salâh (prayer) which they offer to Allâh is Tawhîd and the Salâh offered to Alî Radiyallâhu Anh is Shirk. (I asked them), "Did you comprehend this?" They said, "Yes we comprehended this; this person who offered Salâh to Allâh and to other than Him became a Mushrik."

Allâh Subhânahû has a right over the body and the wealth of his slave. Salâh is the Zakâh of the body, and the Zakâh on the wealth is a right of Allâhu Taâlâ. If you pay Zakâh for (the sake of) Allâh then set aside a share for the Qubbah (i.e. shrine); your Zakâh for Allâh is Tawhîd and your Zakâh for the created being is Shirk.

In the same manner, shedding blood (sacrificing)... If you slaughtered for Allâh, then it is Tawhîd, and if you slaughtered it for other than Him, then it became Shirk. As Allâhu Taâlâ said,

**"Say: "Truly, my prayer, my sacrifice, my life and my death are (all) for Allâh, the Lord of the Âlamîn (Cherisher of the Worlds i.e. mankind, Jinns and all that exists)." He has no partner..."** (al-An'âm 6/162-163)

"An-Nusuk" is shedding blood (sacrificing).

In the same manner, at-Tawakkul (trust, relying upon), from among the types of Ibâdah (worship)... If you have Tawakkul in Allâh, then it became Tawhîd, and if you have Tawakkul in the owner of the Qubbah, then it became Shirk. Allâhu Taâlâ said,

**"So worship Him and rely upon Him."** (Hûd 11/123)

And the greatest one of all is Du'â (supplication), do you understand that it is mentioned (in the Hadîth),

*«Du'â is the (core and) essence of Ibâdah (worship)»<sup>56?</sup>*

They said, "Yes", Allâhu Taâlâ said,

**"And the Masâjid (pl. Masjid; places of worship) are only for Allâh, so pray (invoke/worship) not unto anyone along with Allâh."** (al-Jinn 72/18)

"Do you comprehend that here, those who make Du'â to Allâh and make Du'â to Zubayr; make Du'â to Allâh and make Du'â to Abd'ul Qâdir; the one who makes Du'â to Allâh is a Mukhlis (possessor of Ikhlâs; sincerity), and he becomes a Mushrik when he makes Du'â to other than Him; do you understand this?" They said, "Yes we comprehend."

The Shaykh Muhammad bin Abd'il Wahhâb Rahimahullâh said: So, if you comprehend this issue, then this is the issue between us and the people.

If they say, "They (the Mushrikîn) worship the Asnâm (pl. Sanam; idols), they make Du'â to them and ask from them. As for us, we are sinner slaves; they are the Sâlihûn (pl. Sâlih; righteous), we seek Wasîlah (means) with their status."

Then say to them:

Îsâ Alayh'is Salâm was a Nabî (prophet) of Allâh, and his mother (Maryam Alayh'as Salâm also) was righteous. Likewise, Uzayr Alayh'is Salâm was amongst the righteous, likewise are the angels...

Concerning those who make Du'â to them, Allâh informed us that they did not ask for anything from them, they solely asked for Shafâ'ah (intercession) and Qurbah (closeness) due to their status.

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<sup>56</sup> At-Tirmidhî, Hadîth no. 3371; Abû Dâwûd, Hadîth no. 1479.

Read them the following statement of Allâhu Taâlâ in the Âyah concerning the angels,

**“And (remember) the Day when He will gather them all together, and then will say to the angels...”** (Saba 34/40)

And He stated the following concerning the Anbiyâ (prophets) in the Âyah,

**“O Ahl’ul Kitâb (People of the Scripture; Jews and Christians), do not commit excess in your religion!..”** (an-Nisâ 4/171)

And He stated the following concerning the Sâlihûn (righteous) in the Âyah,

**“Say, “Invoke those you have claimed (as gods) besides Him...”**  
(al-Isrâ 17/56)

The Nabî Sallallâhu Alayhi wa Sallam did not differentiate between them (and fought against all of them).

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كَلِمَةُ التَّوْحِيدِ: الْفَارِقَةُ بَيْنَ الْكُفْرِ وَالْإِسْلَامِ

**Another Pamphlet Regarding  
Kalimat'ut Tawhîd [Kalimat'ut Tawhîd:  
The Differentiating (Sign) Between  
Kufr and Islâm]**

**Author:**

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
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(1206 H)

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رِسَالَةٌ أُخْرَى فِي كَلِمَةِ التَّوْحِيدِ

كَلِمَةُ التَّوْحِيدِ: الْفَارِقَةُ بَيْنَ الْكُفْرِ وَالْإِسْلَامِ

## Another Pamphlet Regarding Kalimat'ut Tawhîd

[Kalimat'ut Tawhîd: The Differentiating  
(Sign) Between Kufr and Islâm]<sup>57</sup>

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
(1206 H)

Rahimahullâhu Taâlâ

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb Rahimahullâhu Taâlâ [May Allâh Cleanse His Spirit and Enlighten His Grave]<sup>58</sup> also said:

May Allâh guide you, know that Allâh created you to worship Him and He made it obligatory for you to obey Him. Knowledge of La Ilaha Illallâh (there is no -true- deity -worthy of worship- except Allâh) with Ilm (sacred knowledge), statements, and actions is from amongst the most obligatory types of worship upon you. That which brings all of this together is the statement of Allâhu Taâlâ,

**"And hold firmly to the rope of Allâh all together and do not become disunited..."** (Âl-i Imrân 3/103)

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<sup>57</sup> Al-Jawâhir'ul Mudiyyah, 36-40 (inside Majmûat'ur Rasâil wa'l Masâ'il'in Najdiyyah, 4/36-40); ad-Durar'us Saniyyah, 2/123-128.

<sup>58</sup> The addition in brackets is found in ad-Durar'us Saniyyah, in place of the phrase "Rahimahullâhu Taâlâ".

Also the statement of Allâhu Taâlâ,

**“He has ordained for you of religion what He enjoined upon Nûh, and that which We have revealed to you (O Muhammad), and that which We enjoined upon Ibrâhîm, Mûsâ, and Îsâ - to establish the religion and not be divided therein...”** (ash-Shûrâ 42/13)

Know that the commandment of Allâh for His slaves is Kalimat'ut Tawhîd, which differentiating (sign) between Kufr and Islâm. Thereupon, this is where people differentiated, whether it be due to ignorance, transgression, or stubbornness. And what will bring them (back) together, is the Ummah gathering together in accordance with the statement of Allâhu Taâlâ,

**“To establish the religion and not be divided therein...”** (ash-Shûrâ 42/13)

And also His statement in the Âyah,

**“Say: This is my way; I invite to Allâh with insight, I and those who follow me...”** (Yûsuf 12/108)

**It is obligatory for every individual to:**

**(1) To love Tawhîd with his heart, help it with his hands and tongue, and help those who help and support Tawhîd when he recognizes and affirms Tawhîd.**

**(2) To hate Shirk with his heart, disgrace it with his tongue, and disgrace those who help and support it with his hands, tongue, and heart when he recognizes Shirk and affirms it(s peculiarity and evil).**

This is the reality of the two issues. Thereafter, the person enters in the way of those whom Allâhu Taâlâ said regarding,

**“And hold firmly to the rope of Allâh all together and do not become disunited...”** (Âl-i Imrân 3/103)

We say: There is no Ikhtilâf (disagreement) among the Ummah that Tawhîd is inevitably “with the heart - which is knowledge”, “with the tongue - which is with words” and “with deeds - which is to put these orders and negations in to action.”

If a person violates one of these three situations, then this person has not been a Muslim! If this person affirms Tawhîd and does not act with it, then he is a Mu'annid (stubborn) Kâfir, just like Fir'awn (Pharaoh) and iblîs. And if he acts with Tawhîd outwardly, and does not believe in it inwardly; then this person is a pure Munâfiq (hypocrite), and he is [more]<sup>59</sup> evil than the Kâfir. Wallâhu A'lam!

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb Rahimahullâh said:

Tawhîd has two categories: Tawhîd'ur Rubûbiyyah and Tawhîd'ul Ulûhiyyah.

As for Tawhîd'ur Rubûbiyyah; then both the Kâfir and the Muslim affirms it.

And as for Tawhîd'ul Ulûhiyyah; then this is that which distinguishes between Kufr and Islâm.

Every Muslim must distinguish between this and that and must know that the Kuffâr (disbelievers) do not deny that Allâh is al-Khâliq (the Creator), ar-Râziq (the Sustainer), and al-Mudabbir (the Disposer of all the affairs). Allâhu Taâlâ said in the Âyah,

**“Say, “Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?” They will say, “Allâh.” Say, “Will you not then show piety (to Him)?” (Yûnus 10/31)**

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<sup>59</sup> The addition in brackets is found in ad-Durar'us Saniyyah.



**"If you were to ask them, "Who has created the heavens and the earth and subjected the sun and the moon?" They will surely reply, "Allâh." (al-Ankabût 29/61)**

When it is established [clarified]<sup>60</sup> for you that the Kuffâr affirm this, you will have known that your statement "No one creates or sustains other than Allâh, and no one disposes all the affairs other than Allâh" will not make you a Muslim until you say "La Ilaha Illallâh" while acting in accordance with its meaning.

Thus, each of these names has a meaning, which is peculiar to it.

As for your statement **"al-Khâliq (the Creator)"**, then its meaning is: **the one who made all of the creation existent after it was nothing.**

As for your statement **"ar-Râziq (the Sustainer)"**, then its meaning is: **the one whom gave them their sustenance when He created His creation.**

As for your statement **"al-Mudabbir (the Disposer of all the affairs)"**, then its meaning is: **the one who makes the Malâ'ikah (angels) descend from the sky to the earth with His disposal, raises them to the sky with His disposal, advances the clouds with His disposal, changes the winds with His disposal, and He is also the One who disposes the affairs of His entire creation as He wishes.** These [names affirmed by the Kuffâr]<sup>61</sup> are related to Tawhîd'ur Rubûbiyyah, which is also affirmed by the Kuffâr.

When it comes to Tawhîd'ul Ulûhiyyah, then it is your statement "La Ilaha Illallâh". You recognize the meaning of this word, as you recognized the meaning of the names related to ar-Rubûbiyyah! As for your statement "La Ilaha Illallâh", it is Nafy (negation) and Ithbât (affirmation). It negates al-

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<sup>60</sup> The addition in brackets is found in ad-Durar'us Saniyyah, in place of the phrase "established".

<sup>61</sup> The addition in brackets is found in ad-Durar'us Saniyyah, and unlike the above text, the statement was repeated two times; referring to the names mentioned in the first and Tawhîd'ur Rubûbiyyah in the second.

Ulûhiyyah in its entirety to other than Allâh, and it affirms it to Allâh alone. Thus, the meaning of the word “al-Ilah” in our time is, the “**Shaykh**” and the “**Sayyid**”, whom are said to have a “**Sirr (secret)**” in themselves, [or other than them]<sup>62</sup> and are believed to bring benefit or keep away harm.

So, anyone who (in a manner that is Shirk) believes in these people or other than them, whether they are a Nabî or someone else, then he will have taken an Ilah other than Allâh. For verily, when Banû Isrâ’îl (the Children of Israel) believed in Îsâ bin Maryam and his mother Alayhimâ’s Salâm (in this way), Allâhu Taâlâ named them both as “Ilahayn (two deities)”. Allâhu Taâlâ said,

**“And when Allâh said, “O Îsâ son of Maryam, did you say to the people, “Take me and my mother as deities besides Allâh?” He will say, “Glory be to You! It was not for me to say that to which I have no right (to say). If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, You are the All-Knower of the unseen.” (al-Mâ’idah 5/116)**

Thus, in this verse, there is evidence that the one who believes in a created thing/being to bring good or dismiss evil has taken that being as an Ilah. If the status of holding (false) beliefs regarding the Anbiyâ (pl. Nabî; Prophets) is like this, the situation of those who (believe in those who) are much lower than them takes priority (in terms of being severe).

In the same way, whoever seeks Barakah (blessings) from a stone or a tree or anoints his hand on a grave or a Qubbah (shrine) while seeking Barakah from them, he has taken them as Âlihah (pl. Ilah).

And the evidence for this is that when the Ashâb (pl. Sahâbah; companions) said to the Nabî Sallallâhu Alayhi wa Sallam while intending seeking Barakah from it,

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<sup>62</sup> The addition in brackets is found in ad-Durar’us Saniyyah.

“Make us a Dhâtu Anwât (Lote-tree) just as they have a Dhâtu Anwât!”

The Nabî Sallallâhu Alayhi wa Sallam said,

*«Allâhu Akbar! It is the same way... By the one whose Hand my soul is in, you said, just as Banû Isrâ'îl (the Children of Israel) said to Mûsâ Alayh'is Salâm<sup>63</sup>,*

**“... Make a deity for us just as they have deities!” He said, “You are really an ignorant people! Verily, these people will be destroyed for that which they are engaged in (idols-worship). And all that they are doing is in vain.” He said, “Shall I seek for you a deity other than Allâh while He has given you superiority over the worlds?” (al-A'râf 7/138-140)»**

So the Nabî Sallallâhu Alayhi wa Sallam defined the words of the Sahâbah (pl. Sahâbah; Companions) regarding Dhâtu Anwât as the words of Banû Isrâ'îl, and he named it an Ilah.

Thus, there is evidence in this that anyone who does any of the things we mentioned has taken it as an Ilah.

**“Al-Ilah” is: the “Ma'bûd” to whom worship is invalid except that it is directed to Him** and He is only Allâhu Taâlâ. Therefore, whoever makes Nadhr (vow) to other than Allâh or makes Dhabh (sacrifice) to it; then he has worshipped it. Likewise is the state of whoever makes Du'â (supplication/worship) to other than Allâh. Allâhu Taâlâ said,

**“And do not invoke besides Allâh that which neither benefits you nor harms you, for if you did, then indeed you would be of the Dhâlimûn (pl. Dhâlim; wrongdoers).” (Yûnus 10/106)**

And in the Hadîth,

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<sup>63</sup> At-Tirmidhî, Hadîth no: 2180 and others.

*«Verily, Du'â is the (core and) essence of Ibâdah (worship)»<sup>64</sup>*

Likewise, whoever places a Wâsitah (intermediary) between himself and Allâh, and claims that he brings him closer to Allâh, then he has worshipped that person/thing. Allâhu Taâlâ had mentioned this from the Kuffâr. He said,

**“And they worship other than Allâh that which neither harms them nor benefits them, and they say, “These are our intercessors with Allâh...” (Yûnus 10/18)**

Allâhu Taâlâ also said,

**“... And those who take Awliyâ (pl. Walî; saints) besides Him (say), “We only worship them that they may bring us near to Allâh...” (az-Zumar 39/3)**

Likewise, Allâhu Taâlâ mentioned regarding those who make the Malâ'ikah Wasâ'it (pl. Wasîtah), so He said,

**“And (remember) the Day when He will gather them all together, and then will say to the angels, “Was it you that these people used to worship?” They (angels) will say: “Glorified be You! You are our Walî (Lord) instead of them. Rather, but they used to worship the Jinn; most of them were believers in them.” (Saba 34/40-41)**

Allâh Subhânahu mentions that the Malâ'ikah exalt Him from this, that they distance themselves from these people, and that their Ibâdah (worship) was to the shayâtîn (pl. shaytân, devils) who commanded them with this.

Likewise, Allâh Subhânahu mentioned those who make the Sâlihûn Wasâ'it, so He said,

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<sup>64</sup> At-Tirmidhî, Hadîth no: 3371; Abû Dâwûd, Hadîth no: 1479.

**“Say, “Invoke those you have claimed (as gods) besides Him, for they do not possess the (ability to) remove harm from you, nor to change it. Those whom they invoke seek means of access to their Lord, (striving as to) which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.” (al-Isrâ 17/56-57)**

Allâh Subhânahu mentioned that they cannot stop any harm from anyone or even themselves, they cannot turn it away from anyone, and that they seek means of access to their Rabb, (striving as to) which of them would be nearest, and they hope for His mercy and fear His punishment.

Thus, this affirms [clarifies]<sup>65</sup> the meaning of “La Ilaha Illallâh” for you. So, when you recognize the state of those who have (Shirk) I’tiqâd in Îsâ bin Maryam Alayhimâ’s Salâm, those who have (Shirk) I’tiqâd in the Malâ’ikah, those who have (Shirk) I’tiqâd in the Sâlihûn, and their state -let alone other than them- even though they cannot cause any harm and benefit, you will have recognized that whoever has (false) I’tiqâd in those who are lower than them (in status) have a more deviated path. And thus, the meaning of “La Ilaha Illallâh” will be affirmed [clarified]<sup>66</sup> for you. Wallâhu A’lam!

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<sup>65</sup> The addition in brackets is found in ad-Durar’us Saniyyah, in place of the phrase “affirms”.

<sup>66</sup> The addition in brackets is found in ad-Durar’us Saniyyah, in place of the phrase “affirmed”.

شُرُوطُ لَا إِلَهَ إِلَّا اللَّهُ

## The Conditions of La Ilaha Illallâh

### Author:

Shaykh Abd'ur Rahmân bin Hasan Âl'ush Shaykh  
Rahimahullâh  
(1285 H)

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# شُرُوطُ لَا إِلَهَ إِلَّا اللَّهُ

## The Conditions of La Ilaha Illallâh<sup>67</sup>

**Shaykh Abd'ur Rahmân bin Hasan (1285 H)**

**Rahimahullâhu Taâlâ**

Shaykh Abd'ur Rahmân bin Hasan Rahimahullâhu Taâlâ, said the following in his book "Fath'ul Majîd",

"I say:

The Shahâdah (testimony) of La Ilaha Illallâh (there is no -true- deity -worthy of worship- except Allâh) must have seven conditions, and it does not benefit the one who utters it unless all are brought together.

(The seven conditions are as follows:)

- 1. Al-Ilm (knowledge) which eliminates al-Jahl (ignorance),**
- 2. Al-Yaqîn (certainty) which eliminates ash-Shakk (doubt),**
- 3. Al-Qabûl (acceptance) which eliminates ar-Radd (rejection and denial),**
- 4. Al-Inqiyâd (compliance, submission) which eliminates at-Tark (abandoning),**
- 5. Al-Ikhlâs (sincerity) which eliminates ash-Shirk (associating partners with Allâh),**
- 6. As-Sidq (truthfulness) which eliminates al-Kadhib (lying),**

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<sup>67</sup> Abd'ur Rahmân bin Hasan Âl'ush Shaykh, **Fath'ul Majîd**, p. 83, Chapter on Calling to La Ilaha Illallâh, Matba'at'us Sunnat'il Muhammadiyyah, Cairo 1957; **ad-Durar'us Saniyyah**, 2/243-256 **ad-Durar'us Saniyyah**, 2/359-360.

**7. Al-Mahabbah (love) which eliminates its opposite (which is Bughd)."**

The quote from "**Fath'ul Majîd**" ends here.

Rasûlullâh Sallallâhu Alayhi wa Sallam said,

*"Whoever says La Ilaha Illallâh (there is no -true- deity -worthy of worship- except Allâh) and disbelieves in all that is worshipped besides Allâh, his property and blood becomes Harâm, and his reckoning is with Allâh."*<sup>68</sup>

While explaining this Hadîth, Shaykh Abd'ur Rahmân bin Hasan bin Muhammad bin Abd'il Wahhâb Rahimahumullâhu Taâlâ said elsewhere,

"As for the statement of Rasûlullâh Sallallâhu Alayhi wa Sallam in the Sahîh (authentic) Hadîth,

*"...and disbelieves in all that is worshipped besides Allâh..."*

This (i.e. disbelieving in all that is worshipped besides Allâh, including the Tawâghît) is a great condition. Without this, the statement of "La Ilaha Illallâh" will not be Sahîh (valid).

When this condition is not present, the blood (i.e. life) and wealth of the person who says "La Ilaha Illallâh" will not become innocent (to shed); since this is the meaning of the statement "La Ilaha Illallâh", (There is no -true- deity -worthy of worship- except Allâh).

Thus, the utterance does not benefit without carrying its indicative meaning, from abandoning Shirk, keeping distant from Shirk, and keeping distant from those who act upon Shirk.

Therefore, when one rejects everything worshiped besides Allâh, keeps distant from them, and becomes an enemy of those who do this Shirk; he has

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<sup>68</sup> Muslim, Hadîth no. 23, Târiq bin Ashyam Radiyallâhu Anh.



become a Muslim and his blood and wealth becomes innocent (to shed).

This is the meaning of the statement of Allâhu Taâlâ,

**“So whoever disbelieves in the Tâghût and believes in Allâh has grasped the unbreakable Urwat’ul Wuthqâ (firmest handhold). And Allâh is as-Sâmi (Hearing) and al-Alîm (Knowing).”** (Al-Baqarah 2/256)

In Sahîh (Authentic) Ahâdîth, **“La Ilaha Illallâh”** has been restricted with severe conditions. All of these need to be fulfilled altogether by Qawl (utterance), I’tiqâd (belief), and Amal (action).

From amongst this is the Hadîth of Itbân (bin Mâlik) Radiyallâhu Anh, narrated in the Sahîh,

*“...For verily, Allâh has forbidden an-Nâr (the Fire i.e. Hell) for the one who says: La Ilaha Illallâh, thereby seeking Allâhu Taâlâ’s Wajh (face).”*<sup>69</sup>

Narrated in another Hadîth as,

*“Truthfully from his heart...”*<sup>70</sup>

*“Sincerely from his heart.”*<sup>71</sup>

Meaning, **“Believing with his heart; with certainty and without doubt.”** Therefore, unless these conditions are fulfilled with knowledge of its meaning and what it includes, saying the statement “La Ilaha Illallâh” will not benefit the one who utters it.

Just as Allâhu Taâlâ stated,

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<sup>69</sup> Al-Bukhârî, Hadîth no. 5401, Itbân bin Mâlik Radiyallâhu Anh.

<sup>70</sup> Al-Bukhârî, Hadîth no. 128, Mu’âdh bin Jabal Radiyallâhu Anh.

<sup>71</sup> Al-Bukhârî, Hadîth no. 99, Abû Hurayrah Radiyallâhu Anh.

**“And those they invoke besides Him do not possess (power of) intercession; but only those who testify to the truth (can benefit), and they know.”** (Az-Zukhruf 43/86)

Allâhu Taâlâ said to His Nabî Sallallâhu Alayhi wa Sallam,

**“So know that there is no -true- deity -worthy of worship- except Allâh.”** (Muhammad 47/19)

The meaning of this Kalimah will allow increase according to the strength of Ilm that one has and the soundness of his Amal (actions).

In opposition to those who utter it without recognizing its meaning; it is unavoidable to know the true meaning of this Kalimah, **-with an Ilm that eliminates al-Jahl (ignorance)-**.

It is necessary to have **al-Yaqîn (certainty) that eliminates ash-Shakk (doubt)** which indicates Tawhîd.

It is also necessary to have **al-Ikhlâs (sincerity) that eliminates ash-Shirk (associating partners with Allâh)**. For verily, many people utter this Kalimah while committing Shirk (with Allâh) in Ibâdah (worship), rejecting its meaning, and showing enmity to those who believe in it and act upon it.

Again, in opposition to the condition of the Munâfiq (hypocrite); who utters the Kalimah of Tawhîd without having Sidq (with the heart), it is necessary to have **as-Sidq (truthfulness) that eliminates al-Kadhib (lying)**.

Just as Allâhu Taâlâ states,

**“They say with their tongues what is not within their hearts.”**  
(Al-Fath 48/11)

In opposition to those who utter the Kalimah of Tawhîd without acting upon it, it is also necessary to have **al-Qabûl (acceptance) that eliminates ar-Radd (rejection and denial)**.

Again, in opposition to those who oppose these two commands (to love Tawhîd and being happy with it), It is necessary to have **al-Mahabbah (love) and happiness with** what the Kalimah denotes, from Tawhîd, Ikhlâs, and other than this.

And it is a must to have **al-Inqiyâd (compliance, submission)**, by acting upon it and whatever it refers to, includes, and necessitates.

All of this is the Dîn of Islâm which Allâhu Taâlâ does not accept any Dîn other than it.”

أَصْلُ دِينِ الْإِسْلَامِ

# The Essence of the Religion of Islâm

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# أَصْلُ دِينِ الْإِسْلَامِ

## The Essence of the Religion of Islâm<sup>72</sup>

**Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
(1206 H)**

**Rahimahullâhu Taâlâ**

The essence of the religion of Islâm and its principle consist of two directives:

1. The command of worshipping Allâhu Taâlâ alone without associating partners, encouraging this, basing the Muwâlât (collaboration) on it, and declaring Takfîr upon the one who forsakes it.
2. Warning against Shirk in Ibadâh (worship) to Allâh, being harsh regarding it, basing enmity upon it, and declaring Takfîr upon the one who acts upon it.

Those in opposition to this are of numerous types:

- 1- The worst type among them -with regards to being in opposition- is the one who opposes all of it.
- 2- Among the people are those who worship Allâh alone, however, neither rejects Shirk nor shows enmity towards its people.

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<sup>72</sup> Although it is a really small pamphlet found in **ad-Durar'us Saniyyah**, 2/22, it contains abundant benefits. This is why many scholars have quoted from this pamphlet by the Shaykh Rahimahullâh to the extent that even his grandson Abd'ur Rahmân bin Hasan Rahimahullâh wrote a very detailed explanation which benefits this pamphlet a great deal. This explanation could be referred to for a better understanding of the pamphlet. The mentioned explanation is found in **ad-Durar'us Saniyyah**, 2/202-211.

**3-** Among them are those who show enmity towards the Mushrikûn however do not declare Takfîr upon them.

**4-** Among them are those who neither love Tawhîd nor hate it.

**5-** Among them are those who declare Takfîr upon the People of Tawhîd and claimed that Tawhîd is cursing the Sâlihûn (pl. Sâlih; righteous ones).

**6-** Among them are those who neither hate Shirk nor love it.

**7-** Among them are those who neither recognize Shirk nor reject it.

**8-** Among them are those who neither recognize Tawhîd nor reject it.

**9-** Among them -and it is the most treacherous type- are those who act upon Tawhîd, however do not recognize (comprehend) its value and neither shows hatred to those who forsake Tawhîd nor declares Takfîr upon them.

**10-** Among them are those who forsake Shirk and dislike it, however, neither recognizes (comprehends) the value (true nature) of Shirk nor shows enmity towards its people and do not declare Takfîr upon them.

These have opposed what the Anbiyâ (pl. Nabî; the prophets) came with from the Dîn (religion) of Allâh Subhânahû wa Taâlâ.

Wallâhu A'lam (and Allâh knows best)!

نَوَاقِصُ الْإِسْلَامِ

## The Nullifiers of Islâm

**Author:**

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
Rahimahullâh  
(1206 H)

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# نَوَاقِصُ الْإِسْلَامِ

## The Nullifiers of Islâm<sup>73</sup>

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
(1206 H)

### Rahimahullâhu Taâlâ

In the name of Allâh, the Most Gracious, the Most Merciful,

Know that the [gravest (in danger and from those that occur most often)]<sup>74</sup> conditions [nullifiers (belief, speech and actions that take one out from the

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<sup>73</sup> This pamphlet is found in many sources and is found in **Mu'allafât'ush Shaykh**, 1/385-387; **ad-Durar'us Saniyyah**, 2/361 and 10/91-93; also partially in 10/84-86. It can also be found in the 33<sup>rd</sup> letter of **ar-Rasâ'il'ush Shakhsiyyah**, p. 212 from among the letters addressing Muhammad bin Farîs.

<sup>74</sup> This addition in brackets is found in **ar-Rasâ'il'ush Shakhsiyyah**, 212 (**Mu'allafât'ush Shaykh**, 7/212) also in **ad-Durar'us Saniyyah**, 10/91 and demonstrates that the nullifiers of Islâm are not limited to what is mentioned here. The Shaykh **Rahimahullâh** also mentions the following,

**"Just as there are eight conditions that nullify Wudhû (ablution), the nullifiers of Islâm are more than 400 as mentioned in al-Iqnâ (authored by al-Hajjâwî)." (ad-Durar'us Saniyyah, 10 /84-85)**

Thus, the following statement by the Shaykh **Rahimahullâh** found at the end of the pamphlet demonstrates that those listed in the pamphlet are enumerated because they are the most dangerous and common types of Kufr,

**"All of these matters are from the gravest in danger and from those that occur most often. So, it is necessary for the Muslim to beware of them and fear from these acts befalling him."**



fold of Islâm)]<sup>75</sup> that invalidate Islâm are ten:

**1. Shirk (associating partners)<sup>76</sup> in the worship of Allâhu Taâlâ [the one and only]<sup>77</sup>.**

Allâhu Taâlâ stated,

**"Indeed, Allâh does not forgive associating partners with Him, but He forgives what is less than that for whom He wills."** (an-Nisâ 4/48; an-Nisâ 4/116)

And He Taâlâ stated,

**"Indeed, he who associates others with Allâh -Allâh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers."** (al-Mâ'idah 5/72)

Adh-Dhabh (the offering of sacrifice) to (someone/something) other than Allâh, such as the one who offers a sacrifice to the Jinn or to a grave<sup>78</sup> is from the scope of Shirk.

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<sup>75</sup> This addition in brackets is found in Mu'allafât'ush Shaykh, 1/385; ad-Durar'us Saniyyah, 2/361.

<sup>76</sup> Shaykh'ul Islâm Ibnu Taymiyyah Rahimahullâh describes Shirk in the following manner,

**"The basis of Shirk is for you to equate Allâhu Taâlâ with His creation in regards to some of that which He alone deserves, since there is not a single thing within His creation in all respects, which can be equated to Allâh. So whoever worships anything other than Him or places his trust in it, he is a Mushrik (one who has associated something with Allâh)."** (Ibnu Taymiyyah, al-Istiqâmah, 1/344)

<sup>77</sup> The addition in this brackets is found in ad-Durar'us Saniyyah, 2/361.

<sup>78</sup> In ar-Rasâ'il'ush Shakhsiyyah and ad-Durar'us Saniyyah (10/91) the word **"domes (tombs)"** is used instead of the word **"grave"**.

**2. Whoever places Wâsitah (intermediaries) between himself and Allâh, performs Du'â (supplication/worship) to them, asks for ash-Shafâ'ah (intercession) from them, and seeks Tawakkul (reliance) in them has committed Kufr by Ijmâ (unanimous consensus).<sup>79</sup>**

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<sup>79</sup> Shaykh'ul Islâm Ibnu Taymiyyah Rahimahullâh was the one who conveyed this Ijmâ. For he said,

“Whoever makes the angels and Prophets intermediaries; calling upon them, putting trust in them, asking them to bring benefits and ward off harm -such as asking them for forgiveness of sins, guidance of the hearts, relief from distress and meeting the needs- is a Kâfir (disbeliever) according to the Ijmâ (consensus) of the Muslimûn.” (Ibnu Taymiyyah, Majmû'ul Fatâwâ, 1/124)

In his work al-Furû, Ibnu Muflih al-Hanbalî Rahimahullâh, a student of Shaykh'ul Islâm Ibnu Taymiyyah Rahimahullâh, narrated this Ijmâ from Ibnu Taymiyyah in the section regarding the Murtad (apostate) (Ibnu Muflih al-Hanbalî, al-Furû, 10/188) Again, al-Hajjâwî the author of al-Iqnâ, (al-Hajjâwî, al-Iqnâ, 4/297) and others have narrated this Ijmâ (al-Mardâwî, al-Insâf, 10/327; Buhûtî, Kashshâf'ul Qinqâ, 6/168 etc.)

In his work titled Misbâh'udh Dhalâm, Shaykh Abdullatîf Rahimahullâh makes mentions that while confirming it and accepting it, in his al-I'lâm bi Qawâti'il Islâm Ibnu Hajar al-Haytamî, from among the Shâfi'îs, related making Du'â to other than Allâh to be Kufr with Ijmâ. (Shaykh Abdullatîf, Misbâh'udh Dhalâm, 3/527)

After recording the statements and actions that drives one to Kufr from the other Madhâhib (pl. Madhhab; schools of thought within Islâmic jurisprudence), in order to mention the actions the Hanâbilah consider Kufr, al-Haytamî quoted the entire section regarding the statements and actions that drives one to Kufr from al-Furû. This section is also found in his quote. After his citation from the book titled al-Furû, al-Haytamî says,

“Most of what is mentioned here befits the issues we have previously conveyed from our Madhhab and other Madhâhib. In the eyes of the Hanâbilah, to abandon Salâh (i.e. the five daily prayers) is also Kufr.” (Al-Haytamî, al-I'lâm bi Qawâti'il Islâm, p. 217)

Attention should be paid that Ibnu Hajar al-Haytamî affirms this Ijmâ although he

**3. Whoever does not declare Takfir upon the Mushrikûn (indict polytheists to be disbelievers), or has doubts about their Kufr, or considers their Madhhab (beliefs) to be correct has committed Kufr [by Ijmâ]<sup>80</sup>.**

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Rahimahullâh is one of the scholars the grave worshipers of today rely on and attribute themselves to...

<sup>80</sup> This phrase “by Ijmâ” is found in ar-Rasâ'il'ush Shakhsiyyah, p. 213 and ad-Durar'us Saniyyah, 10/91.

In his book ash-Shifâ, al-Qâdhî Iyâdh Rahimahullâh narrated the Ijmâ on this matter in the following fashion,

**“An Ijmâ has ensued regarding declaring Takfir upon everyone who rejects the Nass (definite ruling) of the Book or peculiarizes a Hadîth - which Ijmâ exists concerning its narration and Ijmâ exists concerning its understanding in its apparent meaning.**

**Just as the Khawârij are declared Takfir upon for annulling the Rajm (punishment of stoning the fornicators). This is why we declare Takfir upon anyone who does not declare Takfir of those who adopt a religion other than the Millah (religion) of the Muslims, or who pauses or doubts regarding them, or finds their sects (opinions) correct.**

**Even if this person, exhibits Islâm, believes in Islâm, and believes in the invalidity of all other views, he is still Kâfir for exhibiting things that are in opposition to this.”** (Al-Qâdhî Iyâdh, ash-Shifâ, 2/286)

Elsewhere, after criticizing the views of those who claim every Mujtahid (qualified jurist) is correct in their judicial opinion, al-Qâdhî Iyâdh Rahimahullâh says,

**“...Al-Jâhidh and Thumâmah expressed a similar view that Allâhu Taâlâ doesn't have a Hujjah upon many of the laymen, the women, those who are weak minded, those who imitate the Christians and the Jews, and others than them (!). This is because they do not have a Tabî'ah (nature) which is possible to make Istidlâl (deduction) with (!). In his book “at-Tafriqah”, al-Ghazzâlî also inclined**

**4. Whoever believes that the guidance of other than the Nabî Sallallâhu Alayhi wa Sallam is more complete than his guidance or that another Hukm (judgement) is better than his judgment like the one who prefers the judgement of the Tawâghîth (pl. of Tâghîth) over his judgment is a Kâfir.**

**5. Whoever detests anything the Rasûl (Messenger) Sallallâhu Alayhi wa Sallam came with, even if he may act on it has committed Kufr [by**

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**to a view similar to this.**

**The one who says all of this is Kâfir by Ijmâ. Hence, the one who does not declare Takfîr upon anyone amongst the Christians and the Jews and all of those who separated from the Dîn of the Muslimûn, or those who paused to declare Takfîr of them, or those who have Shakk (doubts) to declare Takfîr of them is Kâfir with Ijmâ.**

**Al-Qâdhî Abû Bakr said, ‘This is because the Tawqîf (ruling which has been set by the Nass) and the Ijmâ on this issue indicate their Kufr. So, whoever makes Waqf (pauses) on this matter has denied the Nass and the Tawqîf or has doubt about it. Both denying and doubting this do not occur in anyone except a Kâfir.’** (ash-Shifâ, 2/280-281)

The publishers of the book ash-Shifâ commented on it by adding a footnote and quoted from Ibnu Hajar Rahimahullâh that this view does not belong to al-Ghazzâlî. Allâh knows best.

Hajjâwî Rahimahullâh, a Hanbali jurisprudent, said,

**“...or if he does not declare Takfîr upon those who adopt a religion other than Islâm like the Christians, doubts their Kufr, or validates their Madhhab (views), (he will become a Kâfir).”** (al-Hajjâwî, al-Iqnâ, 4/298)

Thus, it is revealed that Shaykh Muhammad bin Abd’îl Wahhâb Rahimahullâh conveyed this statement from the abovementioned scholars. Actually, all the phrases in this pamphlet are matters related from the previous scholars, as it can be seen in the explanations given in the annotations section. Wallâhu A’lam!

Ijmâ<sup>81</sup>].<sup>82</sup>

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<sup>81</sup> The word “Ijmâ” is found in **ad-Durar’us Saniyyah, 10/92** and **ar-Rasâ’il’ush Shakhshiyyah, p. 212**. The following verse is also mentioned in these works as evidence,

**“That is because they disliked what Allâh revealed, so He rendered worthless their deeds.”** (Muhammad 47/9)

There is Ijmâ regarding the one who hates that which was brought by Rasûlullâh Sallallâhu Alayhi wa Sallam, being a Kâfir - as was stated by al-Buhûtî Rahimahullâh (Kashshâf’ul Qînâ, 6/168)

<sup>82</sup> In another pamphlet where he mentions the nullifiers of Islâm in a different order and style, the Shaykh Rahimahullâh gives the following example after mentioning this article,

**“You already know what occurs from the teachers and the public; even those who know Tawhîd and distancing from Shirk. So much so that even though they know all these (are from the religion of Islâm), they even hate establishing the prayer and giving the Zakâh; likewise, they hate greeting with the Salâm (greeting of Islâm).”** (ad-Durar’us Saniyyah, 10/85)

In his work **“The Five Issues”** Shaykh Muhammad Rahimahullâh mentions the following in the fifth issue,

**“The Rasûl Sallallâhu Alayhi wa Sallam without distinction, mandated fully believing in what he came with. So whosoever believes in a part of it and disbelieves in another, he is truly a Kâfir. Rather, it is inevitable to believe in the Book entirely.**

When you recognize that; (know that) amongst the people are some who pray, fast, and avoid most of what is impermissible, however, they do not give inheritance to women, and deem that this is what is supposed to be followed. Actually, if one of them contradicts their customs and gives inheritance to the women, their hearts will detest this. Or they reject the period the women is to stay in the house of her spouse (after divorce), although they know the statement of Allâhu Taâlâ,

**“Do not expel them from their houses, nor should they go out, unless they come up with a clearly shameless act.”** (at-Talâq, 65/1)

**6. Whoever mocks/ridicules anything from the Dîn (religion) of the Rasûl Sallallâhu Alayhi wa Sallam or the rewards or punishments of Allâh has committed Kufr.<sup>83</sup>**

The evidence is the statement of Allâhu Taâlâ,

**“Say: Is it Allâh and His verses and His Messenger that you were mocking? Make no excuse; you have disbelieved (i.e., rejected faith) after your belief.”** (at-Tawbah 9/65-66)

**7. Doing magic; as-Sarf and al-Atf<sup>84</sup> are also from this scope.**

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They also deem that leaving her in the house of her spouse is not appropriate, and taking her out of the house is what is supposed to happen. Or they detest greeting by the Salâm although they know that Allâh ordained it, since they love the greetings of Jâhiliyyah because they are used to it. Takfir is declared upon these people, for they have believed in a part of it and disbelieved in another. This is in contradiction to the person who commits sins or abandons what is compulsory, like the one who commits adultery and abandons good conducts towards parents while confessing that he is wrongful and what Allâhu Taâlâ ordered is correct.

Know that I have given you these three examples so that you follow them. For there exists many things of this genre amongst people which contradict what Allâhu Taâlâ legislated in the Qur’ân. According to them, what they are accustomed to is what is Ma’rûf. If one of them acts upon what Allâh commanded (in His book) and abandoned the customs, they will detest him and designate him to be foolish. This is in opposition to the one who acts or abandons although he confesses that he is mistaken and believes in what Allâh mentioned (in His book).”

<sup>83</sup> Shaykh Sulaymân bin Abdillâh Âl’ush Shaykh Rahimahullâh has recounted the Ijmâ in this regard,

**“Whoever mocks Allah, His Book, His Messenger, or His Religion becomes a disbeliever by Ijmâ - even if he did not really intend to mock them.”** (Sulaymân bin Abdillâh, Taysîr’ul Azîz’il Hamîd, p. 617)

<sup>84</sup> **Sarf:** separation between husband and wife; **Atf:** amulet etc., made to connect

**Therefore, whoever performs it or is pleased with it (by means such as making someone perform it in his name) has committed Kufr.**

The evidence is the statement of Allâhu Taâlâ,

**“But they (i.e., the two angels) do not teach anyone unless they say: We are a trial, so do not disbelieve (by practicing magic).”** (al-Baqarah 2/102)

#### **8. Assisting the Mushrikûn and aiding them against the Muslimûn.**

The evidence is the statement of Allâhu Taâlâ,

**“And whoever is an ally to them among you - then indeed, he is (one) of them. Indeed, Allâh guides not the wrongdoing people.”** (al-Mâ'idah 5/51)<sup>85</sup>

**9. Whoever believes that some people are allowed to go against the Sharî'ah of Muhammad Sallallâhu Alayhi wa Sallam, just as it was permitted for al-Khadir to go against<sup>86</sup> the Sharî'ah of Mûsâ Alayh'is**

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the husband and wife.

<sup>85</sup> Al-Qurtubî Rahimahullâh says the following in the interpretation of this verse,

**“...And whoever is an ally to them among you...”** (al-Mâ'idah 5/51) Meaning, if he helps them against the Muslims, **“...then indeed, he is (one) of them ...”** (al-Mâ'idah 5/51)

Thus, Allâhu Taâlâ has clarified that their ruling is like their (Kuffâr's) ruling. Thus, this hinders the inheritance of the Muslim from the Murtad (apostate). The one who supported the Kuffâr was Ibnu Ubayy (bin Salûl). This ruling about cutting Muwalât (friendship with the Kuffâr) is permanent until the Day of Resurrection.” (al-Qurtubî, Tafsîr, 6/217)

<sup>86</sup> This article found in ad-Durar'us Saniyyah, 10/92 and ar-Rasâ'il'ush Shakhsiyyah, p. 214 was expressed in the following words,

**“The one who believes that some people are not obliged to follow the**

## Salâm is a Kâfir.<sup>87</sup>

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**Messenger of Allâh Sallallâhu Alayhi wa Sallam and that they have the freedom to act outside of his Sharî'ah just as al-Khadir Alayh'is Salâm had the freedom to act outside of the Sharî'ah of Musâ Alayh'is Salâm, is a Kâfir."**

<sup>87</sup> Shaykh'ul Islâm Ibnu Taymiyyah Rahimahullâh mentions Ijmâ regarding this,

**"With unanimous agreement of all Muslims, it is essentially known in the religion of the Muslims that whoever accepts any religion other than Islâm or accepts to follow a Sharî'ah other than the Sharî'ah of Muhammad Sallallâhu Alayhi wa Sallam, he is a Kâfir. This Kufr is like the Kufr of the one who believes in parts of the Kitâb (Book of Allâh; i.e. Qur'ân) and disbelieves in other parts of the Kitâb."** (al-Fatâwâ'l Kubrâ, 3/543-544)

After explaining the Dalâlah and heresy of those regarded as Walî and ascetic whom, in opposition to the Sunnah of the Nabî Sallallâhu Alayhi wa Sallam, let grow their moustache and body hair -which should be trimmed- Shaykh'ul Islâm Ibnu Taymiyyah Rahimahullâh said the following,

"If he thinks that the path of other than the Nabî Sallallâhu Alayhi wa Sallam is more perfect than the path of the Nabî Sallallâhu Alayhi wa Sallam, or that there are those from amongst the Awliyâ (pl. Walî) who have the freedom to act outside the Sharî'ah of Muhammad Sallallâhu Alayhi wa Sallam just as al-Khadir had the freedom to act outside the Sharî'ah of Musâ Alayh'is Salâm, then this person is a Kâfir. (If he does not repent) after he is invited to repent, then it is obligatory to kill him. Hence, the call of Musâ Alayh'is Salâm was not general-oriented (it was a call specific to the Israelites) and it was not necessary for al-Khadir to follow Musâ Alayhimâ's Salâm. By contrast, al-Khadir said to Musâ Alayh'is Salâm,

**"I am upon such knowledge from Allâh that Allâh teaches me that you do not know, and you are upon such a knowledge from Allâh that Allâh teaches you that I do not know."**

As for Muhammad bin Abdillâh bin Abd'il Muttalib Sallallâhu Alayhi was Sallam, he is the Messenger of Allâh sent to the entire Thaqaalayn (mankind and jinkind); the jinn and people from the Arabs and non-Arabs, those who are close and distant, their rulers



**10. Turning away from the Dîn of Allâhu Taâlâ<sup>88</sup>, such that he'll neither learn it nor implement it.**

The evidence is the statement of Allâhu Taâlâ,

**“And who is more unjust than one who is reminded of the verses of his Lord; then he turns away from them? Indeed We, from the criminals, will take retribution.”** (as-Sajdah 32/22)

There is no difference between the one who commits any of these nullifiers (of Islâm) mockingly, seriously, or in a state of fear, except for the Mukrah (the coerced).

All of these matters are from the gravest in danger and from those that occur most often. So, it is necessary for the Muslim to beware of them and fear from these acts befalling him.<sup>89</sup>

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and those who are ruled, the ascetic and non-ascetic. Allâhu Taâlâ says,

**“And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner...”** (Saba 34/28).”

Quotation from Ibnu Taymiyyah Rahimahullâh ends here. (Majmû'ul Fatâwâ, 27/58-59)

Some parts of these words mentioned by Shaykh'ul Islâm Ibnu Taymiyyah Rahimahullâh approved by authors of the books on Hanbalî Fiqh, such as Kashshâf'ul Qînâ and Matâlib'u Ulî Nuhâ, in the sections pertaining to the Murtad.

<sup>88</sup> Elsewhere, Shaykh Muhammad bin Abd'il Wahhâb Rahimahullâh stated the following about this article,

**“And this is one of the most important and most dangerous things (which take one out of the fold of the religion).”** He also used the following statement,

**“This (the Kufr of turning away) is found even in those who are the most pious of people and in those who worship the most.”** (ad-Durar'us Saniyyah, 10/86)

<sup>89</sup> After counting six nullifiers of Islâm in the aforementioned place, the Shaykh Rahimahullâh said,

We seek refuge in Allâh from those things that bring about His Anger and painful Punishment.

May Allâh send peace and blessings upon the best of His creation Muhammad, his family, and his companions. (Âmîn!)”

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**“People fall into many of these unknowing they are Kufr, rather, they underestimate it. When we say people, we mean those who claim to know Tawhîd and to be distant from Shirk!”** (ad-Durar’us Saniyyah, 10/86)

# ثَلَاثَةُ الْأُصُولِ

## The Three Foundations

### Author:

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
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# The Three Foundations

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# **The Three Foundations - Preface**

In the name of Allâh, the Most Gracious, the Most Merciful.

All praise is due to Allâh, the Lord of the worlds. I bear witness that there is no -true- deity -worthy of worship- except Allâh. Salvation is possible only by obeying Him. A good end is for the pious. I also testify that Muhammad al-Mustafâ, who was sent as the last messenger of Allâh to all jinn and humans and is the mercy of the worlds and also the leader of the pious, is the servant and Messenger of Allâh. O Allâh, send eternal peace and blessings upon Your Prophet Muhammad, his companions, and those who followed them, and were content with their path!

To proceed,

O people! Today, although the literacy rate is very high, there is no question that ignorance about Allâh, the religion of Allâh Islâm, and His prophet Muhammad Sallallâhu Alayhi wa Sallam is alarming. The reason being that people turn away from the religion of Islâm and the necessary knowledge that will make them a Muslim and prepare the ground for them to attain eternal bliss. Whereas, the salvation and happiness of every individual, both in this world and in the hereafter, depends only on being a Muslim. Accordingly, it is possible for a person to become a Muslim only by practicing this knowledge and acting upon it.

The religion of Islâm, which makes a person Muslim; protects from doing harmful and immoral acts, forbids unlawful lusts and passions, disciplines and nurtures the heart, makes people good by revealing good habits, makes people successful by giving hope and encouragement, makes them forget their troubles as a shield against sadness, sorrow and grief, and increases their will power. Islâm is a treasure and a divine way that nurtures and matures, causes peace and brings eternal happiness in the hereafter. When religion disappears, people enslave themselves to their whims and desires without understanding or reasoning, and they reinforce their oppression against their own selves by claiming that this phenomenon is freedom. Whereas, the

religion of Islâm brings good morals, strength, courage, endurance, patience, comfort, and peace to individuals, it prevents divisiveness and destructiveness, and ensures justice.

Islâm, which we call to, is a universal religion that means wholeheartedly surrendering to Allâh with Tawhîd. This religion, on the other hand, is a divine way that guides those who possess an intellect to the best, the most correct, and the most beautiful with their own will. The religion of Islâm is submitting sovereignty, domination, administration, unconditional submission, obedience, and in short, it is to sincerely surrender Tawhîd to its rightful owner Allâh, the sole owner of divinity, without ascribing any partners to Him. Allâh is the One who gives guidance to those whose hearts are sincerely seeking the truth and worthy of His mercy.

Islâm is not a new religion, on the contrary, it was conveyed by all the prophets of Allâh. It is the only means and way for a person to know and understand his Lord, which is his personal responsibility, and to prepare himself for the inevitable Day of Judgment. The aim of the person who seeks eternal bliss is to embark on a spiritual journey to accept and know Islâm. The responsibility that he should have on this path is undoubtedly the consciousness of Tawhîd. For this reason, the knowledge of Tawhîd, which determines the qualities, souls, hearts, bodies, emotions, and actions of individuals and makes them attain the ability to know the Lord of the worlds who guides them, is essential for a person to become a Muslim and attain eternal bliss. Knowledge which is the opposite of ignorance alone does not benefit in and of itself unless it turns into knowledge. Since the knowledge underlying the attainment of eternal bliss is the basis of knowing one's Lord. One's own knowledge is determined by the guidance of one's actions and conscience. Consciences that are kneaded without Tawhîd are doomed to be drowned amidst the waves of knowledge and ignorance.

All the children of Âdam are the servants of Allâh. The duty of every servant is to properly perform the duties assigned to him. The servant who ignores his duty of worship, that is, servitude, is one who rebels against his nature and

loses his worth. The basis of worshipping Allâh is to learn the creed and belief in a sound way and to possess this belief. The servitude of a person who has a flaw in his belief will not be accepted, regardless of what he does, his servitude will not be acceptable. As for a person whose belief is correct, then his servitude is acceptable in the sight of Allâh, the ruler of all rulers, the king of all kings, no matter how little he does. It is precisely for this reason that every person should endeavour to correct his belief and the aim of his ambitions should be to perform servitude properly.

The most correct approach for salvation is to obey one's Lord who created him and the messenger sent by his Lord, and to appoint Him as a final judge and an arbitrator in everything. As long as it conforms to the Qur'ân, which is the divine speech, and the Sunnah of the Prophet, he should accept the words of people and he should abstain from all customs, habits, beliefs, words, behaviors, and imitations that go against the Qur'ân and the Sunnah.

Our Almighty Lord presents His book as follows,

**“And certainly We have revealed to you clear verses. And no one denies them except the sinful.”** (al-Baqarah 2/99)

Here, it is clearly seen that it is not difficult to comprehend the message in the Qur'ân. Only the servant who does not obey his Lord, the servant who considers himself too great to obey Him, the servant who refuses to surrender to His order, claims that it is difficult and avoids understanding it.

Understanding the Book of Allâh, which is the directory for guidance, and the words of His messenger does not require sharp intelligence and deep knowledge. This is because all of the prophets were sent to guide those who lost their way and went astray to the light of guidance and to educate those who struggled in ignorance with Islâm. Almighty Allâh says,

**“He is the One who raised amidst the unlettered people a messenger from among themselves who recites to them His verses, and purifies them, and teaches them the Book and the wisdom, while they were earlier in open error.”** (al-Jumu'ah 62/2)

The belief that every person must have in order to attain eternal bliss consists of two matters:

First, believing that Allâh is the true deity and lord.

The second is to believe that Muhammad Sallallâhu Alayhi wa Sallam is the messenger and prophet of Allâh.

Believing that Almighty Allâh is the deity and lord means not associating any partner with Allâh. Believing that Muhammad Sallallâhu Alayhi wa Sallam is the messenger and prophet of Allâh is to follow his path alone.

That's why every servant should have the knowledge of this and hold fast to Tawhîd, that is, worshipping Allâh without associating partners with Him, and following the Sunnah. He should strive with all his might to not equate or associate a being with Him in all kinds of polytheism, in other words, in matters that are unique to Allâh, and to stay away from innovations and things that have no origin in the religion but appear later, since Shirk and innovations affect belief, damages it, gnaws on it, and destroys it.

Shirk became widespread among people, and pure Tawhîd has remained strange. Sadly, most people are unaware of Shirk, they do not even know the meaning of Shirk. They claim to be Muslims and have faith while in this state and tainted with Shirk, contaminated with Shirk, and immersed in Shirk. Therefore, the most important thing above all else is that humanity should have a deep understanding regarding the meaning of Shirk and Tawhîd, and learn the necessities of Shirk and Tawhîd as described in the Qur'ân and Sunnah.

This treatise named "The Three Foundations" is written by Shaykh'ul Islâm, Mujaddid of the call of Tawhîd, Muhammad bin Abd'il Wahhâb bin Sulaymân at-Tamîmî Rahimahullâh. It is an important text of creed written presenting the reader with a very simple and plain expression, three basic principles and proofs regarding knowledge that will make a person a Muslim if he reads, understands, and accepts them. These three foundations, which constitute the content of the treatise, concisely give the invitation to Islâm



with evidences from the Qur'ân and the Sunnah, and consists of the explanations and answers to the questions that will be asked by the interrogating angels when the person is placed in the grave after his demise. Since the salvation of a person in the hereafter, which is the eternal abode, depends on the correct answers given to the questions asked by the questioning angels, knowledge in this matter is very important.

This valuable work, which we will present to our readers who aspire eternal salvation, is a guide for the person to reach eternal happiness and clearly presents the necessary knowledge to achieve salvation. The subject which light will be shed on in this pamphlet you will read is the three basic principles of the religion of Islâm, the knowledge about Allâh, about His religion, and about His prophet. The first foundation is knowledge about Allâh. Allâh is the Creator, His existence is witnessed by the creatures and the order of the creatures. He created us to worship Him. Since He is the only deity, all worship should be directed to Him and all servitude should be performed in a way that pleases Him. The second foundation is knowledge about the religion of Allâh. Islâm is to surrender to Allâh with Tawhîd, to submit to Him in obedience, and to be free from Shirk and its people. Islâm has three levels: Islâm, Îmân, and Ihsân. The third foundation is knowledge about Allâh's prophet Muhammad Sallallâhu Alayhi wa Sallam.

We will be presenting the English translation of this treatise alongside some short explanatory notes, by Allâh's permission and grace. Thus, these three very important principles will enter the agenda of people, the common people and the elite can benefit from it, and so that they will be among those who follow the straight path that Allâh provides. Thus he gets closer to Allâh with this and it becomes a source of salvation for him.

Our invitation is to Tawhîd, which is the mutual call of all prophets and the right of Allâh over His servants, with proofs from the Qur'ân and Sunnah and the comprehension of the Salaf (pious predecessors).

*May Allâh's peace and blessings be upon our Prophet Muhammad, his family and his companions. Âmîn!*

# ثَلَاثَةُ الْأُصُولِ

## The Three Foundations<sup>90</sup>

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
(1206 H)

Rahimahullâhu Taâlâ

In the name of Allâh, the Most Gracious, the Most Merciful,

May Allâh have mercy on you<sup>91</sup>, know that,

### Four Issues

It is compulsory for us to learn four issues:

**1. Knowledge:** It is knowing Allâh, knowing His Nabî Sallallâhu Alayhi wa Sallam, and knowing the religion of Islâm with its proofs.

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<sup>90</sup> **Mu'allafât'ush Shaykh** 1/185-196; **ad-Durar'us Saniyyah**, 1/125-135, 146-151; Mahmûd Shukrî al-Âlûsî, **Ghâyat'ul Amânî fî'r Raddi ala'n Nabhânî**, 2/84-93.

<sup>91</sup> The statement "May Allâh have mercy on you, know that" is not found in ad-Durar'us Saniyyah. Al-Âlûsî relates what follows in the following manner,

**"(Know that) it is compulsory to learn knowledge and it is the cure for the sick hearts. And again, it is one of the most important things obligated upon you. Acting with this knowledge is the reason for entering Jannah (Paradise). Being ignorant of it and neglecting it is a reason to enter Hell. (And again know that) there are four issues compulsory upon you..."** (also refer to ad-Durar'us Saniyyah, 4/337)

**2. Acting upon this knowledge.**

**3. Calling/inviting to it.**

**4. Patience in the face of adversity that results from (knowing, acting and inviting to) it.**

And the evidence is the statement of Allâhu Taâlâ,

**“(I swear) by the Time, indeed, mankind is in loss, except those who believed and did righteous deeds, and advised each other to the truth and advised each other to patience.”** (al-Asr 103/1-3)

In the name of Allâh, the Most Gracious, the Most Merciful,

**(Imâm) ash-Shafi’î** (d. 204H) Rahimahullâhu Taâlâ said,

**“If no proof besides this Sûrah (Chapter of the Qur’ân) had been revealed by Allâhu Taâlâ to His creation, it would have been sufficient for them.”**

**(Imâm) al-Bukhârî** (d. 256H) Rahimahullâhu Taâlâ said,

**“Chapter: Knowledge is Before Statement and Action.”** And the evidence is the statement of Allâhu Taâlâ,

**“So know that there is no -true- deity -worthy of worship- except Allâh.”** (Muhammad 47/19)

Thus, (the verse) began with knowledge before “statement and action.”

## **Explanation**

If we are to explain the above-mentioned section of this treatise so that it is understood better, knowledge is the first in order amongst those that are obligatory for a person, then follows acting upon it, calling to it and patience. Thus the ability to act upon any subject, calling to it, and to be patient in face of challenges requires having knowledge on that subject. The basis of

knowledge is the first of the seven conditions of La Ilâha Illallâh, as stated by Abd'ur Rahmân bin Hasan Rahimahullâh.<sup>92</sup> Knowledge can determine and illuminate a person's path, as well as prevent him from being exposed to darkness and deviations. The servant's attainment of salvation, that is, eternal bliss, depends on this. In the age we live in, one of the diseases that humanity is most addicted to is the misconception of information being knowledge, and with this, speaking about Allâh and His religion without knowledge and acting without knowledge. However, this is a great oppression and should be avoided vigorously. The type of knowledge to be gained here and the ignorance to be eliminated is knowledge about the answers to the questions everyone will be asked when the angels of inquiry come after death.

The first knowledge to attain is the knowledge of Allâh, to know Allâh is to recognize Him. Knowing Allâh comprises knowing Allâh in terms of His essence, names, and attributes. This means that Allâh is the only true deity worthy of being loved and worshiped, that all beings depend on Allâh, the only Creator, for sustenance, and that Allâh's divine attributes and beautiful names can never be applied to His creatures.

Putting knowledge about Allâh into action is to believe that Almighty Allâh is free from all types of deficiencies and faults and that there is nothing similar to Him and to act with this awareness. Again within this scope is the love for Allâh, the Messenger of Allâh, and loving and acting upon the orders, prohibitions and religious responsibilities conveyed by the Messenger of Allâh Sallallâhu Alayhi wa Sallam on behalf of Allâh.

Knowing the identity of the Prophet Sallallâhu Alayhi wa Sallam, what he was sent with, and to whom his invitation was directed to are among the knowledge which is obligatory to attain. The practice of knowledge about Muhammad Sallallâhu Alayhi wa Sallam, who was sent as the messenger of Allâh and a mercy to the worlds, is to love and respect him more than anyone else, to obey his Sunnah, and to ensure that his Sunnah is superior to people's

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<sup>92</sup> Ad-Durar'us Saniyyah, 2/243 and 246.

views in every situation.

Knowing the religion of Allâh with its proofs is among the issues that are obligatory for a person to know. The religion of Allâh is the religion that Allâh has recommended all prophets to convey to the nations of the world since the beginning of human history. Allâh ordered the prophets to invite to Islâm. The essence and basis of the invitation is to worship Allâh with complete surrendering, by Tawhîd in His Rubûbiyyah (Lordship), in His Ulûhiyyah (Divinity), and Names, Attributes and Actions. In this way, the prophets and those who followed their way invited to Islâm, to act upon it, and to abandon everything else.

All these matters are knowledge that Allâh has revealed act upon. Thus, all humanity and even the jinn realm are under this obligation.

O seeker of guidance! Know that knowledge, which is also the first condition of Lâ Ilâha Illallâh, is very important and essential for the ability to act upon it, to invite to it, and for patience in the face of all adversities and trials.

Ibnu Hajar al-Asqalânî Rahimahullâh said,

“Ibn’ul Munîr said: By this, al-Bukhârî meant that knowledge is a condition for the validity of statements and deeds. Statements and deeds are only taken into consideration with knowledge. Therefore, knowledge comes before both. Since it is knowledge that corrects/validates the intention which corrects/validates deeds. Al-Bukhârî drew attention to this so that it would not be understood that knowledge is devalued and seeking it is taken lightly by the phrase “knowledge is useless without action.”<sup>93</sup>

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<sup>93</sup> Ibnu Hajar, Fath’ul Bârî, 1/160.

## Three Issues

May Allâh have mercy on you, know that it is obligatory upon every Muslim male and female, to learn these three issues and to act according to them:

### The First Issue

That Allâh has created us, sustains us, and has not left us neglected. On the contrary, He has sent a messenger to us; whosoever obeys him will enter al-Jannah and whosoever disobeys him will enter an-Nâr (the fire i.e., Hell).

The evidence is the statement of Allâhu Taâlâ,

**“Indeed, We have sent to you a Messenger as a witness upon you just as We sent a messenger to Pharaoh. But Pharaoh disobeyed the messenger, so We seized him with a severe punishment.”** (al-Muzzammil 73/15-16)

### The Second Issue

Allâhu Taâlâ is not pleased with anyone being associated with Him in worship, be it a Muqarrab (close) angel or a Mursal Nabî (Nabî sent as a Rasûl), [let alone other than them]<sup>94</sup>.

The evidence is the statement of Allâhu Taâlâ,

**“And the Masâjid (pl. Masjid; places of worship) are only for Allâh, so pray (invoke/worship) not unto anyone along with Allâh.”** (al-Jinn 72/18)

### The Third Issue

Whosoever shows obedience to the Rasûl and unifies Allâh alone (believes in the Oneness of Allâh), it is not permissible for him to show Muwalât (to befriend) those who oppose Allâh and His Rasûl, even if they were his closest kin.

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<sup>94</sup> The phrase between brackets is found in ad-Durar’us Saniyyah.

The evidence is the statement of Allâhu Taâlâ,

**“You will not find a people who believe in Allâh and the Last Day having affection for those who oppose Allâh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allâh is pleased with them, and they are pleased with Him - those are the party of Allâh. Unquestionably, the party of Allâh - they are the successful.”** (al-Mujâdilâh 58/22)

May Allâh guide you in obeying Him, know that al-Hanîfiyyah, which is the Millah (religion) of Ibrâhîm Alayh'is Salâm, is devoting the Dîn (religion) to Allâh while worshipping Him alone. This is what Allâh has enjoined upon all people and He has created them for this. As Allâhu Taâlâ stated,

**“I have not created the jinn and human beings except that they worship Me.”** (adh-Dhâriyât 51/56)

The meaning of “**...they worship Me...**” is, “They should make Tawhîd of (unify) Me...”

The greatest of that which Allâh has ordered is Tawhîd. Tawhîd is devoting Ibâdah to Allâh Subhânahu.

The greatest of that which He has prohibited is ash-Shirk. Shirk is directing Du'â to (worshipping) others with Allâh.

The evidence is the statement of Allâhu Taâlâ,

**“Worship Allâh and associate nothing with Him.”** (an-Nisâ 4/36)

If it is said to you, “What are the three foundations that are incumbent upon a person to know?” Say:

The slave knowing his Rabb (Lord), his Dîn (religion), and his Nabî (Prophet) Muhammad Sallallâhu Alayhi wa Sallam.

## **Explanation**

If we are to explain the above-mentioned section of this treatise so that it is better understood, as previously mentioned, the salvation and eternal bliss of individuals is dependent on learning the knowledge about it and applying the learned knowledge in accordance with it. This ruling is as specific to women as it is to men. In many rulings, obligations, avoidance of the forbidden, and other responsibilities, women are equal to men. Learning about religious matters, especially about Tawhîd and creed, is also within this scope, and it is a duty that falls on both men and women regardless of their profession, position, or nationality.

The first amongst the issues essential to learn and act upon while fulfilling its requirements is that Allâh is the only Lord who created all beings and that after He created them, He sent guides and did not abandon them unattended. There is no religion nor path other than the path of the Messenger of Allâh Sallallâhu Alayhi wa Sallam, which leads to Allâh, His pleasure, and His Paradise after Muhammad Sallallâhu Alayhi wa Sallam was sent. He Sallallâhu Alayhi wa Sallam was sent as a light when the whole world was in darkness. He sowed the seed of dawn and the light of his invitation shone. Thus, the earth began to shine with the guidance of its Lord, and the darkness disappeared until it dazzled illuminating the path of those who want to follow the right path. Evidence was established against those who stray from the right path.

The second issue mentioned by the Shaykh is that Allâhu Taâlâ ordered all creatures with slavery, which is worshipping Him and not associating partners with Him, from Âdam Alayh'is Salâm until the termination of humanity in this world. It is He who created everything. The jinn and humans are among His creations. Allâh has given them intelligence with the ability to distinguish good from evil, right from wrong, and obliges His servants with



Tawhîd, meaning to worship only Him, without associating anything with Him.

In his explanation of the 21st verse of the second chapter of the Qur'ân, Sûrat'ul Baqarah, **"Worship your Lord!"** Ibnu Abbâs Radiyallâhu Anhumâ said, **"The meaning of all that is mentioned in the Qur'ân regarding Ibâdah is Tawhîd."**<sup>95</sup> Again, according to what is reported, he interpreted this phrase in the verse as **"Make Tawhîd of (unify) your Rabb (Lord)!"**<sup>96</sup>

The individual who directs his worship to others, that is, a Mushrik (polytheist), directs his worship to idols, statues, angels, trees, stones, and similar beings, or to ideologies, meaning he directs his worship to other than Allâh, or he directs his worship to both Allâh and beings other than Allâh. This is greater shirk that makes one a Mushrik and it is an action not forgiven without repentance. In fact, Allâh Almighty states the following,

**"Indeed, Allâh does not forgive associating partners with Him, but He forgives what is less than that for whom He wills."** (an-Nisâ 4/48)

When the polytheist dies upon this condition, all of his actions go to vain. Almighty Allâh says,

**"And it was already revealed to you and to those before you that if you should associate (anything) with Allâh, your deeds would surely become worthless, and you would surely be among the losers."** (az-Zumar 39/65)

As seen, Tawhîd, which is the mutual call of the prophets, is unification of Allâh in worship. The prophets did not simply convey this to their people with an absolute expression, saying "Worship Allâh." On the contrary, by

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<sup>95</sup> Tafsîr'ul Baghawî, Dâru Taybah print, 1/71.

<sup>96</sup> Imâm at-Tabarî, Tafsîr'ut Tabarî, Ahmad Shâkir print, 1/362.

worshipping Allâh, they taught their people not to associate anything with Him in worship, because this is the key to salvation. Allâh is not in need of the worship of His servants; on the contrary, the servants are in need of Him. Tawhîd is the foundation and origin of religion, the key to paradise, and the main reason people are saved from hell. Due to Tawhîd, a person's property, blood, and chastity are safeguarded. It is the greatest bond that binds humanity together, despite different races, languages, and distant lands. It is the greatest bond that creates unity creating brotherhood and harmony.

The third issue mentioned by the Shaykh is the restriction of befriending those who oppose Allâh and His Messenger. It is one of the requirements of Tawhîd to love the people of Tawhîd, the allies of Allâh, and befriend them, and to hate the enemies of Allâh, the people of Shirk, and to have hostility towards them.

The essence of Hanîfiyyah is to worship only Allâh, without associating partners with Him, and to stay away from Shirk. The worship of a person who worships Allâh but does not make his religion specific to Him will not be of any use. If a person who worships Allâh, fasts, performs pilgrimage, prays, performs Umrah, gives alms, pays Zakâh, and obeys a great deal, does not do these things sincerely for the sake of Allâh, if he contaminates it with shirk such as praying to someone other than Allâh, asking for help from anyone other than Allâh, or sacrificing for someone other than Allâh, that person's worship is not specific to Allâh. On the contrary, he is a Mushrik and is not upon Hanîfiyyah, the religion of Ibrâhîm Alayh'is Salâm. For Hanîfiyyah to take place, the servant needs to recognize and know his Lord, His religion, and His Prophet alongside acting upon its requirements.

This world is the abode of deeds; as for the hereafter, it is an abode of reward for that person, being Paradise or Hellfire. Therefore, those who obey Allâh will enter Paradise, and those who disobey Allâh will enter Hell. This is the line separating the believer from the disbeliever.

## The First Fundamental Principle: Knowing the Lord

If it was said to you, “Who is your Lord?” Say:

My Lord is Allâh. He is the one who nurtured me and the entire creation with His blessings. He is my Ma'bûd (the only One who deserves to be worshiped), and I have no other Ma'bûd save Him.” The evidence is the statement of Allâhu Taâlâ,

**“All praise is due to Allâh, Lord of the creation.”** (al-Fâtihah, 1/1)

Everything other than Allâh is from creation; and I am one from that creation.

If it was said to you, “Through what did you recognize your Lord?” Say,

I have recognized Him through His signs and His creation.

Amongst His signs are the night, the day, the Sun, and the Moon. The Seven Heavens and the Seven Earths, and all that is in and between them are amongst His creation. The evidence is the statement of Allâhu Taâlâ,

**“Among His signs are the night and the day, and the sun and the moon. Do not prostrate yourselves to the sun, or to the moon, but prostrate yourselves to Allâh who has created them, if it is Him whom you worship.”** (Fussilat, 41/37)

And Allâhu Taâlâ's statement,

**“Indeed your Lord is Allâh, Who created the heavens and the earth in six days, then He rose over the Throne. He covers the night with the day, (another night) chasing it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, to Him alone belongs the creation and the command. Blessed is Allâh, the Lord of the worlds!”** (al-A'râf, 7/54)

Ar-Rabb means al-Ma'bûd. The evidence is the statement of Allâhu Taâlâ,

**“O people, worship your Rabb (Lord) Who created you and those before you, so that you may become God-fearing. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh while you know.”** (al-Baqarah, 2/21-22)

Ibnu Kathîr Rahimahullâhu Taâlâ said, “It is the Creator of all these things who deserves to be worshipped.”<sup>97</sup>

## Explanation

As the Shaykh mentioned, it is only Allâh, the Lord, who deserves to be worshiped by everyone. He also drew attention to the fact for one's salvation it is not enough to merely affirm Rububiyyah.

In other words, it is not enough to say, “Allâh has cultivated me and all the worlds with His blessings” and to acknowledge this issue. Worshiping Him must also be acknowledged, and worship must be directed only to Him. This is the difference between a Muwahhid and a polytheist. The Muwahhid affirms Allâh's Rubûbiyyah (lordship) and at the same time affirms that servitude should be given only to Him, without associating any partners with Him. A polytheist, on the other hand, affirms that Allâh is the Lord, but he associates other beings who do not create, do not provide sustenance, and do not own anything, as partners with Allâh in worship. The Muwahhid says my Lord is Allâh, He is my Ma'bûd, and I have no other Ma'bûd other than Him. If he is a polytheist, he says my Lord is Allâh, and then claims that worship is not reserved for Allâh alone. Thus, together with Almighty Allâh, he worships trees, stones, messengers, saints, righteous people, and graves. For this reason, this person is a polytheist and his affirmation of the existence of Allâh

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<sup>97</sup> Ibnu Kathîr, Tafsîr, 1/194.

as Lord does not benefit him, and he does not enter Islam with this acknowledgment.

The expression “He is my Ma’bûd” contains an affirmation that worship is unique to Allâh. The statement “I have no other Ma’bûd save Him” is just like the phrase La Ilaha Illallâh. Just as the word La Ilaha negates everything worshiped other than Allâh, it also negates worshipping anyone other than Allâh. The expression Illallâh confirms to worship no one but Allâh, only Allâh.

The verses of the Qur’an contain orders to worship Allâh. The Tawhîd of Rubûbiyyah and Ulûhiyyah is derived from these verses and includes the confirmation of the command to worship Allâh. The entire Qur’an revolves around this subject and it was revealed on this subject.

The meaning of the expression “ar-Rabb means al-Ma’bûd” means He is the only deity worthy of worship. As for anyone other than Allah, it is not worthy of worship because it is not Rabb.

Some signs of Allâh, such as the Qur’an, are revelations that He sent to prophets and commanded them to convey; some are miracles given to prophets; some are the stages of our creation, the signs he places within ourselves/in our nature, such as the difference of our languages, images, colors and natures; some of them are the signs we see in the universe with eyes, such as the seven layers of heaven and the seven layers of earth, like the sun and the moon. These are just some of the signs of Allâh. All of His creatures, with all their differences and variations, are proofs and evidences of Allâh’s existence. It is also a sign that Allâh is the only true deity worthy of worship and that no one other than Him deserves to be worshipped.

It is the words “Worship Allâh only” or “Worship Allâh and do not associate anything with Him” that bends the backs of the polytheists and causes division with them. In the past and today, the polytheists dislike this because their hearts are attached to the superstitious deities they worship. This is the reason for the disagreements, arguments, divisions, wars and killings that took place between the prophets and their tribes, the Muwahhidûn and the polytheists.

Whoever worships other than Allâh or proves one of the things unique to Allah for someone other than Allâh has taken that being as both a Rabb and an Ilâh. Regardless of whether he gives the name of Ilâh to this being or not, the ruling is the same. The explanation of his taking as Ilâh is as follows: A person takes the thing he worships as his deity, and the meaning of the deity is Ma'bûd, that is, the one who is worshiped. The explanation for taking this being as his Rabb is that this person likens this being to Allâh in Rubûbiyyah. Since Rubûbiyyah is one of the necessities of Divinity. Whoever negates either of these from a being also negates the other. Whoever proves one to a being also proves the other. For, a divine being must have the power to give benefit and eliminate harm. He is the Ma'bûd who has the power to give benefit and to remove the harm. Whoever proves worship to a being proves Rubûbiyyah for that being. Whoever proves Rubûbiyyah for a being must worship that being. When he understands that the meaning of the word Rabb is the one who turns things around and owns everything, and that the meaning of the Ilâh is Ma'bûd, that Ulûhiyyah is Ma'bûdiyyah, and that the meaning of worship is the peak of submission, love and fear, one of those who worship other than Allâh or what is peculiar to the Rabb you will understand that the person who proves something for someone other than Allâh has taken that being as both a Rabb and an Ilâh.

## Types of Worship

The types of worship ordained by Allâh such as al-Islâm, al-Îmân, and al-Ihsân (submission, belief, and excellency), and from the types of worship are **ad-Du'â** (supplication/worship), **al-Khawf** (fear), **ar-Rajâ** (hope), **at-Tawakkul** (reliance), ar-Raghbah (aspiration), ar-Rahbah (apprehensive fear), **al-Khushû** (submissive humility), **al-Khashyah** (awe), **al-Inâbah** (penitence), **al-Isti'ânah** (seeking aid), **al-Isti'âdhah** (appeal for refuge), **al-Istighâthah** (seeking rescue), **adh-Dhabh** (sacrifice), **an-Nadhr** (vowing) and other acts of worship which Allâh has commanded, all are dedicated to Allâhu Taâlâ alone.

The evidence is the statement of Allâhu Taâlâ,

**“And the Masâjid (pl. Masjid; places of worship) are only for Allâh, so pray (invoke/worship) not unto anyone along with Allâh.”** (al-Jinn, 72/18)

Whosoever directs any one of these actions to other than Allâh is a Mushrik Kâfir.

The evidence is the statement of Allâhu Taâlâ,

**“And whoever invokes another deity with Allâh, while he has no proof for it, his reckoning is only with his Lord. Surely, the Kâfirûn will not achieve success.”** (al-Mu'minûn, 23/117)

It is also narrated in the Hadith (of Rasûlullâh Sallallâhu Alayhi wa Sallam),

*“Du'â is the (core and) essence of Ibâdah (worship).”<sup>98</sup>*

The evidence is the statement of Allâhu Taâlâ,

**“And your Lord says: Call upon Me; I will answer your (prayer).”**

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<sup>98</sup> At-Tirmidhî, Hadîth no. 3371; Abû Dâwûd, Hadîth no. 1479.

**Indeed, those who are too arrogant to worship Me will surely enter Jahannam (Hell) in humiliation!"** (Ghâfir, 40/60)

The evidence of al-Khawf (fear, being a type of worship) is the statement of Allâhu Taâlâ,

**"...So fear them not, but fear Me, if you are (truly) believers."** (Âli Imrân, 3/175)<sup>99</sup>

The evidence of ar-Rajâ (hope, being a type of worship) is the statement of Allâhu Taâlâ,

**"...So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."** (al-Kahf, 18/110)<sup>100</sup>

The evidence of at-Tawakkul (reliance, being a type of worship) is the statement of Allâhu Taâlâ,

**"...and put your trust in Allâh if you are indeed believers."** (al-Mâ'idah, 5/23)

Allâhu Taâlâ also says,

**"And whosoever puts his trust in Allâh, then He (Allâh) will**

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<sup>99</sup> In ad-Durar'us Saniyyah, the verse is quoted in full,

**"That is only shaytân (satan) who frightens (you) of his supporters. So fear them not, but fear Me, if you are (truly) believers."** (Âli Imrân 3/175).

<sup>100</sup> Al-Âlûsî Rahimahullâh mentioned the following verse as an evidence for ar-Rajâ instead of the previously given verse,

**"Say: O My slaves who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins."** (az-Zumar, 39/53)



**suffice him.”** (at-Talâq, 65/3)

The evidence of ar-Raghbah (aspiration), ar-Rahbah (apprehensive fear), and al-Khushû (submissive humility, being a type of worship) is the statement of Allâhu Taâlâ,

**“Verily, they used to hasten to good deeds and supplicate Us in aspiration and apprehensive fear, and they were to Us humbly submissive.”** (al-Anbiyâ, 21/90)

The evidence of al-Khashyah (awe, being a type of worship) is the statement of Allâhu Taâlâ,

**“So fear them not, but fear Me!”** (al-Baqarah 2/150)<sup>101</sup>

The evidence of al-Inâbah (penitence, being a type of worship) is the statement of Allâhu Taâlâ,

**“And return in penitence to your Lord and submit to Him.”** (az-Zumar, 39/54)

The evidence of al-Isti'ânah (seeking aid, being a type of worship) is the statement of Allâhu Taâlâ,

**“You (Alone) we worship, and You (Alone) we ask for help.”** (al-Fâtihah, 1/4)

It is also narrated in the Hadîth,

*“If you are to seek aid, seek aid only from Allâh.”*<sup>102</sup>

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<sup>101</sup> In the same sense, Allâhu Taâlâ also stated,

**“So do not have awe of the people but have awe of Me!”** (al-Mâ'idah, 5/44)

<sup>102</sup> At-Tirmidhî, Hadîth no: 2516.

The evidence of al-Isti'âdhah (appeal for refuge, being a type of worship) is the statement of Allâhu Taâlâ,

**"Say: I seek refuge with the Lord of daybreak."** (al-Falaq, 113/1)

And,

**"Say: I seek refuge in the Lord of mankind."** (an-Nâs, 114/1)

The evidence of al-Istighâthah (seeking rescue, being a type of worship) is the statement of Allâhu Taâlâ,

**"(Remember,) when you sought help from your Lord, and He answered you..."** (al-Anfâl, 8/9)

The evidence of adh-Dhabh (sacrifice, being a type of worship) is the statement of Allâhu Taâlâ,

**"Say: Truly, my prayer, my sacrifice, my life and my death are (all) for Allâh, the Lord of the worlds. He has no partner."** (al-An'âm, 6/162-163)

And the evidence from the Sunnah is,

*"Allâh's curse is upon those who offer sacrifices to other than Him."*<sup>103</sup>

The evidence of an-Nadhr (vowing, being a type of worship) is the statement of Allâhu Taâlâ,

**"They (are those who) fulfill (their) vows, and they fear a Day whose evil will be widespread."** (al-Insân, 76/7)

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<sup>103</sup> Muslim, Hadîth no: 1978.

## Explanation

Shaykh Rahimahullâh has listed the main types of worship with proofs from the Qur'an and Sunnah. First, let us give the meaning and scope of the concept of worship with the narrations from the scholars.

Ibn'ul Muzayyin al-Qurtubî Rahimahullâh defines worship as follows,

**"The root of Ibâdah is humility and submission. The various duties that have been prescribed upon the people are called Ibâdât (acts of worship), since what is required is that these acts of worship must be done with humility and submission to Allâhu Taâlâ."**<sup>104</sup>

Ibnu Taymiyyah Rahimahullâh says,

**"Worship (Ibâdah) is a comprehensive term covering everything that Allâh loves and is pleased with including statements and actions, outward and inward."**<sup>105</sup>

Ibn'ul Qayyim Rahimahullâh said,

**"Worship revolves around fifteen principles. Whosoever completes them has completed the stages of Ubûdiyyah (servitude to Allâh). The explanation of this is that Ibâdah is divided between the heart, the tongue, and the limbs. And for each one of these three comes five types of rulings, covering all actions: obligatory, recommended, prohibited, disliked, and permissible."**<sup>106</sup>

Fudhayl bin Iyâdh Rahimahullâh said the following about the acceptance of worship,

**"Verily, when the action is done with Ikhlâs (for the sake of Allâh) yet**

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<sup>104</sup> Ibn'ul Muzayyin al-Qurtubî, al-Mufhim, 1/181; Mufasssîr Qurtubî also used similar expressions. See: Qurtubî, Tafsîr, 1/225, 17/56.

<sup>105</sup> Majmû'ul Fatâwâ, 10/149.

<sup>106</sup> Ibn'ul Qayyim, Madârij'us Sâlikîn, Dâru Atâ'ât'il Ilm, 1/165.

**wrongly (in accordance to the Sharī'ah), then it is not accepted. And when the action is done rightly yet without Ikhlās, then it is not accepted. This condition is as such until the action is done with Ikhlās and is done rightly.**

**When an action is done for Allāh, then it is Khâlis/with Ikhlās. And when it is upon the Sunnah, then it is done rightly.”<sup>107</sup>**

Shaykh Rahimahullāh commenced counting the most important types of Ibādah; Islām, Îmân and Ihsân, which are the levels of religion and he continued with different types of worship which are the actions of the heart, tongue and limbs.

Since Almighty Allāh is the true deity worthy of worship, we should direct all these forms of worship to Him alone. For He is the only Rabb and the only Ilāh. The most beautiful names and most sublime attributes belong to Him. Everything other than Allāh is His creation and has no right to anything from worship.

It is obligatory on every human and jinn to show sincere devotion to Allāh in their worship. Worship is a right that belongs only to Allāh. In that case, it is a religious duty for those who are obliged to submit to Allāh sincerely in worship. Therefore, anyone who directs worship to other than Allāh whether it be an idol, a stone, a tree, a grave, a jinn, a saint, a Muqarrab (close) angel or a Mursal Nabî (Nabî sent as a Rasûl), is a Mushrik and Kâfir. It is obligatory to direct all types of worship to Allāh alone and to do it for His sake.

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<sup>107</sup> Ibnu Abi'd Dunyâ, al-Ikhlās wa'n Niyyah, Hadîth no. 22; Abû Nu'aym, al-Hilyah, 8/95; Majmû'u Fatâwâ Ibni Taymiyyah, 1/333; Ibn'ul Qayyim, Madârij'us Sâlikîn, Dâru Atâ'ât'il Ilm, 1/129-130.

## **The Second Fundamental Principle: Knowing the Religion of Islâm with Evidences**

The Religion of Islâm: It is submitting to Allâhu Taâlâ with Tawhîd, surrendering to Allâhu Taâlâ by obedience, and distancing oneself from Shirk and its people.

The Religion of Islâm is Three Levels: al-Islâm, al-Îmân, and al-Ihsân. Each of these levels have its own pillars (conditions).

### **The First Level: Islâm**

The pillars (conditions) of Islâm are five:

1- Bearing witness that there is no -true- deity -worthy of worship- except Allâh and that Muhammad Sallallâhu Alayhi wa Sallam is His messenger,

2- Praying the Salâh,

3- Paying the Zakâh (charity),

4- Fasting in Ramadhân,

5- Pilgrimage to the sacred House of Allâh.<sup>108</sup>

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<sup>108</sup> These explanations regarding the pillars of Islâm are extrapolated from the Hadîth of Ibnu Umar Radiyallâhu Anhumâ. Hence, in ad-Durar'us Saniyyah, this portion was directly reported as a Hadîth and a verse was mentioned afterwards. We will quote the exact wording from ad-Durar'us Saniyyah based on its benefit,

“The pillars (conditions) of Islâm are five.

The evidence found in the Sunnah is the Hadîth of Ibnu Umar Radiyallâhu Anhumâ. He said: Rasûlullâh Sallallâhu Alayhi wa Sallam said,

*«Islâm was built on five things:*

*1- Bearing witness that there is no -true- deity -worthy of worship- except Allâh and that Muhammad Sallallâhu Alayhi wa Sallam is the Messenger of Allâh,*

The evidence of the Shahâdah (bearing witness) is the statement of Allâhu Taâlâ,

**“Allâh bears witness that none has the right to be worshipped but He, and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. None has the right to be worshipped but He, the All-Mighty, the All-Wise.”**  
(Âl-i Imrân, 3/18)

The meaning of the Shahâdah is “There is no -true- Ma’bûd -worthy of worship- except Allâh.<sup>109</sup>

The statement, “La Ilaha (no deity)” negates everything that is worshipped besides Allâh.

The statement, “Illallâh (except Allâh)” affirms worshipping Allâh alone who has no partners in His worship, as He has no partners in His domain.

The Interpretation of the Shahâdah, which clarifies it, is the statement of Allâhu Taâlâ,

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*2- Praying the Salâh,*

*3- Paying the Zakâh,*

*4- Fasting in Ramadhân,*

*5- Pilgrimage to the sacred House of Allâh for the one who has the means to do so.»*

(With similar wording in al-Bukhârî, Hadîth no. 8; Muslim, Hadîth no. 16, and at-Tirmidhî, Hadîth no. 2609.)

(Another) evidence is the statement of Allâhu Taâlâ,

**“Whoever seeks a faith other than Islâm, it will never be accepted from him, and he, in the Hereafter, will be among the losers.”** (Âl-i Imrân, 3/85)

<sup>109</sup> The following addition is found in ad-Durar’us Saniyyah,

“The differentiator between an-Nafy and Ithbât is “La Ilaha,” which negates everything worshipped besides Allâh...”

**"And (remember) when Ibrâhîm said to his father and his people: Verily, I am free of what you worship, Except for He who created me; and indeed, He will guide me. And he made it a word lasting among his offspring that they may turn back (to the truth)." (az-Zukhruf, 43/26-28)**

And the statement of Allâhu Taâlâ,

**"Say: O People of the Scripture, come to a word common between us and you - that we will not worship except Allâh and not associate anything with Him and not take one another as lords instead of Allâh. But if they turn away, then say, 'Bear witness that we are Muslims (submitting to Him).' (Âl-i Imrân, 3/64)**

The evidence of bearing witness that Muhammad Sallallâhu Alayhi wa Sallam is the Messenger of Allâh is the statement of Allâhu Taâlâ,

**"Verily, there has come unto you a Messenger from amongst yourselves. It grieves him that you should suffer. He is concerned over you; for the believers he is kind, and merciful." (at-Tawbah, 9/128)<sup>110</sup>**

The Meaning of Testifying that Muhammad Sallallâhu Alayhi wa Sallam is the Messenger of Allâh is: Obeying him in whatever he orders, affirming him

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<sup>110</sup> In the copy of Âlûsî Rahimahullâh, the following two verses, which are clearer than the verse at-Tawbah, 9/128 provided in ad-Durar'us Saniyyah and other manuscripts, are given as evidence for Muhammad Sallallâhu Alayhi wa Sallam being the Messenger of Allâh,

**"Muhammad is the messenger of Allâh, and those who are with him are hard on the disbelievers, compassionate among themselves..." (al-Fath, 48/29)**

**"Muhammad is not a father of any of your men, but he is a messenger of Allâh and the last of the prophets..." (al-Ahzâb, 33/40)**

in what he informs of, staying away from what he prohibits and warned against, and not worshipping Allâh in a fashion except by what he ordained.

The evidence of as-Salâh, az-Zakâh, and the explanation of Tawhîd is the statement of Allâhu Taâlâ,

**“And they were not commanded except to worship Allâh, (being) sincere to Him in religion, inclining to truth, and to establish prayer and to give Zakâh. And that is the correct religion.”** (al-Bayyinah, 98/5)

The evidence of fasting is the statement of Allâhu Taâlâ,

**“O you who believe, fasting has been enjoined upon you as it was enjoined upon those before you, so that you may be God-fearing.”** (al-Baqarah, 2/183)

The evidence of pilgrimage is the statement of Allâhu Taâlâ,

**“And pilgrimage to the House is a duty that mankind owes to Allâh - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allâh is independent from the worlds.”** (Âl-i Imrân, 3/97)

## **Explanation**

While defining the religion of Islâm, the Shaykh Rahimahullâh said, “and distancing oneself from Shirk and its people.” The meaning of distancing is cutting off ties and withdrawing, keeping distance from Shirk and the people of Shirk by believing that Shirk is invalid and staying far away from it, also believing in the obligation of having enmity for the Mushrikûn (polytheists) and not allying them, since they are the enemies of Allâh. Animosity should be displayed towards them because they are the enemies of Allâh, His Messenger, and His religion. Without disassociating from Shirk and the Mushrikûn the



claim that one has submitted to Allâh and submitted to Him in obedience is invalid and insufficient.

The first level is Islâm that is sincerely submitting to Allâh, meaning surrendering to Allâh through worship, directing that worship exclusively to Him, and disavowing oneself from Shirk and its people. Islâm is actualizing Tawhîd of Allâh in His Ulûhiyyah, Rubûbiyyah, and Names and Attributes, worshipping Him Who is One and has no partners, believing in His Messenger and following what the Messenger brought. The slave is not a Muslim so long as he does not actualize these. The religion of Islâm is the religion that was propagated by all the messengers of Allâh, from Nûh Alayh'is Salâm to Muhammad Sallallâhu Alayhi wa Sallam. Islâm is both belief and laws, in which Allâh and His Messenger have told us what is permissible and what is prohibited, morals and good manners, acts of worship and how to interact with people, rights and duties, and events to occur on the Day of Resurrection. When Allâh completed this religion, He chose it to be the way of life for all humanity until the Hour begins.

It is necessary that you bring together negation and affirmation whilst saying the phrase Lâ Ilâha Illallâh as to actualize Tawhîd and negate Shirk. Negation and affirmation are the two pillars of Lâ Ilâha Illallâh. If it is asked, "What are the pillars of Lâ Ilâha Illallâh?" Then it would be said, "Negation and affirmation." Its conditions are seven, and it will not avail except by actualization of these conditions. The conditions of Lâ Ilâha Illallâh are:

1. Knowledge which eliminates ignorance,
2. Certainty which eliminates doubt,
3. Acceptance which eliminates rejection and denial,
4. Compliance/submission which eliminates abandoning,
5. Sincerity which eliminates Shirk,
6. Truthfulness which eliminates lying,
7. Love which eliminates hatred.

Only Allâh Almighty is worthy of and deserving of being worshipped. The deities worshiped by the Mushrikûn are nothing but conjectures and allegations based on the whims and desires of their souls. Whoever believes that one who merely utters Lâ Ilâha Illallâh with his tongue will go to Paradise and will not enter Hell, is a lost, deviated person who has gone astray and opposes the Book, the Sunnah, and the consensus of the Ummah.

Therefore, the base of all foundations is to testify to the Oneness of Allâh, and this is complete once one testifies that Muhammad is the Messenger of Allâh. Testifying to the Oneness of Allâh comprises the condition of sincerity and purity of one's intention, and testifying that Muhammad is the Messenger of Allâh comprises the condition of following and adhering to his path.

He is the seal of prophets and is their last. So whoever hears about the message of our Prophet Sallallâhu Alayhi wa Sallam, then it is mandatory upon them to rush to familiarise themselves with this religion and to believe in it. Otherwise, the proof is established against them.

The testimony that Muhammad is the Messenger of Allâh has a meaning and it necessitates certain things, it is not mere statement that is uttered. Its meaning is that you acknowledge with your tongue and heart that Muhammad is Allâh's Messenger. Moreover, it is not sufficient for you to pronounce it with your tongue and acknowledge it within your heart. Rather, it is a must that one must follow the Messenger, obey him in what he ordered, believe in everything that he has informed us of, stay away from what he forbade, and only worship Allâh with what he has legislated. The Messenger Sallallâhu Alayhi wa Sallam has informed us about many affairs of the unseen, about Allâh and the angels. He has informed us about affairs of the future, such as the establishment of the Hour, the signs of the Hour, Paradise, and Hellfire. He has also informed us about past affairs, such as previous nations. Therefore, it is compulsory for one to believe in this and not deny it. It must be known that the Messenger does not speak about this information, these commands and prohibitions, etc., from his own self, he only speaks by way of the revelation from Allâh.

## The Second Level: Îmân

Îmân has seventy or so branches. The highest of it is the statement “La Ilaha Illallâh” the lowest of it is removing harmful objects off the path. Shyness is also a branch of Îmân.

**The pillars (conditions) of Îmân are six:**

- 1- You believing in Allâh,**
- 2- His angels,**
- 3- His books,**
- 4- His messengers,**
- 5- The last day, and**
- 6- Believing in Qadar (pre-ordainment); its good and evil [all being from Allâh]<sup>111</sup>.**

**The evidence of these six pillars** is the statement of Allâhu Taâlâ,

**“Righteousness is not that you turn your faces towards east and (or) west; but righteousness is that one believes in Allâh, the Last Day, the angels, the Book, and the Prophets.”** (al-Baqarah, 2/177)

The evidence for al-Qadar is the statement of Allâhu Taâlâ,

**“Verily, We have created all things with Qadar.”** (al-Qamar, 54/49)

## Explanation

The definition of Îmân in the Sharî'ah is the statement of the tongue, belief in the heart, and action with the limbs. Îmân increases with obedience and

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<sup>111</sup> The addition in brackets is found in ad-Durar'us Saniyyah.

decreases with disobedience. This is how Îmân was defined by Ahl'us Sunnah wa'l Jamâ'ah.

Îmân is more general than Islâm, for every Mu'min (possessor of Îmân) is a Muslim, but not every Muslim is a Mu'min. So Îmân is more general as it relates to itself and more specific as it relates to its people. When Îmân and Islâm are mentioned together, then each one takes on its own meaning. If only one of them is mentioned, then the other falls under it. If they are mentioned together, then Islâm is explained as being the apparent actions, which are the five pillars of Islâm. Îmân is explained as being the inward actions, which are the six pillars, and their place is in the heart. It is required for a Muslim to bring the two of them together.

The pillars of Îmân are essential; if one of them ceases, then Îmân ceases, because a thing is not able to stand except upon its pillars. When a pillar of a thing is lost, then it is not actualized. As for the branches of Îmân, then they are completing elements. Îmân does not completely perish by the perishing of any one of them.

## The Third Level: Ihsân

**Ihsân has one pillar. It is “Worshipping Allâh as if you see Him. For although you don’t see Him, He sees you.”**

**The evidence of this** is the statement of Allâhu Taâlâ,

**“Indeed, Allâh is with those who fear Him and those who are doers of good.”** (an-Nahl, 16/128)<sup>112</sup>

And the statement of Allâhu Taâlâ,

**“And put your trust in the All-Mighty, the Most Merciful, Who sees you when you stand (in prayer,) and your movement among those who prostrate. Verily He, only He, is the All-Hearer, the All-Knower.”** (ash-Shu’arâ, 26/217-220)

And the statement of Allâhu Taâlâ,

**“Neither you do any deed nor recite any portion of the Qur’ân, - nor you do any deed but We are Witness over you when you are doing it.”** (Yûnus, 10/61)

As for the evidence from the Sunnah, it is the well-known Hadîth of Jabrâ’îl Alayh’is Salâm<sup>113</sup>, transmitted by Umar Radiyallâhu Anh. Umar Radiyallâhu Anh said,

*“One day while we were sitting with Rasûlullâh Sallallâhu Alayhi wa*

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<sup>112</sup> The following verse is mentioned in ad-Durar’us Saniyyah after this,

**“And whoever submits his self to Allâh and is good in deeds, he in fact holds on to the most trustworthy handhold...”** (Luqmân, 31/22)

<sup>113</sup> In Mu’allafât’ush Shaykh, the manuscript we based our translation upon, this name is mentioned as “Jabrâ’îl”, however the other copies mention the name as “Jibrîl.”

*Sallam, there appeared<sup>114</sup> 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 before<sup>115</sup> the Nabî Sallallâhu Alayhi wa Sallam, supported his knees up against his knees, and put his hands on his thighs. He said,*

*“O Muhammad, inform me about Islâm.” Rasûlullâh Sallallâhu Alayhi wa Sallam said,*

*“(Islâm) is to testify that there is no -true- deity -worthy of worship- except Allâh and that Muhammad is Allâh’s Messenger, to establish the prayers, to give Zakâh, to fast the month of Ramadhân, and to perform the Pilgrimage to the [sacred]<sup>116</sup> House, if you have the means to do so.” The man said,*

*“You have spoken truthfully.”*

*We were amazed that he asks the question and then affirms him. The man then said,*

*“Inform me about Îmân.” Rasûlullâh Sallallâhu Alayhi wa Sallam said,*

*“It is to believe in Allâh, His Angles, His Books, His Messengers, The Last Day, and to believe in al-Qadar (the Divine decree), its good and evil.” The man said,*

*“You have spoken truthfully. Inform me about Ihsân.” Rasûlullâh*

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<sup>114</sup> In ad-Durar’us Saniyyah, the word in the Hadîth “appeared” is mentioned with a similar wording as “entered upon us.”

<sup>115</sup> In ad-Durar’us Saniyyah, the word in the Hadîth “sat before” is mentioned with a similar wording as “sat in the presence of.”

<sup>116</sup> The addition in brackets is found in ad-Durar’us Saniyyah.

*Sallallâhu Alayhi wa Sallam said,*

*"It is worshipping Allâh as if you see Him. For although you don't see Him, He sees you." The man said,*

*"[You have spoken truthfully.]<sup>117</sup> Tell me about the Hour (the Day of Judgement)."*

*Rasûlullâh Sallallâhu Alayhi wa Sallam said,*

*"The one being asked does not know more than the one asking." The man said,*

*"Then inform me about its signs." Nabî Sallallâhu Alayhi wa Sallam said,*

*"For the slave girl to give birth to her mistress and for you to see the barefoot, scantily-clothed, destitute shepherds competing in erecting lofty buildings." (Umar Radiyallâhu Anh) said,*

*"Then the man left. We stayed there for a long time." [The Prophet Sallallâhu Alayhi wa Sallam]<sup>118</sup> said,*

*"O Umar! Do you know who the questioner was?" I said,*

*"Allâh and His Messenger know best." Rasûlullâh Sallallâhu Alayhi wa Sallam said,*

*"He is Jabrâ'îl. He came to teach you the command of your religion."<sup>119</sup>*

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<sup>117</sup> The addition in brackets is found in ad-Durar'us Saniyyah.

<sup>118</sup> The addition in brackets is found in ad-Durar'us Saniyyah.

<sup>119</sup> With similar wording, al-Bukhârî, Hadîth no. 50; Muslim, Hadîth no. 8.

## Explanation

The last level from the levels of the Religion is the level of Ihsân that was explained by the Prophet Sallallâhu Alayhi wa Sallam through his statement, *“Ihsân is worshipping Allâh as if you see Him. For although you don’t see Him, He sees you.”*

Ihsân between the servant and his Lord is the servant perfecting the actions Allâh has made him responsible with, and that he does them correctly and sincerely seeking the pleasure of Allâh. Ihsân is that which is implemented with sincerity for Allâh and following the Messenger.

You worship Allâh as if you see Him, so that your certainty and Îmân in Allâh reaches a level as though you were looking at Allâh directly, and you have no hesitation or doubt regarding this. He who reaches this level has reached the highest point of Ihsân. In return, the people of Ihsân are rewarded in the Hereafter with seeing Allâh because they worshipped Him in this worldly life as if they were looking at Him, as Allâhu Taâlâ said,

**“For those who do possess Ihsân is the best, and something more. Neither gloom shall cover their faces, nor disgrace. Those are the people of Paradise. Therein they shall abide eternally.”**  
(Yûnus 10/26)

**“Something more”** mentioned in the verse is that they will receive in reward looking at the Face of Allâh.<sup>120</sup> This is Ihsân and it is the highest level of the religion.

Alongside their diversity and variation, every type of worship and every

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<sup>120</sup> Uthmân bin Sa’îd ad-Dârimî, ar-Raddu ala’l Jahmiyyah, Dâru Ibn’il Athîr, p. 119, no. 194; Abdullâh bin Ahmad bin Hanbal, as-Sunnah, 1/257, no. 472, 2/497, no. 1145; ad-Dâraqutnî, ar-Ru’ya [Ru’yatullâh], p. 300, no. 214-215; at-Tabarî, Jâmi’ul Bayân fî Ta’wîl’il Qur’ân [Tafsîr’ut Tabarî], 15/63-64, no. 17612-17613; Ibnu Khuzaymah, at-Tawhîd, 2/452; al-Lâlakâ’î, Sharhu Usûli l’-tiqâdi Ahl’is Sunnah, 3/511, no. 792-793.



religious issue falls into one of the three levels of the religion, which are Islâm, Îmân, and Ihsân.

The Shaykh mentioned evidences for each level from the Qur'ân. Then he mentioned evidence for these levels from the Sunnah of the Messenger. He also mentioned the Hadîth of Jibrîl and that he came to the Messenger Sallallâhu Alayhi wa Sallam while he was amongst his Companions.

The Hour has minor signs and major signs that Allâh has clarified. Some are preliminary signs and others are regarding the approaching of the Hour, which come with the establishment of the Hour and are near to its establishment.

## **The Third Fundamental Principle: Knowing Your Prophet Muhammad Sallallâhu Alayhi Wa Sallam**

He Sallallâhu Alayhi wa Sallam is Muhammad the son of Abdullâh the son of Abd'ul Muttalib the son of Hâshim. Hâshim is from Quraysh. Quraysh are from the Arabs. The Arabs are the descendants of Ismâ'il the son of Ibrâhîm al-Khalîl. May the best peace and blessings be upon (Prophet) Ibrâhîm and our prophet (Âmîn)!

The Prophet Sallallâhu Alayhi wa Sallam's lifespan was sixty-three years, forty of it before his prophecy and twenty-three years as a Prophet Messenger. He became a **Prophet** with **"Read!"**<sup>121</sup> and he became a **Messenger** with **"the one enveloped in garments"**<sup>122</sup>.

His homeland is Makkah and he migrated to al-Madînah. Allâhu Taâlâ sent him to warn against Shirk and call to Tawhîd.

The evidence is the statement of Allâhu Taâlâ,

**"O you (Muhammad) enveloped in garments! Arise and warn! And magnify your Lord (Allâh)! And purify your garments! And keep away from ar-Rujz (the idols)! And give not a thing in order to have more. And be patient for the sake of your Lord!"** (al-Muddaththir 74/1-7)

The meaning of the statement of Allâhu Taâlâ,

**"Arise and warn!"** is, **"He warns against Shirk and calls to Tawhîd."**

**"Magnify your Lord (Allâh)!"** meaning, **"Glorify Him with Tawhîd."**

**"Purify your garments!"** meaning, **"Cleanse your actions from Shirk."**

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<sup>121</sup> Al-Alaq, 96/1.

<sup>122</sup> Al-Muddaththir, 74/1.

**“Keep away from ar-Rujz (the idols)!”** (the meaning of the word) **“ar-Rujz are the idols.”**

**“Keeping away” is shunning the idols and staying away from them and its people.**<sup>123</sup>

Muhammad Sallallâhu Alayhi wa Sallam persevered upon this command, calling to Tawhîd for ten years. After ten years, he ascended to the skies (Mi'râj). There the five daily prayers were prescribed upon him. He performed the prayers in Makkah for three years, and then, he was commanded with performing Hijrah (migration) to Madînah.

**Hijrah:** Is to migrate from the abode of Shirk to the abode of Islâm. Hijrah from the abode of Shirk to the abode of Islâm is prescribed upon this Ummah and is permanent until the establishment of the hour.

The evidence for this is the statement of Allâhu Taâlâ,

**“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. The angels will say: Was not the earth of Allâh spacious (enough) for you to emigrate therein? For those, their refuge is Jahannam (Hell) - What an evil destination! Except the oppressed ones among men, women, and children who cannot devise a plan, nor are they able to direct their way. For those it is expected that Allâh will pardon them, and Allâh is Oft-Pardoning and Oft-Forgiving.”** (an-Nisâ, 4/97-99)

Also, the statement of Allâhu Taâlâ,

**“O My servants who have believed, indeed My earth is spacious, so worship only Me.”** (al-Ankabût, 29/56)

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<sup>123</sup> Al-Âlûsî Rahimahullâh narrated the following after this statement,

**“Distancing from them and its people, and having enmity towards it and its people...”**

Al-Baghawî (d. 516) Rahimahullâhu Taâlâ said, "The revelation reason for this verse was due to the Muslims who were in Makkah and did not migrate." Allâh calls them by the title of Îmân (in the form, "O My slaves who believe!")

The evidence for migration from the Sunnah is Rasûlullâh Sallallâhu Alayhi wa Sallam's statement,

*"Migration shall not end until repentance ends, and repentance shall not end until the sun rises from the west."*<sup>124</sup>

So when Rasûlullâh Sallallâhu Alayhi wa Sallam settled in Madînah, he was enjoined with the rest of the prescriptions of Islâm such as the Zakâh, fasting, pilgrimage, Jihâd (fighting for the cause of Allâh), Adhân, recommending good and prohibiting from evil, and the other prescriptions of Islâm. He Sallallâhu Alayhi wa Sallam remained in this condition (in Madînah) for ten years and after this, he died may the Peace and Blessings of Allâh be Upon Him. His religion is everlasting.

This is his religion. There is no good except that he has guided his Ummah (nation) to it, and there is no evil except that he warned his Ummah against it. The good which he guided to is Tawhîd (the creed of worshiping Allâh alone) and everything that Allâh loves and is pleased with. The evil which he warned from is associating partners [to Allâh]<sup>125</sup> and everything that Allâh dislikes and rejects.

Allâhu Taâlâ has sent him to all people, and He has enjoined upon the two races of mankind and jinkind that they obey him. The evidence for this is the statement of Allâhu Taâlâ,

**"Say: O mankind! Verily, I am sent to you all as the Rasûl (Messenger) of Allâh..."** (al-A'râf, 7/158)

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<sup>124</sup> Abû Dâwûd, Hadîth no. 2479.

<sup>125</sup> The addition in brackets is found in ad-Durar'us Saniyyah.

And Allâhu Taâlâ has completed the religion with him. The evidence is the statement of Allâhu Taâlâ,

**"...This day I have perfected for you your religion and completed My favour upon you and have approved for you Islâm as religion..."** (al-Mâ'idah, 5/3)

The evidence for the death of Rasûlullâh Sallallâhu Alayhi wa Sallam is the statement of Allâhu Taâlâ,

**"Verily you (O Muhammad) will die, and verily they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord."** (az-Zumar, 39/30-31)

All humanity will be resurrected after death. The evidence is the statement of Allâhu Taâlâ,

**"From it (the earth) We created you, and into it We will return you, and from it We shall raise you up once again."** (Tâ-Hâ, 20/55)

And the statement of Allâhu Taâlâ,

**"And Allâh has brought you forth from the (dust of) earth? Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)."** (Nûh, 71/17-18)

After Resurrection, they will be reckoned and compensated for their actions.<sup>126</sup> The evidence is the statement of Allâhu Taâlâ,

**"So that He gives punishment to evildoers for what they did, and gives good reward to those who did good."** (an-Najm, 53/31)

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<sup>126</sup> After this expression, in ad-Durar'us Saniyyah, the following addition is found,

**"If their actions are good, then they will be compensated with good, and if it is bad, they will be compensated with bad."**

Whoever denies resurrection has disbelieved. The evidence is the statement of Allâhu Taâlâ,

**“The disbelievers deem that they will never be resurrected. Say: Yes, by my Lord, you will certainly be resurrected, and then you will be told about what you did. That is so easy for Allâh.”** (at-Taghâbun, 64/7)

Allâh has sent all the messengers as bearers of good tidings and warners. The evidence is the statement of Allâhu Taâlâ,

**“(We sent) messengers as bringers of good tidings and warners so that mankind will have no argument against Allâh after the messengers...”** (an-Nisâ, 4/165)

The first of the Messengers is Nûh Alayh’is Salâm and the last of the Messengers is Muhammad Sallallâhu Alayhi wa Sallam.<sup>127</sup>

The evidence for Nûh Alayh’is Salâm being the first Messenger is the statement of Allâhu Taâlâ,

**“Surely, We have revealed to you as We have revealed to Nûh and to the prophets after him.”** (an-Nisâ, 4/163)

## **Explanation**

The Prophet Muhammad Sallallâhu Alayhi wa Sallam is the seal of all prophets and messengers, the Messenger of Allâh to all jinn and mankind, and

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<sup>127</sup> After this expression, in ad-Durar’us Saniyyah, the following addition is found,

**“And he is the seal of the prophets. There is no prophet after him. The evidence is the statement of Allâhu Taâlâ,**

**“Muhammad is not the father of any of your men, but he is the Messenger of Allâh and the last of the Prophets.”** (al-Ahzâb, 33/40)

the intermediary between Allâh and His creation in the conveyance of His religion and message.

His Kunya is Abu'l Qâsim, and he was known as as-Sâdiq and al-Amîn before he was sent as a prophet. He has several names among them are Ahmad, al-Hâshir, al-Mâhî, al-Âqib, al-Muqaffi, the Prophet of Mercy, and the Prophet of al-Malhamah. He was from the tribe of Quraysh, the most noble of the Arabs. He Sallallâhu Alayhi wa Sallam as among the elite from them, from Banû Hâshim.

He was born in the Year of the Elephant, the year wherein Abrahah, the ruler of Yemen, came with a magnificent elephant to destroy the Ka'bah.

He was born in Makkah, and was suckled amongst Banû Sa'd by his wet nurse Halîmah as-Sa'diyyah. His father Abdullâh died before he was born, then his mother died a short time after his birth. Hence, he was taken care of by Umm Ayman al-Habashiyyah, whom he had inherited from his father, and he went to the care of his grandfather. Then his grandfather Shaybah, known by the nickname Abdul-Muttalib died, so he was transferred to the care of his paternal uncle, Abû Tâlib.

He avoided the worship of idols and the consumption of intoxicants. He would not do what the people of the Pre-Islâmic Days of Ignorance used to do. Rather, he used to go out to the cave of Hirâ and worship therein for a number of days; he would worship Allâh upon the religion of Ibrâhîm, upon Tawhîd. When he had reached forty years of age, the revelation descended upon him by way of the angel Jabrâ'il, also known as Jibrîl Alayh'is Salâm who came to him in the cave of Hirâ and said to him, "Read!" This was the beginning of his prophethood.

Then he went to his home, trembling in fear, because he had encountered an unknown, frightening affair. There, he found his wife Khadîjah so she covered him and comforted him, saying to him, "No, by Allâh, Allâh will never disgrace you. You keep good relations with your kith and kin, take care of the poor, feed your guests, and assist in incidents of truth." So, she prepared him and took him to her cousin Waraqah bin Nawfal; he was a man who was

devoted to worship, and he used to read the previous scriptures, worshipping Allâhu Taâlâ by this means. When the Prophet Sallallâhu Alayhi wa Sallam informed him of what he saw, he said, "This was an-Nâmûs," meaning Jibrîl Alayh'is Salâm "who descended upon Mûsâ." He was sent as a Messenger with the revelation of Sûrat'ul Muddaththir, when he was forty years old.

He remained in Makkah for thirteen years calling the people to Tawhîd and abandoning the worship of idols.

Three years before the Hijrah, he was taken by night to Bayt'ul Maqdis (al-Isrâ), and he ascended to the heavens (al-Mi'râj); and five prayers were made obligatory upon him. Thereafter, he met a group of people from the Ansâr, and he called them to Allâh and His religion. They accepted the call and pledged allegiance to him. They in turn called their people to Allâh after returning from Hajj. The Messenger Sallallâhu Alayhi wa Sallam migrated to al-Madînah after the first and second Pledges of al-Aqabah. He stayed in al-Madînah for ten years after his migration. Then he died at the age of sixty-three.

Allâhu Taâlâ revealed the following verse during the Farewell Pilgrimage on Friday while Muhammad Sallallâhu Alayhi wa Sallam was standing at Arafah,

**"This day I have perfected for you your religion and completed My favor upon you and have approved for you Islâm as religion."**  
(al-Mâ'idah 5/3)

A short time after the revelation of this verse, the Prophet Sallallâhu Alayhi wa Sallam passed away, however, his religion remains everlasting until the establishment of the Hour. By way of him, Allâh has completed and perfected the religion and the heavenly messages were sealed; therefore, there will be no prophet sent after him until the Day of Judgement. May peace and blessings be upon him.

After stating that Hijrah is leaving Dâr'ul Kufr for Dâr'ul Islâm and that the ruling of Hijrah is continuous until the end of time according to the opinion of



the majority of the people of knowledge, Ibnu Qudâmah Rahimahullâh divides people into three categories with regards to Hijrah.

1. Those whom it is obligatory upon to migrate. This is a person who is able to migrate and who is unable to manifest his religion or his religious obligations while residing amongst the Kuffâr. It is obligatory upon this person to migrate.

2. Those whom it is not obligatory upon to migrate. These are those who are incapable of migrating due to an illness or due to being coerced to stay, or those who cannot migrate because of a weakness like women, children, and the like. Migration is not an obligation upon them.

3. Those whom it is recommended to migrate, but is not obligatory upon. These are those who have the means to migrate, but can manifest their religion while residing in the land of Kufr. In this case, it is recommended for them to migrate in order to have the opportunity to wage Jihâd against the Kuffâr and to increase the number of Muslims and to help them. Again, it is recommended for them to migrate in order to be freed from increasing the number of Kuffâr, mingling with them, and being a witness to the evils performed among them. It is not obligatory for this person to migrate because he has the opportunity to fulfill the obligations of his religion without migrating.<sup>128</sup>

## Rejecting the Tâghût and Believing in Allâh

And Allâh sent a messenger to every nation, since the time of Nûh Alayh'is Salâm until Muhammad Sallallâhu Alayhi wa Sallam, to command them to worship Allâh alone and to forbid them from worshiping the Tâghût.

The evidence is the statement of Allâhu Taâlâ,

**“And verily, We have sent among every Ummah (nation) a Messenger (proclaiming): Worship Allâh (Alone), and avoid**

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<sup>128</sup> Excerpt from Ibnu Qudâmah, al-Mughnî, Turkî, 13/149-151.

**(worshipping) the Tâghût.”** (an-Nahl, 16/36)

Allâh ordered all the slaves to reject the Tâghût and to believe in Allâh.

Ibn’ul Qayyim Rahimahullâhu Taâlâ said,

“[The meaning of]<sup>129</sup> **Tâghût** is all that which causes the slave to exceed the limits with regards to what is worshipped, followed, or obeyed.<sup>130</sup>

## The Main Types of Tâghût

The Tawâghût (pl., Tâghût) are numerous, but their main types are five:

- 1- Iblis (satan) May Allâh Curse Him;**
- 2- Those whom are worshiped and are pleased with it;**
- 3- Those who call people to worship themselves;**
- 4- Those who claim to know anything from the knowledge of the Ghayb (unseen);**
- 5- Those who rule by other than what Allâh revealed.**

The evidence is the statement of Allâhu Taâlâ,

**“There is no compulsion in the Dîn (religion). Ar-Rushd (the right path) has become clear from al-Ghayy (the wrong path). So whoever disbelieves in the Tâghût and believes in Allâh has grasped the Urwat’ul Wuthqâ (firmest handhold)...”** (al-Baqarah, 2/256)

This is the meaning of La Ilaha Illallâh. Narrated in the Hadîth,

*“The head of every matter is Islâm, its supporting pillar is the Salâh, and its highest point is Jihâd in the way of Allâh.”*<sup>131</sup>

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<sup>129</sup> The addition in brackets is found in ad-Durar’us Saniyyah.

<sup>130</sup> Ibn’ul Qayyim’s statement is found in I’lâm’ul Muwaqqi’în, 1/40.

<sup>131</sup> Al-Marwazî, Ta’dhîmu Qadr’is Salâh, 1/200, no. 197. With similar wording, at-Tirmidhî, Hadîth no. 2616.

And Allâh knows best!

*May Allâhu Taâlâ send abundant peace and blessings upon our Prophet Muhammad, his family, and his companions (Âmîn!)*

## Explanation

From the first to the last all the messengers, called people to Tawhîd, which is unifying Allâh in worship and prohibited from Shirk.

The word Tâghût is derived from the word at-Tughyân. It means exceeding the bounds. When water rises above its tide, it is said, "The water has gone beyond the bounds." Tâghût is that regarding which the servant exceeds boundaries. As Ibn'ul Jawzî Rahimahullâh said,

"Tawâghît, are idols. Tughyân (exceeding boundaries) was attributed to them because they are the reason. That which is intended are its worshippers (exceeding in boundaries is actually the attribute of those who worship the idols)."<sup>132</sup>

Ibn'ul Jawzî Rahimahullâh also said,

"(It is stated in the Hadîth,) "Do not take oaths by the Tawâghît and your fathers."

The word "Tawâghî" (which is mentioned in the Hadîth) is the plural of "Tâghiyah", which is "Tawâghît (pl. Tâghût)". These are idols worshipped during the era of Jâhiliyyah (pre-Islâmic era). In reality, "Tughyân" (excessiveness) is attributed to those who worship them. However, when idols were the cause for Tughyân, Tughyân was attributed to them (the idols), so they were called "Tawâghî", meaning, "Mutghâ fihâ (that which was exceeded because of)". As Allâhu Taâlâ's statement,

**"They have indeed led astray many among mankind."** (Ibrâhîm 14/36)

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<sup>132</sup> Ibn'ul Jawzî, Gharîb'ul Hadîth, 2/34.

The origin of “Tughyân” is to exceed the boundaries (overcoming the limits) in sinning. (For example,) it is said, “Tagha’l Bahr (the sea overflow)...”<sup>133</sup>

The servant has a boundary; this is because he is a servant. Allâh sets boundaries for him, and it is obligatory upon him to stop at these boundaries. If he transgresses them, he becomes a Tâghût.

The Mushrik is a Tâghût because he has transgressed the boundaries in worship, and he worships other than Allâh along with Him, and he worships other than the One who deserves worship. Likewise, he who is worshipped, is pleased with being worshipped, and directs people to worship himself is a Tâghût.

The first Tâghût mentioned by the Shaykh Rahimahullâh is iblîs. Iblîs, may Allâh curse him, is the head of the Tâghût. This is because he is the one who commands others to worship other than Allâh, to follow other than the Messenger, and to obey other than Allâh in making things lawful and unlawful. Therefore, iblîs is the origin of evil and he is the head of the Tâghût.

The second Tâghût mentioned by the Shaykh Rahimahullâh is the one who is worshiped while being pleased with being worshipped. Shaykh Sulaymân bin Abdillâh Rahimahullâh said,

“Imâm Mâlik Rahimahullâh said, “Tâghût is everything which is worshipped besides Allâh.”

I say: Although this definition is correct, it is inevitable to make the person who is not pleased with being worshipped an exception from it.”<sup>134</sup>

Thus, those who are not pleased with being worshipped such as Îsâ Alayh’is Salâm, Uzayr Alayh’is Salâm, and the angels, are outside of the definition of Tâghût. The mutual call of all Prophets was Tawhîd, and they

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<sup>133</sup> Ibn’ul Jawzî, *Kashf’ul Mushkil*, 1/490.

<sup>134</sup> Sulaymân bin Abdillâh, *Taysîr’ul Azîz’il Hamîd*, p. 31.

rejected being worshipped themselves.

The third Tâghût mentioned by the Shaykh Rahimahullâh is he who calls the people to worship himself. Such person is from the heads of the Tâghût, whether he is dead or alive. One who calls others to worship a created being other than himself is also amongst the Tâghût. These are the callers to Shirk.

The fourth Tâghût mentioned by the Shaykh Rahimahullâh is the one who claims to have knowledge of the unseen. Magicians, astrologists, fortune-tellers, soothsayers, and all those who claim to have knowledge of the unseen are within this category.

The fifth Tâghût mentioned by the Shaykh Rahimahullâh is the one who rules by other than what Allâh has revealed. The one who legislates, says that it is permissible to rule with man-made laws, policies of the pre-Islâmic era, or tribal customs, deeming that this is permissible, equivalent to, or better than what Allâh has revealed, or mocks or belittles what Allâh has revealed, then such person is among the Tâghût.

As for the one who refrain from ruling with what Allâh has revealed merely due to following his desires without legislating, legalizing his act, mocking and belittling the Sharî'ah and while affirming that it is obligatory to follow what Allâh has revealed, that it is the truth and it is not falsehood, and that what he is ruling by is falsehood, then such an individual is considered to be someone who has disbelieved with minor Kufr, which does not expel one from the religion. However, he is in great danger and treading a path that may lead him to the Kufr that takes one out of the fold of the religion.

As for a jurist who is qualified to make Ijtihâd (deductive reasoning) who errs in his Ijtihâd, thereby unintentionally ruling by other than what Allâh revealed, then such person will be forgiven.

The essence of the religion of Islâm is submitting to Allâh with Tawhîd, yielding to Him in obedience, and disassociating oneself from Shirk and its people. An individual does not enter the fold of Islâm unless he brings the two testimonies together in statement, knowledge, action, and belief. Whoever

opposes this has opposed what the prophets came with from the religion of Allâh Subhânahû wa Taâlâ.

It is obligatory to sincerely worship Allâh alone without associating any partners, because the first thing that Allâh commanded His servants with was to believe in Allâh and to disbelieve in the Tâghût. In the 256th verse of Sûrat'ul Baqarah, Allâh mentioned disbelieving in the Tâghût before mentioning believing in Allâh, because belief in Allâh only benefits after disbelieving in the Tâghût, as the belief of one who believes in Allâh and does not disbelieve in the Tâghût will not benefit him. It is necessary to disbelieve in the Tâghût, which means to reject them, to believe that they are false, and to distance and disassociate oneself from them and their people/adherents. This is necessary to maintain ones faith.

*Allâh knows best. May abundant peace and blessing be upon our prophet Muhammad, his family, and companions. Âmîn!*

الْقَوَاعِدُ الْأَرْبَعُ

## The Four Principles

**Author:**

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
Rahimahullâh  
(1206 H)

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# الْقَوَاعِدُ الْأَرْبَعُ

## The Four Principles<sup>135</sup>

**Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
(1206 H)**

**Rahimahullâhu Taâlâ**

In the name of Allâh, the Most Gracious, the Most Merciful.

I ask Allâh the Generous, Lord of the Glorious Throne that He may protect you in this world and the Hereafter. That He makes you blessed wherever you are. That He makes you one of those who recognize His bounty when given, who remain patient in face of adversity, and who repents and seeks His forgiveness when they sin (Âmîn)!

These three are the epitome to happiness (in this life and in the next).

May Allâh cultivate you in His obedience, know that Hanîfiyyah (pure worship and monotheism) which is the Millah (religion) of Ibrâhîm Alayh'is Salâm, is that you worship Allâh alone while devoting religion sincerely to Him.<sup>136</sup> As Allâhu Taâlâ stated,

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<sup>135</sup> Muallafât'ushh Shaykh Muhammad bin Abd'il Wahhâb, 1/199-202; ad-Durar'us Saniyyah, 2/23-26; Majmû'at'ut Tawhîd, p. 152-155.

In Majmû'at'ut Tawhîd, the work is titled,

**"Regarding the Four Principles in Religion That Differentiate Between the Believers and Polytheists".**

<sup>136</sup> The following addition is found in ad-Durar'us Saniyyah,

**"Allâhu Taâlâ commanded this to all humanity and created them for this reason."**



**"I have not created the jinn and human beings except that they worship Me." (adh-Dhâriyât 51/56)**

When you recognize that Allâh has created you to worship Him, then also know that Ibâdah (worship) cannot be named Ibâdah except with Tawhîd (monotheism). Just as prayer is not called prayer without purity.

Shirk (associating partners to Allâh) voids Ibâdah when it enters it, just like Hadath (filth; nullifiers of ablution etc.) when it enters purity.<sup>137</sup>

When you recognize that when Shirk is combined with Ibâdah it voids worship, destroys the deeds, and it dooms its owner to the eternal Hellfire; you will recognize that your most important duty is to recognize Shirk.

I hope that Allâh saves you from this trap that is Shirk to Allâh which Allâhu Taâlâ stated concerning it,

**"Indeed, Allâh does not forgive associating partners with Him, but He forgives what is less than that for whom He wills." (an-Nisâ 4/48; an-Nisâ 4/116)**

This is known through recognizing four principles mentioned by Allâhu Taâlâ in His Book.

### **The First Principle**

To know<sup>138</sup> that the Kuffâr (disbelievers) whom Rasûlullâh Sallallâhu Alayhi wa Sallam fought, did affirm that Allâhu Taâlâ is the Creator, [the

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<sup>137</sup> The following addition is found in ad-Durar'us Saniyyah,

**"As Allâhu Taâlâ stated,**

**"It is not for the Mushrikûn to build up the mosques of Allâh while they are witnesses of their own infidelity. Those are the ones whose deeds have gone to waste; and in the Fire they shall remain forever." (at-Tawbah 9/17)**

<sup>138</sup> In ad-Durar'us Saniyyah, the sentence does not include the word "to know."

Sustainer, the Giver of Life and the Life Taker]<sup>139</sup>, [the Causer of Benefit and the Afflicter]<sup>140</sup> the Disposer of [all]<sup>141</sup> affairs and that this did not enter them into Islâm. The evidence is the statement by Allâhu Taâlâ,

**“Say: Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs? They will say: Allâh. Say: Will you not then show piety (to Him)?”** (Yûnus 10/31)

### **The Second Principle**

The Mushrikûn (polytheists) state: We do not invoke them and turn towards them except that we request nearness and intercession.<sup>142</sup>

The evidence for nearness (their worship of idols so that their idols bring them nearer to Allâh) is the statement by Allâhu Taâlâ,

**“And those who take Awliyâ (pl. Walî; saints) besides Him (say): We only worship them that they may bring us near to Allâh. Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh does not guide he who is a disbelieving liar.”** (az-Zumar 39/3)

The evidence for intercession (their worship of idols so that they earn the

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<sup>139</sup> This addition in brackets is mentioned in ad-Durar’us Saniyyah.

<sup>140</sup> This addition in brackets is mentioned in Majmû’at’ut Tawhîd.

<sup>141</sup> This addition in brackets is mentioned in ad-Durar’us Saniyyah and Majmû’at’ut Tawhîd.

<sup>142</sup> This passage is recorded with the following addition in ad-Durar’us Saniyyah,

**“We request from Allâh not from them, however through their intercession and nearness to Allâh through them.”**

right of intercession) is the statement by Allâhu Taâlâ,

**“And they worship other than Allâh that which neither harms them nor benefits them, and they say: These are our intercessors with Allâh.”** (Yûnus 10/18)

Shafâ'ah (intercession) is of two types: Shafâ'ah Manfiyyah (illegitimate intercession) and Shafâ'ah Muthbatah (legitimate intercession).

### **1. Shafâ'ah Manfiyyah (Illegitimate Intercession)**

When it comes to illegitimate intercession, it is the intercession sought from other than Allâh regarding matters that only Allâh is capable of doing.

The evidence is the statement by Allâhu Taâlâ,

**“O you who believe! Spend from what We have given to you before a day comes when there will be no trading, no friendship and no intercession and it is the disbelievers who are the wrongdoers.”** (al-Baqarah 2/254)

### **2. Shafâ'ah Muthbatah (Legitimate Intercession)**

When it comes to legitimate intercession, it is that which is sought from Allâh [concerning the matters that only Allâh is capable of]<sup>143</sup>. The intercessor is honoured with its intercession, and the interceded one is he whom Allâh is pleased with his words and deeds after he is given permission (for intercession by Allâh). As Allâhu Taâlâ stated,

**“Who is it that can intercede with Him except by His permission?”** (al-Baqarah 2/255)<sup>144</sup>

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<sup>143</sup> This addition is mentioned in ad-Durar'us Saniyyah.

<sup>144</sup> This verse was recorded from its beginning in ad-Durar'us Saniyyah,

**“Allâh -there is no deity except Him, the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the**

### The Third Principle

The Prophet Sallallâhu Alayhi wa Sallam came to people that differentiated in their worship. Some worshipped the angels; some worshipped the prophets and the righteous; some worshipped trees and stones, and some worshipped the sun and the moon. Rasûlullâh Sallallâhu Alayhi wa Sallam fought all without distinction.

The evidence is the statement by (Allâhu) Taâlâ,

**“And fight them until there is no more Fitnah (polytheism) and until all of the religion will be for Allâh Alone.”** (al-Anfâl 8/39)

**a- The evidence for (the worship of) the sun and the moon** is the statement by Allâhu Taâlâ,

**“Among His signs are the night and the day, and the sun and the moon. Do not prostrate yourselves to the sun, or to the moon, but prostrate yourselves to Allâh who has created them, if it is Him whom you worship.”** (Fussilat 41/37)

**b- The evidence for (the worship of) the angels** is the statement by Allâhu Taâlâ,

**“Nor could he order you to take the angels and prophets as lords.”** (Âli Imrân 3/80)<sup>145</sup>

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**heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission?”** (al-Baqarah 2/255)

<sup>145</sup> Instead of this verse the following has been recorded in ad-Durar’us Saniyyah,

**“And (remember) the Day when He will gather them all together, and then will say to the angels: Was it you that these people used to worship? They (angels) will say: Glorified be You! You are our Walî (Lord) instead of them. Rather, but they used to worship the Jinn; most of them were believers in them.”**  
(Saba 34/40-41)

**c- The evidence for (the worship of) the prophets** is the statement by Allâhu Taâlâ,

**“And when Allâh said: O Îsâ son of Maryam, did you say to the people: Take me and my mother as deities besides Allâh? He will say: Glory be to You! It was not for me to say that to which I have no right (to say). If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, You are the All-Knower of the unseen.” (al-Mâ'idah 5/116)<sup>146</sup>**

**d- The evidence for (the worship of) the righteous** is the statement by Allâhu Taâlâ,

**“Those whom they invoke seek means of access to their Lord, (striving as to) which of them would be nearest, and they hope for His mercy and fear His punishment.” (al-Isrâ 17/57)**

**e- The evidence for (the worship of) the trees and the stones** is the statement of Allâhu Taâlâ,

**“So have you considered al-Lât and al-Uzzâ? And Manât, the third - the other one?” (an-Najm 53/19-20)<sup>147</sup>**

And also the Hadîth of Abû Wâqid al-Laythî Radiyallâhu Anh who said:

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<sup>146</sup> Parts of this verse is recorded in ad-Durar'us Saniyyah followed by the verse presented as evidence for the worship of the angels,

**“Nor could he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?” (Âli Imrân 3/80)**

<sup>147</sup> The names mentioned here are the idols worshipped during the days of ignorance, some being stones like Lât and others trees like Uzzâ. For extensive information, refer to the chapter regarding seeking blessings from trees, stones and their likes in Kitâb'ut Tawhîd and its reliable explanations.

*"We went out with the Prophet Sallallâhu Alayhi wa Sallam to (the Battle of) Hunayn, and we were close to the period of Kufr (disbelief). The polytheists had a lote-tree, which they would worship by and hang their weapons on. It was called Dhâtu Anwât. So we passed by a lote-tree and said: O Messenger of Allâh! Make for us a Dhâtu Anwât, just as they have a Dhâtu Anwât!"<sup>148</sup>*

## The Fourth Principle

The polytheist in our time are worse in shirk than those polytheists of the past (pre-Islâmic times). For, the ones of the past used to worship others besides Allâh only in prosperity and return to genuine faith in adversity, whereas the present-day polytheists are constant in their Shirk, regardless of prosperity or adversity.

The evidence for this is the statement by Allâhu Taâlâ,

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<sup>148</sup> In Mu'allafât'ush Shaykh, the Hadîth is quoted as such. Whereas in ad-Durar'us Saniyyah and Majmû'at'ut Tawhîd, the Hadîth is quoted in its entirety. Also contrary to ad-Durar'us Saniyyah, in Majmû'at'ut Tawhîd, the 140th verse of Sûrat'ul A'râf is also quoted. The rest of the Hadîth reads as follows,

*"Thereafter, Rasûlullâh Sallallâhu Alayhi wa Sallam said: Allâhu Akbar (Allâh is Great)!.. Verily, it is the same path; by the One in Whose Hand is my soul! You have said similar to what Banû Isrâ'îl (the Children of Israel) said to Mûsâ Alayh'is Salâm,*

**"Make a deity for us just as they have deities! He said: You are really an ignorant people! Verily, these people will be destroyed for that which they are engaged in (idols-worship). And all that they are doing is in vain. He said: Shall I seek for you a deity other than Allâh while He has given you superiority over the worlds?"** (al-A'râf 7/138-139)

(With similar wording: At-Tirmidhî Hadîth no. 2180; at-Tabarânî, al-Mu'jam'ul Kabîr, 3/243-244, Hadîth no. 3290-3294; al-Marwazî, as-Sunnah, 1/17, Hadîth no. 39; at-Tayâlisî, Musnad, 2/682, Hadîth no. 1443; Ibnu Abî Âsim, as-Sunnah, 1/37, Hadîth no. 76)

**“So when they embark on a ship, they invoke Allâh, having their faith purely in Him. But when He saves them (and brings them) to the land, in no time they associate others with Him.”** (al-Ankabût 29/65)<sup>149</sup>

The treatise ends here. May the peace and blessings of Allâh be upon Muhammad, his family, and his companions. (Âmîn!)

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<sup>149</sup> Recorded in ad-Durar'us Saniyyah subsequent to this is the following,

**“According to this the one who supplicates, is the one who worships. The evidence for this is the statement of Allâhu Taâlâ,**

**“Who is more astray than him who invokes, instead of Allâh, those who will not respond to him up to the Day of Judgement; and they are totally unaware of their prayers?”** (al-Ahqâf 46/5)

رِسَالَةٌ فِي الْمَسَائِلِ الْخَمْسِ (الْوَاجِبَةِ مَعْرِفَتِهَا)

## A Treatise Regarding the Five Issues (That Are Compulsory to Know)

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# رِسَالَةٌ فِي الْمَسَائِلِ الْخَمْسِ (الْوَاجِبَةِ مَعْرِفَتِهَا)

## A Treatise Regarding the Five Issues (That Are Compulsory to Know)<sup>150</sup>

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
(1206 H)

Rahimahullâhu Taâlâ

Again, -may Allâhu Taâlâ sanctify his soul and brighten his grave- Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb has a treatise with these phrases:

Five issues are compulsory upon you to know:

### The First

The first statement that Allâhu Taâlâ revealed to Muhammad Sallallâhu Alayhi wa Sallam once He sent him with **“guidance and the true religion.”** (at-Tawbah, 9/33; Saff, 61/9) was the following,

**“O you enveloped in garments! Arise and warn! And magnify your Lord (Allâh)!”** (al-Muddaththir, 74/1-3)

The meaning of Allâhu Taâlâ's statement, **“warn,”** is **“warning against associating partners with Allâh.”**

The Mushrikûn had made Shirk a religion through which they get close to Allâhu Taâlâ. Alongside this, they committed countless transgression and odious actions knowing they are sins.

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<sup>150</sup> **Al-Jawâhir'ul Mudhiyyah**, 9-12 (the copy in **Majmû'at'ur Rasâ'il wa'l Masâ'il'in Najdiyyah**, 4/9-12); also **ad-Durar'us Saniyyah**, 1/120-124.

Astonished will be whosoever fully comprehends that before warning against fornication and marriage to mothers and sisters, Allâhu Taâlâ ordered Rasûlullâh Sallallâhu Alayhi wa Sallam to warn against their religion through which they came close to Allâhu Taâlâ with and recognizes the reality of the Shirk they were committing. Especially when one recognizes that their Shirk is inferior than what many people nowadays are committing!

For Allâhu Taâlâ said,

**“And when adversity touches man, he calls upon his Lord (Allâh alone), turning to Him in penitence, but when He bestows a favour upon him from Himself, he forgets that for which he called upon before, and he sets up rivals to Allâh, in order to mislead others from His Path. Say: Take pleasure in your disbelief for a while: surely, you are (one) of the dwellers of the Fire!”** (az-Zumar 39/8)

## **The Second**

When he warned them against Shirk, he enjoined upon them Tawhîd. Tawhîd is exclusively devoting the religion to Allâhu Taâlâ.

This is the meaning of the statement of Allâhu Taâlâ,

**“And magnify your Lord (Allâh)!”** (al-Mudaththir, 74/3) meaning, **“Exalt Allâhu Taâlâ sincerely.”**

The intent here is not the Takbîr of the Adhân or something similar, for these were prescribed in Madînah.

When one recognizes that abandoning Shirk will not benefit except by wearing the garment of sincerity and when he fully comprehends sincerity, and when he recognizes that the claim the majority of the people make regarding sincerity (unifying Allâh in Ibâdah) and abandoning calling upon the righteous people to be decreasing their rank is alike to the Christians saying, “Verily, Muhammad Sallallâhu Alayhi wa Sallam reviles Îsâ Alayh’is Salâm,” once he mentioned that Îsâ is the slave of Allâh, His messenger, and that he is not to be worshipped alongside Allâhu Taâlâ...

**Whosoever comprehends this will recognize the strangeness of Islâm.**

Especially if he ponders deep in his heart about what those who allege to be scholars do, from having enmity towards this issue [the people of this issue]<sup>151</sup>, declaring Takfir upon those who made this their religion, fighting against them (people of Tawhîd) with the worshippers of the mausoleum of Abû Tâlib and its likes, the mausoleum of Kawwâz and its likes, them passing verdicts that our blood and wealth is permissible because we left what they are upon, and them saying, "These reject your religion..."

You will not understand this issue or the prior one except by pondering deeply in your intellect your knowledge of their actions towards the people of this issue (Tawhîd) and their actions towards the Mushrikûn...

**Then will you recognize that "the religion of Islâm is not merely compromised of recognizing", for Iblîs and Fir'awn recognized Islâm, likewise the Jews "...know him (the prophet) as they know their own sons..." (al-Baqarah, 2/146), (however they were not considered Muslim). Islâm is only (recognizing, then) acting upon it, loving and hating, and abandoning taking fathers and sons as allies regarding this.**<sup>152</sup>

**The Third**

Pondering deeply with your heart that Allâh Subhânahu did not send the Messenger Sallallâhu Alayhi wa Sallam except to be affirmed and followed and he was not sent to be belied and disobeyed.

When you ponder upon the affirmation of Tawhîd by those who claim to be scholars, and their affirmation that it is the religion of Allâh and His messenger, however, whosoever enters it is from the Khawârij whose blood

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<sup>151</sup> This addition in brackets is found in ad-Durar'us Saniyyah.

<sup>152</sup> As Allâh said in the following verse,

**"O you who have believed, do not take your fathers or your brothers as Awliyâ (pl. Walî; allies) if they have preferred Kufr over Îmân. And whoever does so among you - then it is those who are the wrongdoers."** (at-Tawbah, 9/23)

and wealth is lawful and whosoever hates it, reviles it, and diverts people from it is upon the truth, likewise, their affirmation of Shirk and their statement, “We do not have a mausoleum that we worship,” and their affirmation that their Jihâd alongside the people of the mausoleums is the well-known Jihâd and that whoever differs with them, his blood and wealth is lawful to take...

When one recognizes this third issue as is required and understands that - even if it was for one day- the following came together in his heart and his heart accepted their (the Mushrikûn’s) statement, “Tawhîd is the religion of Allâh and His messenger, however, it is inevitable to have enmity towards it and hate it. The worshippers of the mausoleum are upon Shirk; however, they are the majority, and are upon the Truth,” and he does not say that they commit Shirk; thus, these contradictions coming together in his heart is from the greatest might of Allâhu Taâlâ, even though this is worse than insanity. It is also from the greatest of things that will make you recognize Allâh and yourself. Whosoever knows himself and His Lord, his affair is complete. (If it is such a big issue for these two contradictions to be found in a heart for even one day,) then what is the state when you know that these two contradictions came together in the hearts of Sâlih, Hayawân<sup>153</sup>, and their likes for more than twenty years?

### **The Fourth**

You know that Allâhu Taâlâ revealed the following to His Rasûl Sallallâhu Alayhi wa Sallam,

**“And it was already revealed to you and to those before you that if you should associate (anything) with Allâh, your deeds would surely become worthless, and you would surely be among the losers.”** (az-Zumar, 39/65)

With this, the Mushrikûn attempted to make Rasûlullâh Sallallâhu Alayhi

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<sup>153</sup> These must be individuals who lived during the era of the Shaykh Rahimahullâh. And Allâh knows best.

wa Sallam say a word of Shirk or an action of Shirk once, while promising him that they will enter Islâm [you can see this too. Rather,]<sup>154</sup> if you recognized that the one who is the most prevailed amongst the people of sincerity and the one who has the most good deeds (Rasûlullâh Sallallâhu Alayhi wa Sallam), when he says a word of Shirk whilst he dislikes it to make others enter Islâm, “his actions would be in vain and he would be amongst the losers,” (if this is the case,) then what is the situation of one who manifests being from them, speaks one hundred words (of Shirk) because of gains of business, or gains of performing Hajj, since they have prevented the Muwahhidûn from performing Hajj as they had prevented the Prophet Sallallâhu Alayhi wa Sallam and his companions until Allâh opened Makkah?

Whoever properly comprehends this, he will grasp the knowledge of the importance of Tawhîd in the sight of Allâh Azza wa Jalla and of Shirk. However, if you comprehend this after four years, then what a bounty this is for you! I mean by this: full comprehension, as you comprehend that if one drop of urine comes out -even if it is unintentional-, it will void ablution fully!

### **The Fifth**

It was mandated to fully believe in what the Rasûl Sallallâhu Alayhi wa Sallam came with without distinction. So, whosoever believes in a part of it and disbelieves in another, he is truly a Kâfir. Rather, it is inevitable to believe in the Book entirely.

When you recognize that; (know that) amongst the people are some who pray, fast, and avoid most of what is impermissible, however, they do not give inheritance to women, and deem that this is what is supposed to be followed. Actually, if one of them contradicts their customs and gives inheritance to the women, their hearts will detest this. Or they reject the period the women is to stay in the house of her spouse (after divorce), although they know the statement of Allâhu Taâlâ,

**“Do not expel them from their houses, nor should they go out,**

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<sup>154</sup> This addition in brackets is found in ad-Durar'us Saniyyah.

**unless they come up with a clearly shameless act.”** (at-Talâq, 65/1)

They also deem that leaving her in the house of her spouse is not appropriate, and taking her out of the house is what is supposed to happen. Or they detest greeting by the Salâm although they know that Allâh ordained it, since they love the greetings of Jâhiliyyah because they are used to it. Takfir is declared upon these people, for they have believed in a part of it and disbelieved in another. This is in contradiction to the person who commits sins or abandons what is compulsory, like the one who commits adultery and abandons good conducts towards parents while confessing that he is wrongful and what Allâhu Taâlâ ordered is correct.

Know that I have given you these three examples so that you follow them. For there exists many things of this genre amongst people which contradict what Allâhu Taâlâ legislated in the Qur’ân. According to them, what they are accustomed to is what is Ma’rûf. If one of them acts upon what Allâh commanded (in His book) and abandoned the customs, they will detest him and designate him to be foolish. This is in opposition to the one who acts or abandons although he confesses that he is mistaken and believes in what Allâh mentioned (in His book).

Know that because of the strangeness of Islâm, this fifth issue is the most dangerous for the people in our era. And Allâh knows best!

سِتَّةُ أَصُولٍ عَظِيمَةٍ مُفِيدَةٍ

## The Six Mighty and Beneficial Foundations

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# سِتَّةُ أَصُولٍ عَظِيمَةٍ مُفِيدَةٍ

## The Six Mighty and Beneficial Foundations<sup>155</sup>

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
(1206 H)

Rahimahullâhu Taâlâ

In the name of Allâh, the Most Gracious, the Most Merciful.

Shaykh Muhammad bin Abd'il Wahhâb Rahimahullâhu Taâlâ said:

From the most amazing of affairs and the greatest of signs that indicate the power of al-Malik al-Ghallâb (the Prevailing King) are Six Foundations; Allâhu Taâlâ has elucidated them in the clearest manner beyond anyone's imagination for the common people. Thereafter, many incisive people of the world and intelligent ones amongst the children of Âdam, except for a very few, erring with respect to them.

### The First Foundation:

Devoting the religion (worship) sincerely to Allâhu Taâlâ who is One and has no partners, the elucidation of its opposite which is associating partners with Allâhu Taâlâ, and the majority of the Qur'ân being regarding the elucidation of this foundation from a variety of angles, with such words that even the most dull-witted from the common-folk can comprehend. Then, when what ensued the majority of the Ummah (nation of Islâm) transpired, shaytân presented devoting (worship to Allâhu Taâlâ) to them in the form of

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<sup>155</sup> Mu'allafât'ushh Shaykh, 1/393-397 and ad-Durar'us Saniyyah, 1/172-174.



belittling the righteous and neglecting their rights. And he presented associating partners to Allâhu Taâlâ to them in the form of loving the righteous and adhering to them.

### **The Second Foundation:**

Allâhu Taâlâ commanded unity in the religion and prohibited separation therein.<sup>156</sup>

So Allâhu Taâlâ elucidated this in a satisfying [and sufficient]<sup>157</sup> manner which the common people can comprehend. And He prohibited<sup>158</sup> us from being like those who separated and differed afore us and were destroyed thereby. He also mentioned that He commanded the Muslimûn to be united in the religion and prohibited them from separating therein!<sup>159</sup> The most astonishing affairs reported in the Sunnah pertaining to this increases its clarity. Then, the matter became such that separation in the foundations and subsidiary branches of the religion overturned into knowledge and understanding of the religion!.. Instructing unity in the religion became something not spoken by other than a heretic or a lunatic!..

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<sup>156</sup> Shaykh Rahimahullâh refers to the following verse and the like,

**“And hold firmly to the rope of Allâh all together and do not become disunited...”** (Âl-i Imrân, 3/103)

<sup>157</sup> The addition in brackets is found in ad-Durar'us Saniyyah.

<sup>158</sup> Shaykh Rahimahullâh refers to the following verse,

**“Do not be like those who became divided and fell into disputes after the clear signs had come to them...”** (Âl-i Imrân, 3/105)

<sup>159</sup> Shaykh Rahimahullâh refers to the following verse,

**“He has ordained for you of religion what He enjoined upon Nûh, and that which We have revealed to you (O Muhammad), and that which We enjoined upon Ibrâhîm, Mûsâ, and Îsâ - to establish the religion and not be divided therein...”** (ash-Shûrâ, 42/13)

### **The Third Foundation:**

Verily, hearing and obeying the one who has authority over us, even if it be an Abyssinian slave is from the completion of unity (in religion).<sup>160</sup>

So, Allâhu Taâlâ explained this with a prevalent [satisfying]<sup>161</sup> and sufficient explanation, through various aspects of elucidation, in terms of both legislative and divine decree (what He willed to occur in the creation). Then, this foundation became unknown to many of those who claim to have knowledge. When this is so, how could it be acted upon?

### **The Fourth Foundation:**

It is the explanation of knowledge and the scholars, Fiqh, and the Fuqahâ (jurists), and the explanation of those who imitate them but are not from them.

Allâhu Taâlâ explained [as He did the previous verse]<sup>162</sup> this foundation in the beginning of Sûrat'ul Baqarah in His statement,

**“O Children of Isrâ’îl! Remember My favour which I bestowed upon you”** (al-Baqarah, 2/40),

Up until His statement before mentioning Ibrâhîm Alayh'is Salâm,

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<sup>160</sup> This statement by Shaykh'ul Islâm Rahimahullâh indicates the following Hadîth narrated by Abû Dharr Radiyallâhu Anh from Rasûlullâh Sallallâhu Alayhi wa Sallam,

*“My close friend (Rasûlullâh Sallallâhu Alayhi ve Sallam) bequeathed me to listen and obey, even if it was a slave with a cut off nose and ears.”* (Muslim, Hadîth no. 1837; also Ibnu Mâjah, Hadîth no. 2862)

After recording the Hadîth with this wording, Muslim stated this Hadîth was also narrated with the wording *“even if it was an Ethiopian slave whose nose was cut off.”*

<sup>161</sup> The addition in brackets is found in ad-Durar'us Saniyyah instead of the word “prevalent”.

<sup>162</sup> The addition in brackets is mentioned in ad-Durar'us Saniyyah.

**"O Children of Isrâ'il..." (al-Baqarah, 2/122)**

This is further clarified for the dull-witted common-folk by what is stated in the Sunnah of abundant, clear, and manifest speech. Subsequently, this affair became the strangest of things; (real) knowledge and Fiqh (mentioned in the Kitâb and Sunnah) became innovation and misguidance, and to them (the people), the most auspicious became gearing the truth with falsehood. The knowledge Allâhu Taâlâ obligated upon His creation and which He praised overturned in (the sight of people) to something not uttered by anyone except a heretic or lunatic. As for the one who rejected this knowledge, displayed enmity against it, authored in warning and prohibiting from it<sup>163</sup>, he was considered to be the jurist and scholar.

**The Fifth Foundation:**

Allâh Subhânahu's elucidation of the allies of Allâh and His discern between them and the hypocrites and immoral enemies of Allâh who imitate them.

A verse in Sûratu Âl-i Imrân is sufficient in this regard, and it is His statement,

**"Say: If you love Allâh then follow me, Allâh will love you." (Âl-i Imrân, 3/31)**

Also, the verse in Sûrat'ul Mâ'idah, and it is His statement,

**"O you who believe! Whoever from among you turns back from his religion, Allâh will bring a people whom He will love and they will love Him..." (al-Mâ'idah, 5/54),**

Likewise, is the verse in Sûrah Yûnus, and it is His statement,

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<sup>163</sup> This statement is found in ad-Durar'us Saniyyah as follows, **"...the one who strives to warn and prohibit from it..."**

**“Listen, the allies of Allâh shall have no fear, nor shall they grieve. Those who have believed and have been fearful of Allâh.”**  
(Yûnus, 10/62-63)

Later, the matter overturned in such a manner that in the eyes of most of those whom claim knowledge and being guides for the creation and protectors of the legislation, it became necessary for the allies of Allâh to abandon following the messengers, and that whoever followed the messengers, was not from them. It also became such that it was necessary for them to abandon Jihâd and the one who did Jihâd could not be from them. Again, the matter overturned in such a manner that it was necessary for them to abandon Îmân and piety and that the one whom limited himself with Îmân and piety could not be from them.

Our Lord, we ask You for forgiveness and wellbeing, verily You are the hearer of supplications (Âmîn)!

### **The Sixth Foundation:**

Refuting the doubt that shaytân has placed concerning abandoning the Qur’ân and the Sunnah, and following instead the scattered and divergent opinions and desires.

This doubt is that “No one comprehends the Qur’ân and the Sunnah except for the one who is al-Mujtahid al-Mutlaq (an absolutely qualified jurist), and, the Mujtahid (qualified jurist) is described with such and such qualities...” Such qualities are perhaps not even found entirely in Abû Bakr Radiyallâhu Anh or Umar Radiyallâhu Anh... “It is certainly an obligation that one turns away from the Qur’ân and the Sunnah if he is not like this (decked with these qualities), without doubt nor obscurity. And whoever sought guidance from the Qur’ân and the Sunnah, then he is either a heretic or a lunatic, due to the difficulty in understanding both!..”

Glory and praise be to Allâh! How many times has Allâh Subhânahu explained, in terms of legislative and divine decree, through creation and

command, in refuting this cursed doubt, through various aspects of elucidation that have reached general necessities (in knowledge).

**“But most of the people do not know.”** (al-A'râf, 7/187)

**“The word has indeed come true about most of them, so they will not believe. Verily We have put on their necks iron collars reaching to the chins, so that their heads are raised up. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see. It is the same to them whether you warn them or do not warn them, they will not believe. You can only warn him who follows the Reminder, and fears the Most Gracious unseen. So give him good tidings of forgiveness and noble reward.”** (Yâ-Sîn, 36/7-11)

The treatise ends here. All praise is due to Allâh, the Lord of the worlds. May Allâh send peace and abundant salutations upon our master Muhammad, his family, and his companions until the Day of Judgement, (Âmîn!)

شَرْحُ سِتَّةِ مَوَاضِيْعٍ مِنَ السِّيَرَةِ

# An Explanation of Six Incidents from the Sîrah (the Life of Rasûlullâh Sallallâhu Alayhi wa Sallam)

**Author:**

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
Rahimahullâh  
(1206 H)

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# شَرْحُ سِتَّةِ مَوَاضِيْعٍ مِنَ السِّيَرَةِ

## **An Explanation of Six Incidents from the Sîrah (the Life of Rasûlullâh Sallallâhu Alayhi wa Sallam)<sup>164</sup>**

**Shaykh'ul Islâm Muhammad bin Abd'il Wahnâb  
(1206 H)  
Rahimahullâhu Taâlâ**

In the name of Allâh, the Most Gracious, the Most Merciful.

The Shaykh, the Imâm Muhammad bin Abd'il Wahnâb Rahimahullâhu Taâlâ said:

May Allâh have mercy upon you, ponder upon six incidents from the Sîrah and comprehend them excellently. Perhaps Allâhu Taâlâ will cause you to comprehend the Dîn of the Prophets so that you may follow it and comprehend the Dîn of the Mushrikûn (pl. Mushrik; polytheists) so that you may abandon it. For, the majority of those who claim to be upon the Dîn and claimed to be [are counted]<sup>165</sup> amongst the Muwahhidûn (pl. Muwahhid; monotheists) have not comprehended these six incidents (from the life of Rasûlullâh Sallallâhu Alayhi wa Sallam) as it should.

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<sup>164</sup> Mu'allafât'ush Shaykh, 1/353-362; ad-Durar'us Saniyyah, 8/111-119.

<sup>165</sup> The phrase in brackets is found in ad-Durar'us Saniyyah instead of the phrase "claimed to be."

### **The First Incident:<sup>166</sup> The Story of the Revelation Being Descended**

The subject matter is the first verse Allāh sent His Rasūl with,

**“O you (Muhammad) enveloped in garments! Arise and warn!”**  
(al-Muddaththir, 74/1-2)

Until His statement,

**“And be patient for the sake of your Lord!”** (al-Muddaththir, 74/7)<sup>167</sup>

When you comprehend that the Mushrikûn were doing many things such as fornication knowing it is oppression and transgression, and when you recognize that they were doing many things from acts of worship such as Hajj (pilgrimage), Umra (minor pilgrimage), giving charity to those who are in need and treating them with goodness and others to get closer to Allāh... And according to them, the weightiest (!) act of worship is Shirk, in which Shirk is –according to them- the weightiest action in which they used to come close to Allāh with.

As Allāhu Taâlâ mentioned, they said,

**“We only worship them that they may bring us near to Allāh.”**  
(az-Zumar, 39/3)

They also said,

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<sup>166</sup> The titles are found in ad-Durar’us Saniyyah, and we chose to include them for convenience.

<sup>167</sup> The full translation of the verses mentioned by the Shaykh Rahimahullāh is as follows,

**“O you (Muhammad) enveloped in garments! Arise and warn! And magnify your Lord (Allāh)! And purify your garments! And keep away from ar-Rujz (the idols)! And give not a thing in order to have more. And be patient for the sake of your Lord!”** (al-Muddaththir, 74/1-7).



**"These are our intercessors with Allâh." (Yûnus, 10/18);**

Allâhu Taâlâ said,

**"Indeed, they have taken the devils as allies instead of Allâh, and they think that they are guided." (al-A'râf, 7/30)**

You will have comprehended that the first command Allâhu Taâlâ commanded Rasûlullâh Sallallâhu Alayhi wa Sallam to preach was to warn against Shirk before warning against fornicating, stealing, and other than them. You will also recognize that amongst them were those who devoted to the idols, some of them devoted to the angels and the Awliyâ (pl., Walî; friends of Allâh) amongst the children of Âdam, and they would say, "We do not want anything from them but their intercession." However, Allâh started with warning against Shirk in the first verse He sent His Rasûl with.

If you master this issue (in your mind), then glad tidings to you! Especially if you recognize that the thing after it is greater than the five daily prayers, and that the five daily prayers were not prescribed until the Night of the Ascension in the tenth year, after the confinement in the valley of Abû Tâlib, after the death of Abû Tâlib, and two years post the migration to Abyssinia. If you recognize that these multiple occasions and the extreme enmity is because of Shirk and prior to the obligation of prayer, then I hope that you have understood the issue.

### **The Second Incident**

When Rasûlullâh Sallallâhu Alayhi wa Sallam stood up warning them against Shirk and commanding them with its opposite which is Tawhîd, they did not dislike it, rather they found it good and they made up their minds to enter it. This continued until Rasûlullâh Sallallâhu Alayhi wa Sallam openly started speaking ill regarding their Dîn and attributing their scholars with ignorance...

Then the Mushrikûn started to rally all their forces in enmity against Rasûlullâh Sallallâhu Alayhi wa Sallam and his companions and they said,

**“He insulted our insight, denounced our Dīn, and cursed our Âlihah (pl. Ilah, deities)!”**

It is well-known that Rasûlullâh Sallallâhu Alayhi wa Sallam did not curse Îsâ Alayh’is Salâm, his mother (Maryam Alayhâ’s Salâm), the angels, and the righteous. However, when Rasûlullâh Sallallâhu Alayhi wa Sallam mentioned that they are not to be called upon and they do not benefit nor harm, they deemed this “cursing.”

When you recognize this, you will recognize that a person will not have an upright [Dīn and]<sup>168</sup> Islâm even if he unifies Allâh and abandons Shirk, unless he shows enmity to the Mushrikûn and openly manifests enmity and hatred.

As Allâhu Taâlâ said in the verse,

**“You will not find a people who believe in Allâh and the Last Day having affection for those who oppose Allâh and His Messenger...”**  
(al-Mujâdalah, 58/22)

When you comprehend this in an outstanding [and excellent]<sup>169</sup> manner, you will recognize that most of the people who claim to be practicing do not know the Dīn. If not, what carried the Muslimûn to bear patience upon that punishment, captivation, beating, and immigration to Abyssinia? Although Rasûlullâh Sallallâhu Alayhi wa Sallam was the most merciful amongst the people [and he did not find any permit for them,]<sup>170</sup> if he had found a permit for them, he’d definitely permit them. How can this be, whereas Allâhu Taâlâ revealed the following [to him]<sup>171</sup>?

**“Of mankind are some who say: We believe in Allâh. But if they**

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<sup>168</sup> The addition in brackets is found in ad-Durar’us Saniyyah.

<sup>169</sup> The addition in brackets is found in ad-Durar’us Saniyyah.

<sup>170</sup> The addition in brackets is found in ad-Durar’us Saniyyah.

<sup>171</sup> The addition in brackets is found in ad-Durar’us Saniyyah.

**are made to suffer for the sake of Allâh, they consider the trial of mankind as Allâh's punishment."** (al-Ankabût, 29/10)

If this verse is regarding the one who merely agrees with them by his tongue, then what would be the state of others?

### **The Third Incident**

#### **The Parable of Rasûlullâh Sallallâhu Alayhi wa Sallam's Recitation of Sûrat'un Najm in the Presence of the Mushrikûn**

When Rasûlullâh Sallallâhu Alayhi wa Sallam reached the verse,

**"So have you considered al-Lât and al-Uzzâ?"** (an-Najm, 53/19)

Satan, casted (the following) in his recitation,

**"Those are the prestigious Gharânîq (swans), and indeed their Shafâ'ah (intercession) is to be hoped for."**

Upon this, the Mushrikûn deemed that Rasûlullâh Sallallâhu Alayhi wa Sallam had said those words. They became [very]<sup>172</sup> joyful about it and said words that mean,

**"This is what we want! We know that Allâh is the One who benefits and harms and He is One and has no partners. However, these (idols of ours) intercede for us in the presence of Allâh!"**

When Rasûlullâh Sallallâhu Alayhi wa Sallam reached the prostration (mentioned in the verse)<sup>173</sup>, he prostrated and the Mushrikûn also prostrated with him. The news that they chose Rasûlullâh Sallallâhu Alayhi wa Sallam

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<sup>172</sup> The addition in brackets is found in ad-Durar'us Saniyyah.

<sup>173</sup> The verse referred to here is the last verse of Sûrat'un Najm, wherein Allâhu Taâlâ says,

**"So, prostrate to Allâh and worship (Him)."** (an-Najm, 53/62).

(they accepted the call) spread like wildfire and those inhabiting Abyssinia heard that and returned (back to Makkah).

When Rasûlullâh Sallallâhu Alayhi wa Sallam rejected this (their statement), they reverted to a state worse than what they were upon. When they told him, **“You said this,”** Rasûlullâh Sallallâhu Alayhi wa Sallam feared Allâh greatly until Allâhu Taâlâ revealed to the following verse to him,

**“Never did We send a messenger or a prophet before you but when he recited, satan threw (some falsehood) in it.”** (al-Hajj 22/52)<sup>174</sup>

So whoever understands this parable and then doubts the Dîn of the Prophet Sallallâhu Alayhi wa Sallam and cannot differentiate between it and the Dîn of the Mushrikûn, then may Allâh keep him distant! Especially after knowing that their statement, “These Gharânîq (swans),” meant the angels...

#### **The Fourth Incident: The Parable of Abû Tâlib**

Whoever excellently comprehends this parable, and ponders upon Abû Tâlib’s affirmation of Tawhîd and his encouragement of people to it, his discreditation of the intellect of the Mushrikûn, his love of those who became Muslim and disowned Shirk; and then Abû Tâlib spending his life, wealth, children and clan to help Rasûlullâh Sallallâhu Alayhi wa Sallam until he died, then Abû Tâlib’s patience against the great hardship and the extreme enmity, however, when he did not enter Islâm and did not distance from the Dîn that he was upon before, he did not become a Muslim although he brought as an excuse that in becoming a Muslim is insulting his father Abd’ul Muttalib,

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<sup>174</sup> The verse in full reads,

**“Never did We send a messenger or a prophet before you but when he recited, satan threw (some falsehood) in it. But Allâh abolishes that which satan throws in. Then Allâh establishes His revelations. And Allâh is All-Knowing, All-Wise.”** (al-Hajj, 22/52).

Hâshim, and the others from their elders; then when -because of his closeness and his help- Rasûlullâh Sallallâhu Alayhi wa Sallam asked forgiveness for him, and Allâh revealed the following verse to him...

**“It is not (proper) for the prophet and those who believe to ask Allâh’s Forgiveness for the polytheists, even if they are of kin, after it became clear to them that they are the dwellers of the Fire.”** (at-Tawbah, 9/113)

When someone is known from amongst the People of Basra or al-Ahsâ to love the Dîn and to love the Muslimûn alongside not helping the Dîn by hand nor wealth and not having an excuse like Abû Tâlib, [most think that he is with the Muslimûn<sup>175</sup>. [So, whoever comprehends the parable of Abû Tâlib and]<sup>176</sup> comprehends the situation of most of those who claim to be practicing the Dîn, guidance will discern from falsehood for him and he will comprehend the corrupt understandings.

Help is sought from Allâh.

### **The Fifth Incident: The Parable of the Hijrah (Migration)**

In the parable of Hijrah there are many benefits and lessons that most of those who read it do not know. However, our current intent is to mention one issue amongst the issues found in the parable, which is: There were those amongst the companions of Rasûlullâh Sallallâhu Alayhi wa Sallam who did not migrate, not because of any doubts concerning the Dîn or the veneration of the Dîn of the Mushrikûn, but because of love for family, wealth, and homeland. When the Mushrikûn went out for the Battle of Badr, they (those who had not migrated) coercively went with the Mushrikûn. Some of them were killed by the archers (of the Muslims) while the archer did not recognize him (whether he is a Muslim or not). When the companions heard that

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<sup>175</sup> The addition in brackets is found in ad-Durar’us Saniyyah.

<sup>176</sup> The addition in brackets is found in ad-Durar’us Saniyyah.

amongst the dead there is so-and-so and such-and-such, it became very hard for them and they said: **“We killed our own brothers (in Dīn)!”**

Thus, Allāhu Taālā revealed the verse,

**“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. The angels will say: Was not the earth of Allāh spacious (enough) for you to emigrate therein? For those, their refuge is Jahannam (Hell) - What an evil destination! Except the oppressed ones among men, women, and children who cannot devise a plan, nor are they able to direct their way. For those it is expected that Allāh will pardon them, and Allāh is Oft-Pardoning and Oft-Forgiving.”** (an-Nisā, 4/97-99)

Whoever ponders upon their parable and ponders upon the statement of the companions, **“We killed our own brothers (in Dīn)!”** will know that if a statement from them (those who stayed in Makkah) had reached them regarding (ill) speaking about the Dīn or venerating the Dīn of the Mushrikūn, they would not say, **“We killed our own brothers (in Dīn)!”** For Allāhu Taālā had already clarified to them while they were in Makkah, before the migration, that it is Kufr after Īmān with the statement of Allāhu Taālā,

**“Whoever disbelieves in Allāh after his belief... except for one who is coerced (to renounce his religion) while his heart is firm in faith.”** (an-Nahl, 16/106)<sup>177</sup>

Clearer than this is the word of Allāh regarding them that was mentioned

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<sup>177</sup> The verse in full reads,

**“Whoever disbelieves in Allāh after his belief... except for one who is coerced (to renounce his religion) while his heart is firm in faith. But those who (willingly) open their breasts to disbelief, upon them is wrath from Allāh, and for them is a great punishment.”** (an-Nahl, 16/106).

previously, for the angels will say, **"In what (condition) were you,"** but did not say, **"How was your acceptance?"** (Those who did not migrate and stay in Makkah) **"They will say: We were oppressed in the land."** The angels did not say, **"You all are lying,"** as Allâh and the angels said to the Mujâhid (warrior) who says, **"I fought for Your sake until I died."** So Allâhu Taâlâ says (to him), **"You are lying,"** and the angels say (to him), **"You are lying! Rather, you fought that you might be called a brave warrior!"** Likewise (as it was mentioned in the rest of the same Hadîth,) they say to the scholar and the one who gave charity, **"You are lying! Rather, you acquired knowledge so that you might be called a scholar! (You are lying! Rather,) you gave charity so that it might be said he is generous!"**<sup>178</sup>

As for these (those who did not migrate from Makkah), the angels did not belie them, but rather answered them in the following manner, **"Was not the earth of Allâh spacious (enough) for you to emigrate therein?"** (an-Nisâ, 4/97) The following verse expounds upon this issue, both for the knowledgeable and ignorant, and it is the statement of Allâhu Taâlâ,

**"Except the oppressed ones among men, women, and children who cannot devise a plan, nor are they able to direct their way."**  
(an-Nisâ, 4/98)

This verse is [extremely]<sup>179</sup> much clearer and leaves no doubt that these (those who cannot do anything what-so-ever) are excluded from the threat. However, this is for those who pursue knowledge contradictory to those who don't. Rather, Allâhu Taâlâ said regarding those who don't pursue knowledge,

**"They are deaf, dumb and blind, they shall not return."** (al-Baqarah, 2/18)

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<sup>178</sup> Muslim, Hadîth no. 1905; the issue of the angels speaking to these people is mentioned in at-Tirmidhî, Hadîth no. 2382.

<sup>179</sup> The addition in brackets is found in ad-Durar'us Saniyyah.

Whoever comprehends this subject and those mentioned before, he will comprehend the statement of Hasan al-Basrī Rahimahullâh which is,

*“Îmân is not by embellishment or wishful thinking, but it is what settles in the heart and is verified through your actions.”*

Allâhu Taâlâ said regarding this issue,

**“Towards Him ascends the pure word, and the righteous deed uplifts it.”** (Fâtir, 35/10)

### **The Sixth Incident: The Parable of Riddah (Apostasy) After the Death of the Prophet Sallallâhu Alayhi wa Sallam**

Whoever hears it, not an atoms weight of doubt remains in his heart from the doubts of the devils who are called “Scholars”.<sup>180</sup> Their doubt is their statement,

“This (deed) is Shirk, however they (the doers of Shirk) say: La Ilaha Illallâh! Takfîr cannot be declared upon anyone who says it whatsoever!” What is greater than this and the bigger statement elucidating upon this issue is their expression,

“The Bedouins have nothing from Islâm, however they utter La Ilaha Illallâh! With this statement, they are people of Islâm (Muslim) and Islâm has made their blood and wealth Harâm.”

Besides this; they affirm that the Bedouins abandon Islâm totally. Therewith they know that they reject the resurrection and they mock those who affirm it (resurrection), mock [the rulings of the Sharī’ah,]<sup>181</sup> and they prefer the Dîn of their forefathers who opposed the Dîn of the Prophet Sallallâhu Alayhi wa Sallam. Even then with all of this; these ignoramus,

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<sup>180</sup> This sentence occurs in ad-Durar’us Saniyyah as follows, **“In this case, in whose heart will something remain from the doubts of the devils called scholars after hearing this parable?”**

<sup>181</sup> The addition in brackets is found in ad-Durar’us Saniyyah.



rebellious devils claim that these Bedouins became Muslim -even if all of these occurred from them- because they say La Ilaha Illallâh!

This saying of theirs necessitates the Islâm of the Jews as well because they say La Ilaha Illallâh. Also, the Kufr of these -I mean the Bedouins that are attributed with what we mentioned- is double folded in comparison to the Kufr of Jews.

What clarifies this from the story of Riddah is that the Murtaddûn (apostates) differentiated in their Riddah.

Some of them belied the Prophet Sallallâhu Alayhi wa Sallam, returned to worshipping idols, and said, "If Muhammad was a Prophet, he wouldn't have died(!)"

Some of them stood firm upon the two Shahâdah (testifying to Allâh's oneness and Rasûlullâh Sallallâhu Alayhi wa Sallam's message), however affirmed Musaylimah being a Prophet, deeming that Prophet Sallallâhu Alayhi wa Sallam made him a partner in Prophethood, since Musaylimah had brought forth false witnesses testifying by this. So many people affirmed them. With this, the scholars made consensus that they are apostates even if they are ignorant of this. They also made consensus that whosoever doubts their apostasy is also Kâfir.

When you recognize that the scholars made consensus upon those who belied [the Prophet Sallallâhu Alayhi wa Sallam]<sup>182</sup>, returned to worshipping idols, reviled Rasûlullâh Sallallâhu Alayhi wa Sallam, and those who affirmed the prophethood of Musaylimah are the same, even though they stand firm upon Islâm entirely...

Some of them affirmed the two Shahâdah and affirmed Tulayhah in his claim of prophethood.

Among them there are those who affirmed the ruler of San'â, (Aswad) al-Ansî (in his claim of prophethood).

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<sup>182</sup> The addition in brackets is found in ad-Durar'us Saniyyah.

The scholars made consensus that all of these are the same [are apostates]<sup>183</sup>. And among them were some who belied the Prophet Sallallâhu Alayhi wa Sallam and returned to worshipping idols, they are all in one state (ruling that they are Kâfir).

There are many other types which is sealed by Fujâ'ah as-Sulamî.

This man came to Abû Bakr Radiyallâhu Anh, said that he wanted to fight against the apostates, and he asked Abû Bakr to provide him. So Abû Bakr gave him weaponry and rides. As-Sulamî attacked everyone without differentiating between a Muslim and Kâfir seizing their possessions. Therefore, Abû Bakr Radiyallâhu Anh prepared an army to fight against him. When Fujâ'ah was made aware of the army he said to its commander, "You are a commander of Abû Bakr and I am also his commander; I did not disbelieve." The commander said, "If you are truthful then throw your weapon!" Upon this, Fujâ'ah threw his weapon. They took him to Abû Bakr Radiyallâhu Anh, who commanded them to burn him alive.

If this is the verdict of the companions for this man who confirms all of the five pillars of Islâm, then what do you think regarding those who did not even affirm a single word from Islâm apart from saying **La Ilaha Illallâh** with his tongue while exposing his belying of its meaning and exposing his Barâ'ah (distance) from the Dîn of Muhammad Sallallâhu Alayhi wa Sallam and from the Book of Allâhu Taâlâ, and saying, **"This is the Dîn of the people of cities. Our Dîn is the Dîn of our elders!"** Then, these ignoramus rebellious people pass verdicts regarding these Bedouins being Muslim since they uttered La Ilaha Illallâh, even if they openly commit all of these!

**"Glory be to You (O Allâh) this is a great lie!"** (an-Nûr, 24/16)

How excellent is what one of the Bedouins said when he came to us and heard something with regards to Islâm, **"I witness that we,"** meaning him and

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<sup>183</sup> The addition in brackets is found in ad-Durar'us Saniyyah, instead of the phrase "are the same."

all the Bedouins, “**are Kuffâr (pl., Kâfir; disbelievers). I also bear witness that the scholars who label us People of Islâm are also Kâfir!**”

The treatise has ended. All praise is due to Allâh, Lord of the worlds. May the peace and blessings of Allâh be upon Muhammad, his family, and companions. (Âmîn!)

وَأَجِبُ الْعَبْدَ إِذَا أَمَرَهُ اللَّهُ بِأَمْرٍ

# That Which Is Obligatory Upon the Slave When Allâh Instructs Him with a Command

**Author:**

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
Rahimahullâh

(1206 H)

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وَأَجِبُ الْعَبْدَ إِذَا أَمَرَهُ اللَّهُ بِأَمْرٍ

## **That Which Is Obligatory Upon the Slave When Allâh Instructs Him with a Command<sup>184</sup>**

**Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
(1206 H)**

**Rahimahullâhu Taâlâ**

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb Rahimahullâhu Taâlâ said,

When Allâh instructs the servant with a command, (in order to initialize the command,) seven degrees will become incumbent upon the slave regarding it:

The first: The knowledge of that command.

The second: Having Mahabbah (love) for that command.

The third: The determination to act upon it.

The fourth: Taking action (in order to fulfill the command).

The fifth: The action taking place with Ikhâlâs (sincerity) and correctly in a Mashrû fashion (in accordance to the Sunnah).

The sixth: Warning from committing acts that will cause it to go in vain.

The seventh: Being steadfast upon it.

**(The First Degree:)** When a person recognizes that Allâh commanded Tawhîd and forbade from Shirk, or recognizes that Allâh has made trading

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<sup>184</sup> Ad-Durar'us Saniyyah, 2/74-76.

permissible and made Ribâ (usury/interest) impermissible, or recognizes that Allâh has made consuming the wealth of the orphan impermissible and allowed his guardian to consume (spend from) it in a Ma'rûf fashion (in a manner which is in accordance with the Shar'ah and the customs of the people) if he is poor; then it is Wâjib (compulsory) for him to learn that which he is commanded with and to ask about it in order to recognize it, and it is Wâjib for him to learn that which he is forbidden from and to ask about it in order to recognize it.

**Take stock of this with the first issue (the degree of knowledge) which is Tawhîd and Shirk!**

Most people know that Tawhîd is the truth and that Shirk is falsehood. However, they turn away from it and do not ask regarding it. They know that Allâh has made Ribâ impermissible; however, (constantly) buy and sell but do not ask regarding it (the description of Ribâ). They also know the impermissibility of consuming the wealth of the orphan, and that consuming it in a Ma'rûf fashion (in a manner which is in accordance with the Shar'ah and the customs of the people) is permissible, and they do not ask regarding it (they do not research about it) even though they undertake the Walâyah (the custody/guardianship) of the wealth of the orphan.

**The Second Degree:** Having Mahabbah (love) for that which Allâh revealed and the Kufr of those who dislike that which Allâh revealed. This is because of the statement of Allâh,

**“That is because they disliked what Allâh revealed, so He rendered worthless their deeds.”** (Muhammad 47/9)

Thus, most people do not love the Rasûl, rather, they hate him and that which he brought, even if they know that Allâh is the One who revealed it.

**The Third Degree:** The determination to act upon it.

Many people recognize and love (Allâh's command). However, they are not determined (to act upon it), since they possess fear from their worldly matters

changing.

**The Fourth Degree:** Taking action (in order to fulfill the command).

When many people are determined or take action, and this is perceived from them by those who they show respect to from amongst the Shuyûkh (pl. Shaykh; teachers or elders) or others, they refrain from the act.

**The Fifth Degree:** It is that many of those who take action do not possess Ikhâlâs (in their actions). Even if the act is to take place with Ikhâlâs, then it does not take place correctly (in a Mashrû fashion, in accordance to the Sunnah).

**The Sixth Degree:** It is that the righteous fear their actions may go in vain.

This is because of the statement of Allâhu Taâlâ,

**“Lest your deeds become worthless while you perceive not.”**  
(al-Hujurât 49/2)

And in our era, this (fear of actions going in vain) is amongst the least of matters.

**The Seventh Degree:** Being steadfast upon the truth and fearing a Sû-i Khâtimah (an evil/bad ending).

This is because of the statement of the Nabî Sallallâhu Alayhi wa Sallam,

*“Verily, from amongst you are those who act with the actions of the inhabitants of Jannah (paradise) and his (life) is ended with the actions of the inhabitants of the fire (Jahannam; Hell-Fire).”*

This is also amongst the greatest things the righteous fear. However, this (fear from having a bad ending, taking ones last breath without possessing Îmân) is very rare in our era.

So, contemplating upon the circumstance you know of people -regarding this and the other degrees- will demonstrate to you many things you were ignorant about. Wallâhu A'lam (and Allâh knows best)!

ثَمَانُ حَالَاتٍ اسْتَنْبَطَهَا الشَّيْخُ مُحَمَّدٌ بْنُ عَبْدِ الْوَهَّابِ

مِنْ يُونُسَ: 104-106

## 8 Conditions Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb Rahimahullâh Deducted from the Statements of Allâhu Taâlâ,

“O people, if you are in doubt as to my religion - then I do not worship those which you worship besides Allâh; but I worship Allâh, who causes your death. And I have been commanded to be of the believers. And ‘direct your face entirely towards the religion as a Hanîf (Muwahhid, i.e., Islamic Monotheist), and never be one of the Mushrikûn (polytheists).’ And do not invoke besides Allâh that which neither benefits you nor harms you, for if you did, then indeed you would be of the Dhâlimûn (pl. Dhâlim; wrongdoers).” (Yûnus 10/104-106)

### Author:

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# ثَمَانُ حَالَاتٍ اسْتَنْبَطَهَا الشَّيْخُ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ مِنْ قَوْلِ اللَّهِ تَعَالَى:

﴿قُلْ يَتَّيِّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ﴾ (١٠٤) وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ (١٠٥) وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ﴾ [يونس: 104-106]

## 8 Conditions Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb Rahimahullâh Deducted from the from the Statements of Allâhu Taâlâ,

**"O people, if you are in doubt as to my religion - then I do not worship those which you worship besides Allâh; but I worship Allâh, who causes your death. And I have been commanded to be of the believers. And 'direct your face entirely towards the religion as a Hanîf (Muwahhid, i.e., Islamic Monotheist), and never be one of the Mushrikûn (polytheists).' And do not invoke besides Allâh that which neither benefits you nor harms you, for if you did, then indeed you would be of the Dhâlimûn (pl. Dhâlim; wrongdoers)." (Yûnus 10/104-106)<sup>185</sup>**

**Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
(1206 H)**

**Rahimahullâhu Taâlâ**

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<sup>185</sup> We used the copy of **Muallafât'ush Shaykh**, 1/390-392 as the primary source for translation. This pamphlet is also found in 5/113-114 of the same work and **ad-Durar'us Saniyyah**, 13/213-215.

In the name of Allâh, the Most Gracious, the Most Merciful.

Shaykh Muhammad bin Abd'il Wahhâb Rahimahullâhu Taâlâ said:

There are eight conditions mentioned in these verses:

**The First Condition:** Abandoning worship to other than Allâh in an absolute manner. Even if with great ambition and immense terrorization his mother or father tries to turn him away from this, (one should never commit Shirk). Just as it happened to Sa'd (bin Abî Waqqâs) Radiyallâhu Anh with his mother.

**The Second Condition:** When the majority of people recognize Shirk, manifest enmity towards it, and abandon it, they do not comprehend what Allâh wants from his heart pertaining to His glorification [and exaltation]<sup>186</sup> and having apprehensive fear [and reverence]<sup>187</sup> of Him. Allâh mentioned this condition with His statement,

**“But I worship Allâh, who causes your death.”** (Yûnus 10/104)

**The Third Condition:** If we were to assume that this person deemed to abandon Shirk and what this necessitates, then it is incumbent for him to proclaim that he is from this Tâifah (group). This is so, even if his objective (of manifesting his Dîn) is not fulfilled except by fleeing from a country which is full of Tawâghîṭ (pl. Tâghûṭ) whose enmity reaches the highest point. This is so that he may proclaim he is from the (Haqq, true) Tâifah who wage war against the Tawâghîṭ and the Kuffâr.

**The Fourth Condition:** If we were to assume that this person deemed he fulfilled these three conditions, it may be that he does not reach seriousness concerning acting accordingly to the Din. Whereas, seriousness and as-Sidq (truthfulness) is directing one's face to the (true) religion (as is mentioned in the âyah).

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<sup>186</sup> The phrase between brackets is found in ad-Durar'us Saniyyah.

<sup>187</sup> The phrase between brackets is found in ad-Durar'us Saniyyah.

**The Fifth Condition:** If we were to assume that this person deemed he fulfilled these four conditions, then (additionally) it is incumbent for him to affiliate himself with a Madhhab. Hence, he was commanded to be a follower of the “Madhhab of al-Hanîfiyyah” and to abandon any Madhhab other than it even if they are Sahîh (authentic). Since al-Hanîfiyyah would suffice him.

**The Sixth Condition:** If we were to assume that this person deemed he fulfilled these five conditions, then (additionally) it is incumbent for him to make Barâ'ah (distance himself) from the Mushrikûn as to not increase their numbers.

**The Seventh Condition:** If we were to assume that this person deemed he fulfilled these six conditions, it may be that he makes Du'â/Ibâdah to a Nabî or other than him for some objectives of his -even if this is for objectives relating to the Dîn- without having belief with his heart. This person deems that nothing will happen if he utters this (word of Kufr) without having belief with his heart for such and such reasons, especially at times of fear. Then, this person does not enter this condition.

**The Eighth Condition:** If this person deemed he is safe from all of these (acts of Kufr), yet others from his brethren (in Dîn) perform these out of fear or for some objective, does he affirm Allâh that this person has become one of the Dhâlimûn (wrongdoers), even if he is from amongst the most righteous of people, or does he say, “How does he become a Kâfir [How can I declare Takfîr upon him]<sup>188</sup> while he loves the Dîn and hates Shirk?” (If this is so, then he has not attained Tawhîd...)

How few are those who are free from this! Rather, how few are those who comprehend this even though they do not act upon it! Nay, how few are those who do not perceive this to be madness... Wallâhu A'lam!

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<sup>188</sup> The phrase between brackets is found in ad-Durar'us Saniyyah.

مَسَائِلُ مُسْتَنْبَطَةٌ مِنْ قَوْلِ اللَّهِ تَعَالَى:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ [الجن: 18] آيَةٌ

## Rulings Deducted from the Statement of Allâhu Taâlâ in the Âyah,

“And the Masâjid are only for Allâh, so pray not unto  
anyone along with Allâh.” (al-Jinn 72/18)

**Author:**

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مَسَائِلٌ مُسْتَنْبَطَةٌ مِنْ قَوْلِ اللَّهِ تَعَالَى:

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## **Rulings Deducted from the Statement of Allâhu Taâlâ in the Âyah,**

**“And the Masâjid are only for Allâh, so pray not  
unto anyone along with Allâh.” (al-Jinn 72/18)<sup>189</sup>**

**Shaykh’ul Islâm Muhammad bin Abd’il Wahhâb  
(1206 H)**

**Rahimahullâhu Taâlâ**

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<sup>189</sup> This pamphlet, which its title can also be translated as, “Issues Taken from the Statement of Allâhu Taâlâ in the Âyah, ‘And the Masâjid (pl. Masjid; places of worship) are only for Allâh, so pray (invoke/worship) not unto anyone along with Allâh.’ (al-Jinn 72/18)” may be found in: Muallafât’ush Shaykh Muhammad bin Abd’il Wahhâb, 1/388-389; and ad-Durar as-Saniyyah, 13/426-427. With little difference in wording, this pamphlet was also quoted in the book, Fathullâh’il Hamîd’il Majîd, p. 143-144, printed in India in the year 1317H, which is said to be the first book among the commentaries made to Shaykh Muhammad bin Abd’il Wahhâb’s work titled “Kitâb’ut Tawhîd” even though not much is known about its author. It is possible that these differences are actually explanations to the words of the Shaykh Rahimahullâh. Nevertheless, the differences in wording will be pointed out as they are beneficial, Inshâllâhu Taâlâ.

In the name of Allâh, the Most Gracious, the Most Merciful.

Shaykh Muhammad bin Abd'il Waghâb Rahimahullâhu Taâlâ said:

There are 10 levels in this Âyah (verse):<sup>190</sup>

1- The heart's confirmation that invoking other than Allâh [and worshipping other than Him]<sup>191</sup> is Bâtil (void). Those who oppose this principle have opposed.<sup>192</sup>

2- This [-worshipping other than Allâh and invoking other than Him-]<sup>193</sup> is an abominable, [atrocious]<sup>194</sup> act that enmity should be manifested towards. Those who oppose this principle have opposed.

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<sup>190</sup> In the work "Fathullâh'il Hamîd'il Majîd", the introduction of this pamphlet is as follows:

"May Allâh emplace him in Paradise, Shaykh Muhammad bin Abd'il Waghâb Rahimahullâh said,

**"La Ilaha Illallâh has ten degrees. It is incumbent upon the Muslim to learn them and to distinguish people accordingly."**

<sup>191</sup> The phrase between brackets is found in "Fathullâh'il Hamîd'il Majîd".

<sup>192</sup> The following explanation is given at the end of this pamphlet in ad-Durar'us Saniyyah concerning the statement, "Those who oppose this principle have opposed."

"There are some people who believe that it is permissible to invoke other than Allâh. The Rasûl Sallallâhu Alayhi wa Sallam and those who believe him are in opposition to these people. There are some people who do not reject the Tâghût and do not manifest enmity to the Tâghût. The Rasûl Sallallâhu Alayhi wa Sallam and those who believe him are in opposition to these people. Rather, the religion of Ibrâhîm Alayh'is Salâm is rejecting the Tâghût and believing in Allâh. This is the case for all other levels which are mentioned in the Pamphlet." Wallâhu A'lam!

<sup>193</sup> The phrase between brackets is found in "Fathullâh'il Hamîd'il Majîd".

<sup>194</sup> The phrase between brackets is found in "Fathullâh'il Hamîd'il Majîd".

3- This is amongst al-Kabâ'ir (the Major Sins) and the catastrophes which require hatred and disavowal. [Rather, this is the greatest of the Kabâ'ir.]<sup>195</sup> Those who oppose this principle have opposed.

4- This is an act of ash-Shirk[ul Akbar]<sup>196</sup> to Allâh which He never forgives [except with Tawbah (repentance)]. If its doer dies while he is upon this, then entering Jannah is Harâm for him and he will reside in an-Nâr (hell) eternally, and he will not have anyone to avail him nor intercede on his behalf.]<sup>197</sup> Those who oppose this principle have opposed.

5- When a Muslim believes in it or adopts it as his Dîn he becomes a Kâfir. Those who oppose this principle have opposed.

6- When a sincere Muslim says this (i.e., invokes other than Allâh) - alongside knowing this reality (embracing it wholeheartedly)- jokingly, out of fear, or out of greed (for a worldly possession), he becomes Kafir. If this is so, then what would be the condition of the one who degrades his heart to this level (of Shirk) and confirms it? Those who oppose this principle have opposed.

7- When you start to act upon these, then you will start treating the Kuffâr with enmity, whether they are your father, son, or others. Those who oppose this principle have opposed.

8- This is the meaning of "La Ilaha Illallâh (there is no -true- deity -worthy of worship- except Allâh)." Al-Ilah (the deity), is al-Ma'lûh (the one who is worshiped). [Ilahiyyah]<sup>198</sup> Ta'alluh (to divinize, to worship) is an act amongst actions. Rejecting this to be performed to other than Allâh is an

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<sup>195</sup> The phrase between brackets is found in "Fathullâh'il Hamîd'il Majîd".

<sup>196</sup> The phrase between brackets is found in "Fathullâh'il Hamîd'il Majîd".

<sup>197</sup> The phrase between brackets is found in "Fathullâh'il Hamîd'il Majîd".

<sup>198</sup> The phrase between brackets is found in "ad-Durar'us Saniyyah" instead of the phrase Ta'alluh.

abandonment<sup>199</sup> amongst abandonments.<sup>200</sup>

9- Fighting upon these principles until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allâh) and until all of the Dîn (religion) will be for Allâh Alone.<sup>201</sup>

10- The Jizyah (a tax levied on non-Muslims who live under the protection of Islâmic government as an equivalent to the Zakâh which Muslims pay) will not be accepted from those who invoke other than Allâh as it is accepted from the Jews. Neither will their women be espoused as the women of the Jews are espoused, since this is a waxier Kufr (than the Kufr of the Jews).<sup>202</sup>

Whenever you act upon on all of these levels, some of those who are with you (your family, spouse, friends etc.,) will tarry from you (they will abandon you). Wallâhu A'lam (And Allâh knows best)!..

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<sup>199</sup> The phrase is as follows in "Fathullâh'il Hamîd'il Majîd",

**"This is in relevance with La Ilaha Illallâh and is the meaning of La Ilaha Illallâh. Affirming it is an action, and rejecting it is abandonment of the act."**

<sup>200</sup> In other words, the foundation of Tawhîd is based on deeds, whether it is from the aspect of Nafy (rejection) or Ithbât (affirmation). La Ilaha Illallâh is not a mere word which has nothing to do with deeds and only exists in the heart and on the tongue, as is perceived by some.

<sup>201</sup> This is because Allâh says,

**"And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allâh) and until all of the Dîn (religion) will be for Allâh Alone." (al-Anfâl 8/39)**

<sup>202</sup> The phrase is as follows in "Fathullâh'il Hamîd'il Majîd",

**"The Kufr of the one who practices Shirk is greater than the Kufr of the Jews; the womenfolk of the Jews are espoused but the polytheist women are not espoused."**



بَعْضُ فَوَائِدِ سُورَةِ الْفَاتِحَةِ

## Some Benefits of Sûrat'ul Fâtihah

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# بَعْضُ فَوَائِدِ سُورَةِ الْفَاتِحَةِ

## Some Benefits of Sûrat'ul Fâtihah<sup>203</sup>

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
(1206 H)

Rahimahullâhu Taâlâ

In the name of Allâh, the Most Gracious, the Most Merciful.

**“All praise is due to Allâh, Lord of the worlds. The Most Gracious, the Most Merciful. The Master of the Day of Judgement.”**  
(al-Fâtihah, 1/1-3)

Shaykh Muhammad bin Abd'il Wahhâb *Rahimahullâhu Taâlâ* said:

These three verses encompass three issues

The first verse, {**“All praise is due to Allâh, Lord of the worlds.”** (al-Fâtihah, 1/1)}, includes love. This is because Allâh is the Bestower of grace, and that the Bestower is loved to the extent of his bestowal of grace

Love is divided into four types:

**(The first type is:)** Polytheistic love, these (those who suffer from polytheistic love) are those for whom Allâh *Azza wa Jalla* stated,

**“And of mankind are some who take (for worship) others besides Allâh as Andâd (pl. Nidd; rivals, equals, partners to Allâh), they love them as they love Allâh.”**

Until His statement,

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<sup>203</sup> Mu'allafât'ush Shaykh, 1/382-384; ad-Durar'us Saniyyah, 13/73-75.

**"And they will never get out of the Fire."** (al-Baqarah, 2/165-167)<sup>204</sup>

**The second type of love:** Loving falsehood and its people, and hating the truth and its people. This is the characteristic of the hypocrites.

**The third type of love:** Inherent love, this is love of wealth and offspring. When such love does not divert from obeying Allâh nor assist in committing the prohibitions of Allâh, then it is permissible.

**The fourth type of love:** Loving the people of Tawhîd and hating the people of Shirk. This is the strongest handhold of Îmân and is the greatest thing through which the servant<sup>205</sup> worships his Lord.

The second verse {"**The Most Gracious, the Most Merciful.**" (al-Fâtihah, 1/2)} includes hope.

The third verse {"**The Master of the Day of Judgement.**" (al-Fâtihah, 1/3)} includes fear.

**"You (alone) we worship."** (al-Fâtihah, 1/4)

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<sup>204</sup> The full text of the verses mentioned by the Shaykh is as follows,

**"And of mankind are some who take (for worship) others besides Allah as Andâd (pl. Nidd; rivals, equals, partners to Allâh), they love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only those who do wrong could see, when they will see the torment that all power belongs to Allâh and that Allâh is Severe in punishment. When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say, "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned us!" Thus, Allâh will show them their deeds as regrets for them. And they will never get out of the Fire."** (al-Baqarah, 2/165-167)

<sup>205</sup> Instead of the expression "**servant**", "**person**" is used in ad-Durar'us Saniyyah.

Meaning, **"I worship You O Lord with what has preceded of these three; with Your love, Your hope, and Your fear."**

Hence, these three are the pillars of worship, directing them to other than Allâh is Shirk.

In addition, in these three pillars, there is the refutation to those who adhere to only one of the three, such as those who adhere only with love, adhere only with hope, or adhere only with fear. Whoever directs one of them to other than Allâh is a Mushrik.

Amongst the benefits of this Sûrah is the refutation to the three groups, which each of them adheres to only one of these three pillars (of Ibâdah). Such as the one who worships Allâhu *Taâlâ* only with love. Likewise, is the one who worships Allâh only with hope as in the case of the Murji'ah. Likewise, is the one who worships Allâh only with fear as in the case of the Khawârij.

**"You (alone) we worship, and You (alone) we ask for help."** (al-Fâtihah, 1/4) This verse includes Tawhîd of Ulûhiyyah (Oneness of the Divine nature) and Tawhîd of Rubûbiyyah (Oneness of the Divine Lordship).

**"You (alone) we worship."** (al-Fâtihah, 1/4) This includes Tawhîd of Ulûhiyyah.

**"And You (alone) we ask for help."** (al-Fâtihah, 1/4) This includes Tawhîd of Rubûbiyyah.

**"Guide us to the Straight Path."** (al-Fâtihah, 1/5) This verse includes a refutation to the innovators.

As for the last two verses {**"The path of those on whom You have bestowed Your grace, not of those who have earned Your anger, nor of those who went astray."** (al-Fâtihah, 1/6-7)}, among the benefits they contain is the mention of the condition of people.

Allâhu *Taâlâ* divided people into three groups:

1- Those whom grace is bestowed upon,

2- Those who have earned anger, and

3- Those who went astray.

**“Those who have earned anger”** are the people of knowledge who do not act upon their knowledge.

**“Those who went astray”** are the people of worship who do not have any knowledge.

Even though these verses were revealed concerning the Jews and the Christians, they apply to everyone who carries these attributes.

The third [group] <sup>206</sup> are those who carry the attributes of knowledge and action, who are those upon whom grace is bestowed upon.

From amongst the benefits this verse contains is distancing oneself from power and might because he is one whom grace is bestowed upon.<sup>207</sup>

Likewise, complete recognition of Allâh and negating deficiencies from Allâh *Tabâraka wa Taâlâ* is amongst the benefits of this verse.

The person recognizing his Lord and himself is also amongst its benefits.

For verily,

If there is a Rabb (Lord), then inevitably, there is a Marbûb (a servant governed by the Rabb).

When there is one who is merciful, then inevitably, there is one whom mercy is shown to.

When there is a Master, then inevitably, there is a slave.

When there is a servant, then inevitably, there is one whom is worshipped.

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<sup>206</sup> The addition in brackets is found in ad-Durar'us Saniyyah.

<sup>207</sup> The following addition is found in the copy of ad-Durar'us Saniyyah, **“Since He is the One who bestows grace upon you.”**

When there is a guide, then inevitably, there is one whom is guided.

When there is one who bestows grace, then inevitably, there is one whom grace is bestowed upon.

When there is one whom earned anger, then inevitably, there is one who becomes angry.

When there is one who went astray, then inevitably, there is one who leads astray.

Thus, this Sûrah encompasses both Ulûhiyyah and Rubûbiyyah and the negation of all deficiencies from Allâh Azza wa Jalla. It also encompasses knowing Ibâdah (worship) and its pillars.

And Allâh knows best!"

تَلْقِينُ أَصُولِ الْعَقِيدَةِ لِلْعَامَّةِ

# Indoctrinating the Fundamentals of Aqîdah to the Common People

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Rahimahullâh  
(1206 H)

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# تَلْقِينُ أَصُولَ الْعَقِيدَةِ لِلْعَامَّةِ

## Indoctrinating the Fundamentals of Aqîdah to the Common People<sup>208</sup>

**Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb  
(1206 H)**

**Rahimahullâhu Taâlâ**

In the name of Allâh, the Most Gracious, the Most Merciful.

If you are asked, "Who is your Rabb (Lord)?"

Reply, "My Lord is Allâh!"

If you are asked, "What is the meaning of Rabb?"

Reply, "Rabb is al-Ma'bûd (the One Who is Worshipped), al-Mâlik (the Owner of Everything), and al-Mutasarrif (the One Who Manages or Conducts the Affairs)!"

If you are asked, "What is the greatest of His creations that you see?"

Reply, "The heavens and the earth!"

If you are asked, "With what do you recognize your Lord?"

Reply, "I recognize Him with His (miraculous) signs and His creations!"

If you are asked, "What is the most magnificent of His (miraculous) signs that you see?"

Reply, "The night and the day! The evidence of this is the statement of Allâhu Taâlâ,

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<sup>208</sup> Mu'allafât'ush Shaykh, 1/370-373; ad-Durar'us Saniyyah, 1/151-155.



**"Indeed your Lord is Allâh, Who created the heavens and the earth in six days, and then He rose over the Throne. He covers the night with the day, (another night) chasing it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, to Him alone belongs the creation and the command. Blessed is Allâh, the Lord of the worlds!"** (al-A'râf, 7/54)

If you are asked, "What is the meaning of Allâh?"

Reply, "The meaning of Allâh is the possessor of Ulûhiyyah (divinity) and Ubûdiyyah (servitude) over all His creations (the true Ilah)."

If you are asked, "For what did Allâh create you?"

Reply, "He has created me to worship Him!"

If you are asked, "What is worshipping Allâh?"

Reply, "Unifying Him and obeying Him!"

If you are asked, "What is the evidence for this?"

Reply, "The statement of Allâhu Taâlâ,

**"I have not created the jinn and human beings except that they worship Me."** (adh-Dhâriyât, 51/56)

If you are asked, "What is the first thing which Allâh made obligatory upon you?"

Reply, "Disbelieving in the Tâghût and believing in Allâh! The evidence for this is the statement of Allâhu Taâlâ,

**"There is no compulsion in the religion. The right path has become clear from the wrong path. So whoever disbelieves in the Tâghût and believes in Allâh has grasped the unbreakable Urwat'ul Wuthqâ (firmest handhold). And Allâh is Hearing and Knowing."** (al-Baqarah, 2/256)

If you are asked, “What is al-Urwat’ul Wuthqâ (the firmest handhold that is mentioned in the verse)?”

Reply, “It is (the statement) La Ilaha Illallâh (there is no -true- deity -worthy of worship- except Allâh). The meaning of (the section) La Ilaha (there is no -true- deity -worthy of worship-) signifies negation and the meaning of (the section) Illallâh (except Allâh) signifies affirmation!”

If you are asked, “What do you negate with this word, and what do you affirm with this word?”

Reply, “I negate everything worshipped besides Allâh and I affirm worshipping Allâh, the One who has no partner!”

If you are asked, “What is your evidence regarding this?”

Reply, “The statement of Allâhu Taâlâ,

**“And (remember) when Ibrâhîm said to his father and his people: Verily, I am free of what you worship.”** (az-Zukhruf, 43/26)

This is an evidence for negation.

**“Except for He who created me.”** (az-Zukhruf, 43/27) and this is an evidence for affirmation.

If you are asked, “What is the difference between Tawhîd’ur Rubûbiyyah and Tawhîd’ul Ulûhiyyah?”

Reply, “Tawhîd’ur Rubûbiyyah is the actions of the Lord; like creating, providing, giving life, giving death, sending rain, cultivating crops, and governing affairs...

As for Tawhîd’ul Ilâhiyyah, it is your actions, o servant! Like Du’â (supplication), al-Khawf (fear), ar-Rajâ (hope), at-Tawakkul (reliance), al-Inâbah (penitence), ar-Raghbah (aspiration), ar-Rahbah (apprehensive fear), an-Nadhr (vowing), al-Istighâthah (seeking rescue), and other forms of Ibâdah...

If you are asked, "What is your religion?"

Reply, "My religion is Islâm! Its essence and principle consist of two directives:

The first: The command of worshipping Allâhu Taâlâ alone without associating partners, encouraging this, basing the Muwâlât (collaboration) on it, and declaring Takfîr upon the one who forsakes it.

And warning against Shirk in Ibadâh (worship) to Allâh, being harsh regarding it, basing enmity upon it, and declaring Takfîr upon the one who acts upon it.

Islâm is established on five pillars:

Testifying that there is no -true- deity -worthy of worship- except Allâh,

Testifying that Muhammad Sallallâhu Alayhi wa Sallam is the messenger of Allâh,

Praying the Salâh,

Giving the Zakâh,

Fasting in Ramadhân, and

Hajj to the House (Ka'bah) if one is able to.

The evidence for testifying that there is no -true- deity -worthy of worship- except Allâh (which is the first pillar,) is the statement of Allâhu Taâlâ,

**"Allâh bears witness that none has the right to be worshipped but He, and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. None has the right to be worshipped but He, the All-Mighty, the All-Wise."**  
(Âl-i Imrân, 3/18)

The evidence that Muhammad Sallallâhu Alayhi wa Sallam is the

messenger of Allâh is the statement of Allâhu Taâlâ,

**“Muhammad is not the father of any of your men, but he is the Messenger of Allâh and the last of the Prophets.”** (al-Ahzâb, 33/40)

The evidence for exclusive worship, Salâh, and Zakâh is the statement of Allâhu Taâlâ,

**“And they were not commanded except to worship Allâh, (being) sincere to Him in religion, inclining to truth, and to establish prayer and to give Zakâh. And that is the correct religion.”** (al-Bayyinah, 98/5)

The evidence for fasting is the statement of Allâhu Taâlâ,

**“O you who believe, fasting has been enjoined upon you as it was enjoined upon those before you, so that you may be God-fearing.”** (al-Baqarah, 2/183)

The evidence for Hajj is the statement of Allâhu Taâlâ,

**“And pilgrimage to the House is a duty that mankind owes to Allâh- for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allâh is independent from the worlds.”** (Âl-i Imrân, 3/97)

The fundamentals of Îmân are six:

You believing in Allâh,

His angels,

His books,

His messengers,

The final day,

The fate; its good and its bad.

Ihsân is worshipping Allâh as if you see Him. For although you don't see Him, He sees you."

If you are asked, "Who is your Nabî?"

Reply, "He is Muhammad the son of Abdullâh the son of Abd'ul Muttalib the son of Hâshim. Hâshim is from Quraysh. Quraysh are from the Arabs. The Arabs are the descendants of Ismâ'il the son of Ibrâhîm al-Khalîl, may peace and blessings be upon our prophet and him (Âmîn)!

His homeland is Makkah and he migrated to al-Madînah. Nabî Sallallâhu Alayhi wa Sallam's lifespan was sixty-three years, forty of it before his prophecy and twenty-three years as a Nabî Rasûl. He became a Prophet with **"Read!"** (al-Alaq 96/1) and he became a Messenger with **"The one who covers himself with a garment."** (al-Muddaththir, 74/1)"

If you are asked, "Has he Sallallâhu Alayhi wa Sallam died, or not?"

Reply, "He has died! However, his religion has not died and will never die till the Day of Judgement! The evidence is the statement of Allâhu Taâlâ,

**"Verily you (O Muhammad) will die, and verily they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord."** (az-Zumar, 39/30-31)

(If you are asked,) "When people die, are they going to be resurrected?"

Reply, "Yes! The evidence is the statement of Allâhu Taâlâ,

**"From it (the earth) We created you, and into it We will return you, and from it We shall raise you up once again."** (Tâ-Hâ, 20/55)

Whosoever rejects resurrection is a Kâfir! The evidence is the statement of Allâhu Taâlâ,

**“The disbelievers claimed that they will never be resurrected. Say: Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allâh.”** (at-Taghâbun, 64/7)

May Allâhu Taâlâ send abundant peace and blessings upon Muhammad, his family, and his companions!