



مَقِيْدَةُ التَّوْحِيْدِ

Aqidat-ut-Tawhid

The Creed of Monotheism
& an explanation of what negates it, or diminishes
from it, such as major & minor polytheism,
innovations & others.

By the Noble Shaykh, His Eminence

Dr. Ṣāliḥ al-Fawzān

(Member of the Supreme Council of Scholars)

Translated by: Muslim Amīn

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Dr. Şālih bin Fawzān bin ‘Abdullāh al-Fawzān

(Member of the Supreme Council of Scholars)

Translated by:

Muslim Amīn

Edited by:

Abū Fātimah Azhar Majothi

Transliteration Chart

أ	a	ر	r	ق	q
آ ى	ā	ز	z	ك	k
ب	b	س	s	ل	l
ت	t	ش	sh	م	m
ة	h or t (when followed by another arabic word)	ص	ṣ	ن	n
ث	th	ض	ḍ	هـ - ه - هـ	h
ج	j	ط	ṭ	و	w
ح	ḥ	ظ	ḏ	و (as a long vowel)	ū or oo
خ	kh	ع	ʿ	ي	y
د	d	غ	gh	ى (as a long vowel)	ī or ee
ذ	dh	ف	f	ء	(Omitted in initial position)

◌َ	Fatḥah	a
◌ِ	Kasrah	i
◌ُ	ḍammah	u
◌◌◌	Shaddah	Double letter
◌◌◌◌	Sukūn	Absence of vowel



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Translators Note

Verily, all praise is due to Allah. May His peace and blessings be upon the Prophet, Muḥammad, members of his household, his companions, and all those who follow their way till the Last Day.

The greatest need of mankind on earth is that of possessing the correct belief system. This need supersedes the need for food, water, shelter and even air. The gravest consequence of a lack of food, water, shelter or air, is earthly annihilation, but the consequence of being devoid of the correct belief system, is both earthly ruination and eternal perdition. Allah- the Most High - said:

﴿ وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ

أَعْمَى ﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٦﴾ قَالَ كَذَلِكَ

أُتَتْكَ آيَاتُنَا فَنَسِيتَهَا ۖ وَكَذَلِكَ الْيَوْمَ تُنْسَى ﴿١٢٧﴾ ﴿

“But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its orders, etc.) verily, for him is a life of hardship and We shall raise him up blind on the Day of Resurrection. He will say: ‘O my Lord! Why have You raised me up blind, while I had sight (before).’ (Allah) will say: “Like this, Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-Fire, away from Allah’s Mercy).” (Qur'an 20: 124 -126)

The need to explain the correct belief system is more accentuated today as we live in an age in which the trends of deviation have become abundant; trends of apostasy, heresy, mysticism, agnosticism, grave worshipping, innovation (in religion) and so on.

The author, a member of the Committee of Senior Scholars in the Kingdom of Saudi Arabia, the Eminent Scholar, Shaykh Ṣāliḥ bin Fawzān bin ‘Abdullāh al-



Translators Note

Fawzān (*ḥafīthahullah*), in this book; *'The Creed of Monotheism and an Explanation of what Negates It or Diminishes from It, such as Major and Minor Polytheism, Innovations and so on'*, concisely espouses the essentials of Islam's creed of monotheism, the types and causes of deviation therefrom, and ways to be safe from such deviations.

My effort has been to translate the text and provide a few explanatory footnotes where absolutely necessary.

May Allah, Lord of the seven heavens and seven earths and all they contain, bless this effort and make it beneficial to all.

Muslim Amīn

Shawwal, 1430 AH (October, 2009).



Introduction



In the Name of Allah, the Most Beneficent, the Most Compassionate

Praise is to Allah the Lord of all that exist. May His peace and blessings be upon the His Prophet, the truthful and trustworthy one, our Prophet, Muḥammad and upon his entire household and companions.

This book is about *Tawḥīd*; I have endeavoured to be concise therein, employing only simple language. I have compiled it from several sources amongst the books of our leading eminent scholars, particularly from the books of *Shaykh al-Islam* Ibn Taymiyyah, the books of Ibn Qayyim, the books of *Shaykh al-Islam* Muḥammad bin ‘Abdul-Wahāb and his students, amongst the notable scholars of this blessed call. Undoubtedly, the knowledge of the creed of *Tawḥīd* is the fundamental knowledge, which deserves to be assiduously studied, taught and acted upon, in order that acts of worship will be correct and acceptable to Allah and beneficial to those who perform them.

This is particularly important as we live in a time in which the trends of deviation have become numerous: trends of heresy, trends of Sufism (mysticism) and monasticism, the trends of grave worshipping and idolatry, and the trends of *Bid’ah*, which contradict the Prophetic guidance; these are grave and perilous trends. As long as a Muslim is not equipped with the correct doctrine based upon the Qur’an and Sunnah and the teachings of the pious predecessors, it is very likely that he would be swept away by these deviant trends.

This is what necessitates that full attention be paid to teaching the correct doctrine from its sources to the sons and daughters of Islam.

May Allah shower peace and blessings upon our Prophet, Muḥammad, his household and companions.

Ṣāliḥ bin Fawzān bin ‘Abdullah Al-Fawzān,
Member, Committee of Senior Scholars, Kingdom of Saudi Arabia.



Chapter 1: Introduction to the Study of 'Aqīdah

This shall consist of the following sections:

Section 1: The meaning of '*Aqīdah* and its importance as the foundation upon which the religion is established.

Section 2: The sources of the correct '*Aqīdah* and the methodology of the *Salaf* in deriving it.

Section 3: Deviations from the correct '*Aqīdah* and ways to be safe therefrom.



[1] SECTION 1: The Meaning of 'Aqīdah and Its Importance as the Foundation upon which the Religion is Established

The linguistic meaning of 'Aqīdah:

Its root word is *al-'Aqd*, which means to fasten something. When you have an *'Aqd*, you have fixed it to your heart and mind. So, *'Aqīdah* is what a person believes. When it is said: *'He has a good 'Aqīdah,*' this means that his belief is free of doubt. *'Aqīdah* is an action of the heart; it is the faith of the heart in something and its affirmation of it.

The Juristic meaning of 'Aqīdah:

It is to have faith in Allah, His Angels, His Books, His Messengers, the Day of Judgment and faith in Pre-ordainment, be it good or evil. These are known as the Pillars of Faith.

The Shari'ah consist of two categories: Belief-related matters and Action-related matters

Beliefs: These are matters which do not have association with the manners of deeds. An example is the faith in the *Rubūbiyyah* (Lordship) of Allah, the obligation of worshipping Him and faith in the remaining pillars of Faith as mentioned earlier . These Pillars are known as the Fundamentals.

Actions: These are those matters associated with the manners of deeds, such as the Prayer, the Alms-Due, Fasting and all the rulings regarding deeds. They are known as Secondary because their validity or otherwise is based upon the Belief-related matters¹.

So, the right *'Aqīdah* is the basis upon which the religion is established and along with it, deeds become valid. Allah- the Most High- said:

¹ *Sharhu Aqīdatu as-Safāriyyah* v. 1 pg. 4.



Chapter 1

﴿ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾ ﴿١١٠﴾

“So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as partner in the worship of his Lord.” (Qur’an 18: 110)

Allah- the Most High- also said:

﴿ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴾ ﴿٦٥﴾

“And indeed it has been revealed to you [O Muḥammad ﷺ], as it was to those (Allah’s Messengers) before you: ‘If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be amongst the losers.’” (Qur’an 39: 65)

Allah- the Most High- also said:

﴿ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۚ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ... ﴾ ﴿٢﴾

“So worship Allah (Alone) by doing religious deeds sincerely for Allah’s sake only, (and not to show-off, and not to set up rival with Him in worship). Surely, the religion (i.e. the worship and obedience) is for Allah only.” (Qur’an 39: 2-3)

These noble verses and others with similar meaning - and they are numerous - show that deeds are not accepted, except when they are devoid of *Shirk* (association of partners with Allah – i.e. Polytheism). This is why the Messengers (*Ṣallawātullāh wa salāmuḥu ‘alayhim*) paid great attention to reforming the *Aqīdah* first and foremost. The first thing they invited their peoples to was to the



worship of Allah Alone and the abstention from the worship of others beside Him, as Allah the Most High said:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ...﴾

“And verily, We have sent amongst every Ummah (community, nation) a Messenger (proclaiming): ‘Worship Allah (Alone) and avoid (or keep away from) ṭāghūt (all false deities, etc. i.e. do not worship Tāghūts besides Allah).” (Qur’an 16: 36)

The first time a Messenger addresses his people, he says:

﴿اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ...﴾

“Worship Allah! You have no other Ilah (God) but Him. (Lā ilāha illallāh: none has the right to be worshipped but Allah).” (Qur’an 7: 59, 65, 73, 85)

Nuḥ (Noah), *Hūd*, *Ṣāliḥ*, *Shu‘ayb* and all other Prophets, said this to their peoples.

The Prophet ﷺ remained in Makkah for thirteen years inviting people to *Tawḥīd* and the reformation of their beliefs, because it is the basis upon which the religion is established. Callers to Islam and reformers in every generation have exemplified the methodology of the Prophets and Messengers; they would commence with the invitation to Monotheism and the reformation of the *‘Aqīdah*. It is only thereafter that they turn attention to ordering the remaining commandments of the religion.



[1] SECTION 2: The Sources of the Right 'Aqīdah and the Methodology of the Pious Predecessors in Deriving It

'Aqīdah is *Tawqīfiyyah* (i.e based upon revelation), it is not established except with evidence from the Law Giver. Opinions and *Ijtihād* (deductive reasoning) have no opportunity to wander therein. Therefore, its sources are restricted to the Qur'an and Sunnah. This is because, there is none who has more knowledge about Allah and about what befits Him and what does not befit Him than Allah. Also, there is none after Allah, who has more knowledge about Allah than the Messenger of Allah ﷺ. This is why the methodology of the *Salaf* and those who followed their way at deriving the 'Aqīdah, is restricted to the Qur'an and the Sunnah.

So, whatever the Qur'an and the Sunnah pointed to about Allah - the Most High, they believed therein and acted by it. Whatever the Qur'an or Sunnah did not indicate about Allah, they negated from Allah and rejected it. This was why there was no difference of opinion between them regarding 'Aqīdah; rather, their 'Aqīdah was one, and they were a single group. This is because Allah has taken it upon Himself to assist those who stick to the Qur'an and Sunnah to be united in utterance, correct in doctrine and unified in methodology. Allah - the Most High - said:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

“And hold fast, all of you together to the Rope of Allah (i.e. this Qur'an), and do not be divided among yourselves.” (Qur'an 3: 103)

Similarly, Allah - the Most High - said:

﴿قَالَ أَهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿١٢٣﴾﴾

“Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery.” (Qur'an 20: 123)



Chapter 1

This is why they (those who stick to the Qur'an and Sunnah) have been named the *Firqatu an-Nājiyah* (Saved Sect). The Prophet ﷺ testified that they will be successful when he informed us about the division of the *Ummah* into seventy-three sects, all of which will be in Hell except one. When asked about this single group, he ﷺ said:

هِيَ مَنْ كَانَ عَلَى مِثْلِ مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي.

*'It is whoever is upon the like of what I and my companions are upon today.'*²

What he ﷺ informed us of has come true; when some people decided to base their *'Aqīdah* (Beliefs) upon sources other than the Qur'an and Sunnah, sources such as *'Ilmul-Kalām* (scholastic theology) and the principles of logic inherited from Greek philosophy, deviations and divisions occurred regarding belief. This resulted in differing opinions and the division of the *Jamā'ah*; thus did the Muslim community become shattered.

² Reported by Imām Aḥmad



[1] SECTION 3: Deviations from the Right 'Aqīdah and the Ways to be Safe Therefrom.

Deviation from the right 'Aqīdah is peril and destruction. This is so because the right 'Aqīdah is the strong impulse to perform beneficial deeds. One without the right 'Aqīdah is prey to confusion and doubt, which could accumulate upon him, and he becomes veiled from correctly perceiving the path to a successful life. This makes his life constrained and he attempts to exit this constraint by ending his life even through suicide, as is the reality with several people who are devoid of the guidance of the right 'Aqīdah and communities, which are not governed by the right 'Aqīdah. These communities are animalistic havens that have lost all factors of a successful life. Although, they may possess factors of materialistic life, these frequently lead them to destruction as is well observed in disbelieving communities. This is because these material factors require proper channeling and direction in order to profit from their characteristics and benefits, and there can be no proper means of channeling them except with the right 'Aqīdah. Allah - the Most High - said:

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾

“O (you) Messenger! Eat of the Tayibāt [all kinds of Halal (legal) foods which Allah has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.), and do righteous deeds.” (Qur’an 23: 51)

He - the Most High - also said:

﴿وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَجِبَالُ أَوْبَىٰ مَعَهُ وَالطَّيْرِ وَأَلْنَا لَهُ الْحَدِيدَ ۖ أَنْ أَعْمَلْ سَنِيغَتٍ وَقَدِرَ فِي السَّرْدِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ﴾



عَيْنَ الْقَطْرِ وَمِنَ الْجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَنْ يَرِغْ مِنْهُمْ عَنْ
أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٣﴾ يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحْرِبٍ
وَتَمَثِيلٍ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَتٍ ۚ أَعْمَلُوا ءَالَ دَاوُدَ شُكْرًا
وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ ﴿١٤﴾

"And indeed We bestowed grace on David from Us (saying): 'O you mountains. Glorify (Allah) with him! And you birds (also)! And We made the iron soft for him.' Saying: 'Make you perfect coats of mail, balancing well the rings of chain Armour, and work you (men) righteousness. Truly, I am All-Seer of what you do.' And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnoon), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months journey). And We caused a fount of (molten) brass to flow for him, and there were jinns that worked in front of him, by the Leave of his Lord, and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing fire. They worked for him what he desired, (making) high rooms, images, basins as large reservoirs, and (cooking) cauldrons fixed (in their places). 'Work you, O family of Dāwūd (David), with thanks!' But few of My slaves are grateful." (Qur'an 34:10 - 13)

The strength of 'Aqīdah must not be bereft of material strength, if however, it is severed from it due to deviations towards false 'Aqīdah; material strength becomes a means to peril and destruction, as is witnessed today in disbelieving nations, which possess material wealth but are devoid of the correct 'Aqīdah .

Deviation from the correct Aqīdah has causes, which should be known. Some of the most important are:

1. Ignorance of the correct 'Aqīdah resulting from turning away from learning and teaching it, or having little concern and paying little attention to it, till a generation



grows not knowing that 'Aqīdah, nor what contradicts and conflicts with it. So, it will consider truth as falsehood and falsehood as truth as 'Umar bin Khaṭṭāb ؓ said:

'The bond of Islam shall be broken one at a time when a generation grows up not knowing about Jāhiliyyah (pre-Islamic ignorance or pre-Islamic paganism).'

2. Fanatically clinging to what ones fathers and ancestors were upon and adherence to it even though it be false, and abandoning whatever conflicts with it, even though it be the truth as Allah - the Most High - has said:

﴿وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا ۖ أُولَٰئِكَ كَانُوا فِي أَعْيُنِنَا ۖ فَلَا يَعْقِلُونَ﴾³

"When it is said to them: 'Follow what Allah has sent down.' They say: 'Nay! We shall follow what we found our fathers following.' (Would they do that!) Even though their fathers did not understand anything nor were they guided?" (Qur'an 2: 170)

3. Blindly accepting the statements of people regarding 'Aqīdah without knowing the evidence for it, nor knowing its authenticity, as it is with the deviant sects such as the *Jahmiyyah*³, the *Mu'tazilah*⁴, the *Ashā'irah*⁵, the Sufis and others besides them. They followed blindly those who preceded them amongst the leaders of error; so, they went astray and deviated from the correct 'Aqīdah.

4. Extremism with regards to *Awliyā'* (the friends of Allah [saints]) and the pious ones. They exalted them beyond their stations by believing they have capabilities over what none except Allah has ability over, such as bringing benefit and

³ These are the followers of Jahm bin Ṣafwān. These people deny all the Names and Attributes (of Allah).

⁴ They are the followers of Wāṣil bin 'Aṭā' who dissociated himself from the sitting of Ḥasan al-Baṣrī. These people affirm the Names (of Allah), with the implication that they are wordings alone, devoid of meanings, and they deny all (His) Attributes.

⁵ They are the followers of the school of opinion of Abūl-Ḥasan al-Ash'ari before he returned to the opinion of the *Ahlus-Sunnah*. Unfortunately, they (his followers) did not abandon what he had abandoned. So, their claiming a connection to him is incorrect. They affirm Allah's Names and some of His Attributes and reject some others.



Chapter 1

preventing harm. They also take them as intermediaries between Allah and His creatures with regards to the fulfillment of their (creatures) needs and response to their supplications. Such that it leads them to worship these people besides Allah and sacrificing at their tombs by slaughtering animals, making vows, supplicating, and seeking assistance and help from them. This was what occurred to the people of *Nuh* regarding the pious ones when they said:

﴿وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا﴾

“...You shall not leave your gods, nor shall you leave Wadd, nor Suwā‘, nor Yaghūth, nor Ya‘ūq nor Nasr (names of idols).” (Qur’an 71:23)

This is also the case regarding the grave worshippers of today in several cities.

5. Heedlessness of the signs of Allah in the universe and the verses of His Book (Qur’an), and amazement at the products of the present materialistic civilization, such that it is viewed as the product of man alone. So, they revere man and attach all these advancement to his effort and inventiveness alone, just as Qārūn said:

﴿قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي﴾

“He said: ‘This has been given to me only because of knowledge I possess...’ (Qur’an 28: 78)

People say the same:

﴿هَذَا لِي﴾

“...This is for me (due to my merit) ...” (Qur’an 41:50)

﴿قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ﴾

“He says: ‘Only because of knowledge (that I possess) I obtained it.’ (Qur’an 39: 49)

They did not contemplate nor perceive the Majesty of the One Who brought all these things into existence, or granted them their dazzling peculiarities, and



brought man into existence and granted him the ability to extract these peculiarities and benefit from them:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

“While Allah has created you and what you make!” (Qur’an 37: 96)

﴿أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ﴾

“Do they not look in the dominion of the heavens and the earth and all things that Allah has created? ...” (Qur’an 7: 185)

﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ وَسَخَّرَ لَكُمُ الْفُلُوكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ۚ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ۖ وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۖ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ۖ وَءَاتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ۚ إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ﴾

“Allah is He Who created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and day, to be of service to you. And He gave you all that you asked for, and if you count the Blessings of Allah, never will you be able to count them. Verily! Man is indeed an extreme wrong-doer, - a disbeliever [an extreme ingrate, denies Allah’s Blessings by disbelief, and by worshipping others besides Allah, and by disobeying Allah and His Prophet Muhammad ﷺ].” (Qur’an 14: 32 – 34)



6. Most homes have become devoid of the correct orientation and guidance. The Prophet ﷺ had said:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يَهُودَانِهِ أَوْ يَنْصَرَانِهِ أَوْ يَمَجْسَانِهِ.

*'Every child is born upon the Fiṭrah (pure monotheism), it is his parents who make him a Jew, Christian or Magian.'*⁶

Both parents have a big role to play in the ensuring the orientation of the child.

7. The failure of the channels of education and information in most of the Islamic world to fulfill their duties. The educational curriculum in most cases, pay little or no attention at all to religion. The channels of mass information, visual, audio, and print, in most cases have become instruments of destruction and deviation, or are concerned with issues of materialism and luxury. They are unconcerned about that which strengthens character, implants the right 'Aqīdah, and subdues deviant tendencies. Thus a generation grows up defenseless before the forces of apostasy.

The ways to be safe from these deviations can be summarized as follows:

1. Returning to the Book of Allah - Honored and Glorious - and the Sunnah of His Messenger ﷺ, in order to derive the right belief therefrom as the pious predecessors used to take their beliefs therefrom. Nothing will reform the later generations of this *Ummah* except that which reformed the earliest generation. This should be coupled with exposure to the doctrines of the deviant sects and knowledge of their confusions in order to be able to refute them and warn against them. He, who does not know evil, will likely fall thereinto.

2. Paying attention to the teaching of the correct 'Aqīdah - the 'Aqīdah of the pious predecessors - at all levels of learning, granting it enough periods within the educational scheme and being very concerned with the details of examinations in this subject.

⁶ Reported by al-Bukhārī and Muslim from Abū Hurayrah



3. To establish the study of pure *Salafiyyah*⁷ literature and to avoid the books of deviant sects, such as the Sufis, the innovators, the *Jahmiyyah*, the *Mu'tazilah*, the *Ashā'irah*, the *Mātūrīdiyyah*⁸, and others, except for the purpose of knowing what they contain, rebutting its falsehood and warning people about it.

4. The rising of pious callers seeking to revive the '*Aqīdah* of the pious predecessors and refute the errors of those who have deviated from it.

⁷ Books written in conformity with the understanding of the pious predecessors from amongst the companions of the Prophet and the early generations who came after them. (TN)

⁸ They are the followers of Abū Maṣṣūr Al-Maturīdī. They also affirm Allah's Names and some of His Attributes and reject some Attributes.



Chapter 2: The Meaning of *Tawhīd* and Its Categories.

Tawhīd: This is to single out Allah as the only Creator and Controller (of all that exists), to purify worship for Him alone, to abandon the worship of others besides Him, to affirm that He possesses the Most Beautiful Names and Loftiest Attributes, and to absolve Him of any deficiency or defect. This definition encompasses the three categories of *Tawhīd* and their explanations are as follow:

2.1. *Tawhīd ar-Rubūbiyyah* (Oneness in Lordship)

This contains the following sections:

- Section 1:** Explanation of the meaning of *Tawhīd ar-Rubūbiyyah*, its instinctive nature and its recognition by the polytheists.
- Section 2:** Explanation of the meaning of the word *ar-Rabb* (Lord) in the Qur'an and Sunnah, the conceptions of misguided nations regarding *ar-Rubūbiyyah* and their refutation.
- Section 3:** Explanation of the submission of the entire universe in compliance and obedience to Allah.
- Section 4:** Explanation of the methodology of the Qur'an in establishing the Oneness of Allah in creation, sustenance and so on.
- Section 5:** Explanation that *Tawhīd ar-Rubūbiyyah* necessitates *Tawhīd-ul-Ulūhiyyah*



[2.1] SECTION 1: Explanation of the Meaning of *Tawhīd ar-Rubūbiyyah* and its Recognition by the Polytheists

Tawhīd: Its comprehensive meaning is to believe that Allah - the Most High – Alone, has the right of *ar-Rubūbiyyah* (Lordship), purifying worship solely for Him and believing in His Names and Attributes. So, it is of three types: *Tawhīd ar-Rubūbiyyah*, *Tawhīd ul-Ulūhiyyah* and *Tawhīd al-Asmā' waṣ-Ṣiḡāt*. Each type has a meaning, which must be explained in order to define the distinction between them:

1. *Tawhīd ar-Rubūbiyyah*: This is to single out Allah in His actions, by believing that He Alone is the Creator of all creatures:

﴿اللَّهُ خَلِقُ كُلِّ شَيْءٍ﴾

“Allah is the Creator of All things.” (Qur'an 39: 62)

Also, that He is the Sustainer of all animals, humans and other creatures:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا﴾

“And no (moving) living creature is there on earth but its provision is due from Allah.” (Qur'an 11: 6)

And that He is the Possessor of All Dominion and the Controller of the entire universe; He puts whomever He wills in authority and dismisses whomever He wills, He exalts and debases, He is over all things Able. He alternates the night and day, and He gives life and causes death:

﴿قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾



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﴿ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَتُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴾

“Say [O Muhammad ﷺ]: ‘O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).’” (Qur’an 3: 26 - 27)

Allah had negated the existence of any partner with Himself regarding dominion and assistance just as He negated the possibility of there being any associate with Himself regarding creation and sustenance. He - the Most High - said:

﴿ هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ﴾

“This is the creation of Allah. So show Me that which those (whom you worship), besides Him have created. ...” (Qur’an 31: 11)

He - the Most High - also said:

﴿ أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ﴾

“Who is he that can provide for you if He should withhold His provision? ...” (Qur’an 67: 21)

Similarly, He proclaimed His Oneness regarding ar-Rubūbiyyah (Lordship) over all of His creatures. So He said:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾



“All the praises and thanks be to Allah, the Lord of the ‘Ālamīn (mankind, jinns and all that exists).” (Qur’an 1: 2)

He - the Most High - also said:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾



“Indeed your Lord is Allah, Who created the heavens and the earth in Six Days and then He Istawā (rose over) the Throne (really in a manner that suits His Majesty). He brings the night to cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment, Blessed be Allah, the Lord of the ‘Ālamīn (mankind, jinns and all that exists).” (Qur’an 7: 54)

Allah had fashioned all creatures to affirm His *Rubūbiyyah*, such that even the polytheists, who join partners with Him in worship, recognize and affirm that He alone has the right of *Rubūbiyyah*. Allah - the Most High - said:

﴿قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ۖ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَتَّقُونَ ۖ قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ ۖ إِنْ كُنْتُمْ تَعْمُونَ ۖ سَيَقُولُونَ لِلَّهِ ۚ قُلْ فَأَنَّى تُسْحَرُونَ﴾

“Say: ‘Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?’ They will say: ‘Allah.’ Say: ‘Will you not then fear Allah (believe in His Oneness, obey Him, believe in the Resurrection



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and Recompense for each and every good or bad deed.). Say: 'In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allah saves anyone none can punish him or harm him, and if Allah punishes or harms anyone none can save him), if you know.' They will say: '(All that belongs) to Allah.' Say: 'How then are you deceived and turn away from the truth?' (Qur'an 23: 86 -89)

No nation, from the progeny of Ādam, is known to have denied this *Tawhīd*, rather, the heart is fashioned to recognize and affirm it more than it is fashioned to believe in the existence of other things as the Messengers have said from what Allah told regarding them in the Qur'an:

﴿ قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ ﴾

"Their Messengers said: 'What! Can there be a doubt about Allah, the Creator of the heavens and the earth? ...' (Qur'an 14: 10)

The most notable of those who is known to have wantonly displayed ignorance and openly denied the existence of the *Rabb* (Lord) was Fir'aun (Pharaoh), although, he was convinced of Him in his heart, as mentioned to him by Mūsā:

﴿ قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَآئِرٍ وَآيَاتٍ
لَأُظُنُّكَ يَافِرٌ عَوِّتٌ مُتَّبِعًا ﴾

"[Mūsā (Moses)] said: 'Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth as clear (evidences i.e. proofs of Allah's Oneness and His Omnipotence, etc.).' (Qur'an 17: 102)

And Allah said about him and his people:

﴿ وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ
الْمُفْسِدِينَ ﴾



“And they belied them [those Ayāt (proofs, evidences, verses, signs, etc.)] wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (Ayāt) are from Allah and Mūsā (Moses) is the Messenger of Allah in truth, but they disliked to obey Mūsā (Moses), and hated to believe in his Message of Monotheism].” (Qur’an 27: 14)

Similar to this, are those who deny the existence of the Allah today amongst the communists, they only deny it openly out of arrogance; otherwise, they cannot but believe inside them, that there cannot be something in existence except there is that which brings it into existence. Also, there cannot be a creature except with the existence of its Creator, nor can there be an impression except with the existence of the one who made it. Allah - the Most High - said:

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٥٢﴾ أَمْ خَلَقُوا السَّمَوَاتِ
وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٥٣﴾ ﴾

“Were they created by nothing? or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief.” (Qur’an 52: 35 - 36)

Ponder over the entire universe, from top to bottom, ponder over its parts, you will find it attesting to its Creator, Fashioner and Owner. Denial and contest of the existence of its Creator to the mind and instinct, is like denial and contest of the existence of knowledge; there is no difference between the two.¹ What the communists brag about of the denial of the existence of the *Rabb*, is only by way of arrogance and an opposition to the results of the contemplations of sound intellect and good thinking. Whoever is of this sort of opinion has been foolish and has invited mankind to make mockery of him.

A poet said:

*‘How does the unbeliever deny the existence of God and disobey Him,
when in everything, there is a sign that points to His Oneness.’*

¹ This is because correct knowledge proves the existence of the Creator.



[2.1] SECTION 2: Explanation of the Meaning of the Word *ar-Rabb* in the Qur'an and Sunnah, the Conceptions of Misguided Nations Regarding *Ar-Rubūbiyyah* and their Refutation

1. The meaning of the word *ar-Rabb* in the Qur'an and Sunnah

The origin of the word *Rabb*: The word *Rabb* has an origin that implies that which develops (or raises) a thing from one state to another state, till the perfect state. The word *ar-Rabb* cannot be used to refer to other than Allah, the Most High, the One with the responsibility to provide what benefits all things in existence, such as His statements:

﴿ رَبُّ الْعَالَمِينَ ﴾

"The Lord of the 'Ālamīn (mankind, jinns and all that exists)."
(Qur'an 1: 1)

﴿ قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴾

"...Your Lord and the Lord of your ancient fathers!" (Qur'an 26: 26)

It cannot be used to refer to other than Him except in a relative and limited sense; such as *Rabb-ud-Dar* (lit. Lord of the house), *Rabb-ul-Fars* (lit. Lord of the horse) i.e. its owner. An example of this is the statement of Allah while relating about Yūsuf ؑ:

﴿ وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَهُ الشَّيْطَانُ

ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴾

"...Mention me to your lord (i.e. your king, so as to get me out of prison). But Shayṭān (Satan) made him forget to mention it to his lord..." (Qur'an 12: 42)



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This is according to one of the interpretations of the verse.²

﴿ قَالَ أَرْجِعْ إِلَىٰ رَبِّكَ ﴾

“[Yūsuf (Joseph)] said: Return to your lord.” (Qur’an 12: 50)

Also, Allah - the Most High - said:

﴿ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا ﴾

“As for one of you, he (as a servant) will pour out wine for His lord (king or master) to drink.” (Qur’an 12: 41)

And he ﷺ said regarding a lost camel:

حَتَّىٰ يَجِدَهَا رَبُّهَا.

‘Till its lord finds it.’³

Therefore, it becomes clear that the word *ar-Rabb* (the Lord) can be used to refer to Allah, both in the definite and relative sense. So, it can be said, for example: *ar-Rabb* (The Lord) or *Rabbul-‘Ālamīn* (Lord of the mankind, jinns and all that exists), or *Rabbun-Nās* (Lord of mankind).’ However, the word *ar-Rabb* (the Lord) cannot be used to refer to other than Allah except in the relative sense (i.e. relative to something defined); for example: ‘lord (owner) of the house, lord (owner) of the building, or lord (owner) of the camel.’

The meaning of *Rabbul-‘Ālamīn* (Lord of the mankind, jinns and all that exists) is that He is their Creator, their Owner, the One Who grants them good and nurtures them with His Favours; sending Messengers to them, revealing Books to them and the One to recompenses them for their deeds. Ibn Qayyim رحمه الله said:

² Another interpretation is that the word ‘Lord’ in this verse, refers to Allah and thus Yūsuf was requesting to be mentioned in supplication to Allah (TN)

³ Reported by al-Bukhārī and Muslim



‘The Rubūbiyyah of Allah necessitates ordering His servants and prohibiting them, rewarding the pious amongst them for his righteousness and punishing the evil one amongst them for his evil.’⁴

Also, Allah - the Most

High - said:

This is the true meaning of ar-Rubūbiyyah.

2. The Conceptions of Misguided Nations Regarding ar-Rabb

Allah created all creatures with the instinct consonant with *Tawhīd* and the recognition of ar-Rabb, the Creator, glorified be He. Allah - the most High - said:

﴿ فَأَقْمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾ ﴾

“So set you [O Muḥammad ﷺ] your face towards the religion of pure Islamic Monotheism ḥanifa (worship none but Allah Alone) Allah’s Fīṭrah (i.e. Allah’s Islamic Monotheism), with which He has created mankind. No change let there be in Khalq-illāh (i.e. the Religion of Allah – Islamic Monotheism). ...” (Qur’an 30: 30)

Also, Allah - the Most High - said:

﴿ وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي ءَادَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۚ شَهِدْنَا ۚ أَن تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَافِلِينَ ﴿٣١﴾ ﴾

“And (remember) when your Lord brought forth from the children of Ādam from their loins, their seed (or from Ādam’s loin his

⁴ Madārijus Sālikīn v.1 pg. 8



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offspring) and made them testify as to themselves (saying): ‘Am I not your Lord?’ They said: ‘Yes! We testify...’” (Qur’an 7: 172)

Admission of the *Rubūbiyyah* of Allah and inclining towards it is a natural thing, while polytheism is a strange phenomenon. The Prophet ﷺ has said:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ.

‘Every child is born upon the Fiṭrah (pure Monotheism); it is his parents who make him a Jew, Christian or Magian.’⁵

If a servant were left alone to his instinct, he would turn to Allah and accept the message with which the Messengers came, and that which was revealed in the Divine Books and which the signs of the universe point to. However, a deviant education and an apostate environment are the two factors which change the inclination of the child. Therefore, these children imitate their parents in their error and deviation.

Allah – the Most High - said in the *ḥadīth*⁶ *Qudsi*⁷:

خَلَقْتُ عِبَادِي حُنَفَاءَ، فَاجْتَأَلَتْهُمْ الشَّيَاطِينُ.

‘I created My slaves as monotheists, but the devils deviated them.’⁸

Meaning that they turned them away (from the worship of Allah) to the worship of idols and taking them as lords besides Allah. So, they fell into misguidance, perdition, disunity and disagreement; each taking a lord different from the lord of the other. Since they had abandoned the True Lord, they were put to the tribulation of taking others as lord besides Allah, as the Most High said:

⁵ Reported by al-Bukhārī and Muslim

⁶ A report of the saying, action or tacit approval of the Prophet ﷺ (TN)

⁷ A narration in which the Prophet narrates from his Lord (Allah) (TN)

⁸ Reported by Aḥmad and Muslim



﴿ فَذَلِكُمُ اللَّهُ رَبُّكُمْ الْحَقُّ ۖ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ۚ فَأَنَّى تُصَرِّفُونَ ﴾

“Such is Allah, your Lord in truth. So after the truth, what else can there be, save error.” (Qur’an10: 32)

Misguidance has no limit or end; it is unavoidable for whoever turns away from the Truth. Allah - the Most High - said:

﴿ أَزْيَابٌ مُتَفَرِّقُونَ ۚ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ۚ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءً سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مِمَّا أُنْزِلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ ﴾

“... Are many different lords (gods) better or Allah, the One, the Irresistible? You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allah has sent down no authority ...” (Qur’an 12:39 - 40)

Polytheism in *Rubūbiyyah*, with the implication that there are two creators similar in attributes and actions is impossible, only that some amongst the polytheists believe that their objects of worship have control over some of the regulations of the universe. The Shayṭān has duped them into taking these things as objects of worship. So, he dupes every group according to their intelligence. Some, he invited to the worship of idols by making them over-exalt the dead in whose form they made those idols, such as the people of Nūḥ (عليه السلام). Some others took idols in the form of celestial bodies, which they believed had influence upon the universe. So, they made for these idols, houses and shrines.

They varied in their mode of worship of these celestial bodies; some worship the Sun, others the moon and some others still worship other celestial bodies, such that they build temples for them. For each celestial body, there is a separate temple. Some of them also worship fire, these are the Magians. Some others still worship



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the cow, as is common practice in India and some worship Angels. There are also those who worship trees and stones, and those who worship graves and tombs. All these occurred because these people conceived regarding these things, the peculiarities of *Rubūbiyyah*. There are amongst them, those who think that these idols represent some unseen things. Ibn Qayyim said:

‘Originally, the establishment of an idol takes the form of representing an absent thing. So, they made the idol in its form and image in order that it may serve as representation for it and take its place. Otherwise, it is known, that no sane person would carve wood or stone with his own hands and then believe that it is his god and object of worship.’⁹

Likewise, the worshipper of graves, both ancient and recent, believe that these deceased persons intercede for them and act as intermediaries for them with regards to their needs before Allah. They say:

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ﴾

“...We worship them only that they may bring us near to Allah ...”
(*Qur’an* 39: 3)

﴿ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَٰؤُلَاءِ شَفَعَتُنَا عِنْدَ اللَّهِ ﴾

“And they worship besides Allah things that hurt them not, nor profit them, and they say: ‘These are our intercessors with Allah ...’” (*Qur’an* 10:18)

Similarly, some of the pagan Arabs and the Christians, conceived that their objects of worship were the children of Allah; the pagan Arabs worshipped Angels with the belief that they are the daughters of Allah, while the Christians worshipped ‘Īsā [Jesus ﷺ] with the belief that he is the son of Allah.

⁹ *Ighāthatu al-Luhfān* Vol. 2 pg. 220



3. Refutation of these False Conceptions

Allah has refuted all these false conceptions with the following:

He refuted the worshippers of idols with His statement:

﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ۖ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ۚ﴾

“Have you then considered al-Lāt, and al-‘Uzza (two idols of the pagan Arabs) and Manat (another idol of the pagan Arabs), the other third?” (Qur’an53: 19-20)

The meaning of the verse as mentioned by al-Qurtubī is:

‘Have you not considered these idols? Have they brought benefit or caused harm, such that they become associates with Allah? Or did they defend themselves when the Messenger ﷺ and his companions broke them and demolished them?’

Also, Allah - the Most High - said:

﴿وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ۖ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ۖ قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُ هَا عَلَيْكِنَّ ۖ قَالِ هَلْ يَسْمَعُونَكُم ۖ إِذْ تَدْعُونَ ۖ أَوْ يَنْفَعُونَكُم ۖ أَوْ يَضُرُّونَ ۖ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ۖ﴾

“And recite to them the story of Ibrāhīm (Abraham). When he said to his father and his people: ‘What do you worship?’ They said: ‘We worship idols, and to them we are ever devoted.’ He said: ‘Do they hear you, when you call (on them)? Or do they benefit you or do they harm (you)?’ They said: ‘Nay, but we found our fathers doing so.’ (Qur’an 26: 69 - 74)



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They agreed that these idols did not hear their supplication, or benefit them, or cause them harm. They only worshipped them out of imitation of their fathers. However, blind imitation is not a valid proof. He - the Most High - also refuted the conception of those who worshipped the stars, the sun and the moon with His statement:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ اللَّيْلَ النَّهَارُ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾



“The sun, the moon, the stars are subjected to His Command.”
(Qur'an 7:54)

Also, with His statement:

﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ ۚ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾

“And from among His Signs are the night and day, and the sun and the moon. Prostrate not to the sun nor the moon, but prostrate to Allah Who created them, if you (really) worship Him.”
(Qur'an 41: 37)

Also, He refuted the conception of those who worshipped the Angels ^{ʿIsā} [Jesus ^{عليه السلام}] believing that they are the children of Allah with His statement:

﴿مَا أَخَذَ اللَّهُ مِنْ وَلَدٍ﴾

“No son (or offspring or children) did Allah beget ...”
(Qur'an 23:91)

Also, He said:



﴿بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ
وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

“...How can He have children when He has no wife? ...”
(Qur'an 6:101)

Also, He said:

﴿لَمْ يَلِدْ وَلَمْ يُولَدْ ۚ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

“He begets not, nor was He begotten, and there is none co-equal or comparable unto Him.” (Qur'an 112: 3 - 4)



[2.1] SECTION 3: The Universe and its Nature of Submission and Obedience to Allah

The entire universe, with its skies, its earth, its orbits, its planets and stars, its animals, trees, axes, seas, angels, jinns, and mankind, are submissive to Allah, obeying His Universal Commands. He - the Most High - said:

﴿وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا﴾

“...While to Him submitted all creatures in the heavens and the earth willingly or unwillingly....” (Qur’an 3:83)

He - the Most High - also said:

﴿وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ كُلٌّ لَّهُ قَنِتُونَ ﴿١٦﴾﴾

“Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.” (Qur’an 2: 116)

﴿وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٦﴾﴾

“And to Allah prostrate all that is in the heavens and all that is in the earth, of the live moving creatures and the angels, and they are not proud [i.e. they worship their Lord (Allah) with humility].” (Qur’an 16: 49)



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﴿الْمَرْتَرَأَبَ اللّٰهُ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ
وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ﴾

“See you not that to Allah prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and ad-Dawābb (moving creature, beasts, etc.), and many (men)” (Qur’an 22: 18)

﴿وَلِلّٰهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغُدُوِّ
وَالْآصَالِ﴾

“And unto Allah (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.” (Qur’an 13: 15)

All these things and beings are subservient to Allah, subdued by His Authority. They move in consonance with His Will and obey His Command. None of them disobey Him therein, they all fulfill their respective roles, and the result thereof is a precise order, which negates any deficiency, incapacity or blemish from its Creator. He the Most High said:

﴿تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِّن شَيْءٍ إِلَّا يُسَبِّحُ
بِحَمْدِهِ وَلَكِنَّ لَا تَفْقَهُونَ تَسْبِيحَهُمْ﴾

“The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification...” (Qur’an 17: 44)

All these creatures, both dumb and vocal, living and dead, are all obedient to Allah and submissive to His Universal Command. All of them absolve Him of deficiencies and defects, implicitly and explicitly. Whenever a sane person ponders over these creations, he recognizes that it has been created with truth and for truth



(i.e. for a true reason), that it is subservient, without deviation or failure from the command of its Controller. Everyone recognizes that there is a Creator by their natural instinct.

Shaykh al-Islam Ibn Taymiyyah – may Allah grant him mercy – said:

They are subject, submissive, obedient and compelled from several perspectives:

- *Their recognition of their dependence and dire need of Him (Allah);*
- *Their subjugation and submission to what occurs to them of His Decrees and Will and;*
- *Their supplication to Him in their times of need.*

The *Mu'min* (Believer) submits to the Command of His Lord willingly and to whatever He decrees of calamity upon Him. He acts at such times according to what he has been commanded of patience and other things, willingly. So he submits to Allah willingly and is subject to Him willingly. The disbeliever on the other hand, submits to the Universal Commands¹⁰ of His Lord. The meaning of the prostration of all things (as in the verses above) is submission. So, each prostrates in a manner that befits its nature and encompasses submission to the Lord. The glorification of (His) praise is in accordance with its nature; it is real and not figurative.

Also, *Shaykh al-Islam Ibn Taymiyyah* رحمہ اللہ said regarding the statement of Allah the Most High:

﴿ أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا
وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴾

“Do they seek other than the religion of Allah (the true Islamic Monotheism – worshipping none but Allah Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.” (Qur’an 3: 83)

¹⁰ These are commands to which all creatures are subject to, such as sleeping, getting tired, hunger, thirst and so on. (TN)



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He ﷻ said:

‘So, Allah Glorified is He, mentioned the submission of all things willingly and unwillingly; this is because all creatures are subjected to Him in perfect submission, regardless of whether one recognizes it or denies it. They are under obligation to Him and are controlled (by Him). So, they are submissive, whether willingly or unwillingly. No creature is capable of escaping His Will, Decrees and Pre-ordainments upon it. There is neither motion nor strength except with His leave. He is the Lord of all mankind, jinns and all that exists, and He is their Owner. He directs them as He wills. He is their Creator, Maker and Fashioner. Everything besides Him is a subject and creature, one that was made. It is dependent, subjugated and subdued, while He, Glorified is He, is the One, the Subduer, the Creator, the Maker, the Fashioner.’¹¹

¹¹ Majmū‘ al-Fatāwa vol. 1, pg. 45



[2.1] SECTION 4: Explanation of the Methodology of the Qur'an in Establishing the Existence of the Creator and His Oneness

The methodology of the Qur'an in establishing the existence of the Creator and His Oneness is a methodology that is in consonance with the pure *Fitrah* (natural disposition) and a sound mind. This it does by advancing authentic proofs from which the mind can benefit and submit to in humility. Amongst these are:

It is necessarily known that every event must possess a cause: This is an issue that is instinctive and necessarily known, even to a child. If a kid is beaten by someone, and he being blind, is unaware of the personality, he would say: '*Who beat me?*' If it is said to him: '*Nobody has beaten you.*' His mind would never agree that the beating occurred without a Beater. If he is told: '*So-and-so beat you.*' He would cry until he is opportune to beat the person in revenge. This is why Allah - the Most High - Said:

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴾

"Were they created by nothing or are they themselves the creators?"
(Qur'an 52:35)

This is an restrictive sentence structure. Allah mentions it, with a negating interrogative syntax in order to explain that all these antecedents, are necessarily known to everyone and that it is impossible to deny them. He - the Most High - said:

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ ﴾

"Were they created by nothing?"

Meaning, without a creator who created them, or they themselves created their own selves? Both cases are false (and impossible). So, it becomes clear that they have a Creator who created them and He is Allah-glorified is He, there is no creator besides Him. He - the Most High - said:



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﴿ هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۚ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ ﴾

"This is the creation of Allah. So show Me that which those (whom you worship), besides Him have created..." (Qur'an 31: 11)

﴿ أُرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ ﴾

"Show me! What have they created of the earth?" (Qur'an 46: 4)

﴿ قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ ۚ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۚ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ ۚ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ ۚ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴾

"Or do they assign to Allah partners who have created the like of His creation, so that the creation (which they made and His creation) seemed alike to them. Say: 'Allah is the Creator of all things, He is the One, the Irresistible.'" (Qur'an 13: 16)

﴿ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ ۚ ﴾

"...Those whom you call besides Allah cannot create (even) a fly, even though they combine together for the purpose..." (Qur'an 22:73)



﴿وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۖ﴾

“Those whom they (the polytheists, pagans, idolaters etc.) invoke besides Allah have not created anything, but are themselves created.” (Qur’an 16: 20)

﴿أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ ۚ أَفَلَا تَذَكَّرُونَ ۖ﴾

“Is then He, Who creates as one who creates not? Will you not then remember?” (Qur’an 16: 17)

Despite all these repeated challenges, no one has ever claimed that he has created something. Not even just a claim, not to talk of proving it. So, it becomes clear that Allah, glorified is He, is the Sole Creator, possessing no partner.

The Systematic Order of the Entire Universe and Its Precision:

This is the most conclusive evidence that its (i.e the universe’s) controller is a single deity, and that its Lord is One, possessing neither partner nor rival. He - the Most High - said:

﴿مَا آتَخَذَ اللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُ مِن إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا

خَلَقَ وَلَعَلَّا بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَنَ اللَّهِ عَمَّا يَصِفُونَ ۖ﴾

“No son (or offspring or children) did Allah beget, nor is there any Ilah (god) along with Him; (if there had being many gods), behold each god would have taken away what he had created, and some would have tried to overcome the others! ...” (Qur’an 23: 91)

The True God must necessarily be a Creator Who acts. Had there been along with Allah another god who shares with Him His kingdom – Most Lofty is Allah above such – then he (the god) would have his own creatures and actions. Therefore, he would not love the partnership of the other god with him, rather; if he is capable of



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overcoming his partner and being the sole owner of kingdom and Godship, he would do so. If he is not able to do that, he would go away with his portion of the kingdom and creation, and administer it separately from the other, just as earthly kings control their kingdoms separately from the other's authority. So, there would occur a split. Therefore, one of three scenarios comes into play:

- Either one of the two overpowers the other and takes sole authority over the kingdom and creation.
- Or each administers his kingdom and creation without the influence of the other, and so a split occurs.
- Or that they (the kingdom and creation) are under a single authority, One Who acts therein as He Wills, So, He is the True God and they are His slaves.

This is what exists in reality. There has never been a split or fissure in the universe. This indicates that its Controller is One, without rival and that its Possessor is One, without partner.

The Subjugation of Creatures to Fulfilling Their Roles and Abiding by Their Peculiarities:

There is no creature that deviates and refuses to fulfill its role in the universe. This is what Mūsā عليه السلام brought forth as evidence when Fir'aun (Pharaoh) asked him (saying):

﴿ قَالَ فَمَنْ رَبُّكُمَا يَمُوسَىٰ ۚ ﴾

“Fir'aun (Pharaoh) said: “Who then, O Mūsā (Moses), is the Lord of you two?” (Qur'an 20: 49)

Mūsā responded with a comprehensive and sufficient answer:

﴿ قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ۚ ﴾

“[Mūsā (Moses)] said: ‘Our Lord is He Who gave to each thing its form and nature, then He guided it right.’ (Qur'an 20: 50)



That is, our Lord is He Who created all creatures, and gave each creature its befitting form and nature (large or small), proportionality and all its traits. Thereafter, He guided each creature to the purpose for which it had been created. This guidance is the guidance of reasoning and inspiration. It is a perfect guidance, which is observed in all creatures; each creature you would find, hastens to those benefits, which have been created for it and averts harm from itself. So much so that Allah endowed animals and beast with reasoning that enables them to perform those actions, which benefit them and avert evil from themselves, and fulfill their roles in life. This is what He, the Most High, said:

﴿الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ﴾

“Who made everything He has created good.” (Qur’an32: 7)

The One Who created all creatures and granted each its good nature – one, which the intellect cannot imagine a better form – and guided it to what is beneficial to it, is the True Lord. To deny Him is a denial of the most significant Being in existence, and this is arrogance and an open display of falsehood. Allah granted creation everything they require in this life and then guided them on how to benefit therefrom. There is no doubt that He granted each species its shape and form, which is appropriate to it, and granted the male and the female what is appropriate to each regarding sex, love and sociability. He also granted each organ its form and adaptation for the function associated with it. In these are decisive proofs that He ﷻ is Lord of all things, and He is the One Who deserves worship not others.

‘... In everything there is a sign that points to His Oneness.’

Undoubtedly, the intent of establishing (proving) His Lordship over His creatures and His sole right to such, is to prove therewith the obligation of worshipping Him Alone without associating partners to Him. This is *Tawhīd-ul-Ulūhiyyah* (Unity of Godship). If a person believes in *Tawhīd-ur-Rubūbiyyah* (Unity of Lordship) but has not believed in *Tawhīd-ul-Ulūhiyyah* (Unity of Godship) or has not fulfilled its requirements in the right manner, then he is not yet a Muslim or a Monotheist. Rather, he is a disbeliever and an infidel. This is what we shall now discuss in the next section, by Allah’s leave.



[2.1] SECTION 5: Explanation that *Tawhīd-ur-Rubūbiyyah* Necessitates *Tawhīd-ul-Ulūhiyyah*

This means that whoever believes in *Tawhīd-ur-Rubūbiyyah*, recognizing that there is no creator, or sustainer, or controller of the universe except Allah ﷻ then he must necessarily agree that none deserves worship in any of its forms, except Allah, glorified is He. This is the meaning of *Tawhīd-ul-Ulūhiyyah*. *Al-Ulūhiyyah* means worship. *Al-Ilāh* (God), means the worshipped, so none should be invoked except Allah, nor should victory be sought from other than Him, nor should reliance (and trust) be placed in other than Him, nor should animal sacrifice be made to other than Him, nor should oaths be made or any act of worship be directed to other than Him. *Tawhīd-ur-Rubūbiyyah* is a proof for the obligation of *Tawhīd-ul-Ulūhiyyah*. This is why most of the arguments with which Allah, glorified is He, confutes those who deny ul-Ulūhiyyahis their acceptance of *Tawhīd-ur-Rubūbiyyah*. As an example, Allah - the Most High - said:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ۝﴾

“O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttaqūn (the pious). (He) 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 provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped).” (Qur’an 2: 21 - 22)

So, He ordered them to *Tawhīd-ul-Ulūhiyyah*, which is His worship, and He confuted them with *Tawhīd-ur-Rubūbiyyah*, which is the creation of mankind (those of old and latter generations), the creation of the heavens and the earth and



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whatever is in them, and the subduing of the wind, the sending down of rain, the growth of vegetation and the production of fruits, which are provisions for His slaves. Then it is not befitting that they associate with Him others whom they know have not done any of these things or anything else. The instinctive way to prove *Tawhīd-ul-Ulūhiyyah*, is with *Tawhīd-ur-Rubūbiyyah*; man, is naturally attached to the source of his creation and the origin of what benefits or harms him. Thereafter, he advances towards the means which bring him closer to Him (his Creator) and which makes Him pleased with him and strengthens the bond between them. So, *ar-Rubūbiyyah* is the door to *Tawhīd-ul-Ulūhiyyah* (Unity of Godship). This is why Allah confuted the idolaters with this methodology and commanded His Messenger to confute them with the same. Allah - the Most High - said:

﴿ قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴾ ۝ سَيَقُولُونَ لِلَّهِ
 قُلْ أَفَلَا تَذَكَّرُونَ ۝ قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ
 الْعَظِيمِ ۝ سَيَقُولُونَ لِلَّهِ ۝ قُلْ أَفَلَا تَتَّقُونَ ۝ قُلْ مَنْ مِنْ بَيْتِهِ
 مَلَكُوتٌ كُلِّ شَيْءٍ وَهُوَ يُخِيرُ وَلَا يُجَاوِزُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ۝
 سَيَقُولُونَ لِلَّهِ ۝ قُلْ فَأَنَّى تُشْحَرُونَ ۝ ﴿

“Say: ‘Whose is the earth and whosoever is therein? If you know!’ They will say: ‘It is Allah’s!’ Say: ‘Will you not then remember. Say: ‘Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?’ They will say: ‘Allah.’ Say: ‘Will you not then fear Allah (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for each and every good or bad deed). Say: ‘In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allah saves anyone none can punish him or harm him, and if Allah punishes or harms anyone none can save him), if you know.’ They will say: ‘(All that belongs) to Allah.’ Say: ‘How then are you deceived and turn away from the truth?’” (Qur’an23: 84 - 89)

He the Most High also said:



﴿ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَٰهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ﴾

“Such is Allah, your Lord! Lā ilāha illa Huwa (none has the right to be worshipped but (He), the Creator of all things. So worship Him (Alone).” (Qur’an 6: 102)

So, He argued His right to worship with His oneness in *ar-Rubūbiyyah*.

It was for the purpose of *Tawhīd-ul-Ulūhiyyah* that He created all of creation. He - the Most High - said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

“And I (Allah) created not the jinns and mankind except that they should worship Me (Alone).” (Qur’an 51: 56)

The meaning of ‘**worship Me**’ is that they take Him as their only object of worship. A slave can never be a Monotheist based upon his belief in *Tawhīd ar-Rubūbiyyah* alone, till he believes in *Tawhīd-ul-Ulūhiyyah* and fulfill its obligations. Otherwise, the idolaters used to affirm belief in *Tawhīd ar-Rubūbiyyah*, but that did not place them within the fold of Islam. Also, the Messenger ﷺ fought them, although they believed that Allah is the Creator, the Sustainer, the Giver of Life and the Taker of Life, as He - the Most High - mentioned:

﴿وَلَيْنَ سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ﴾

“And if you ask them who created them they will surely say: ‘Allah’.” (Qur’an 43: 87)

﴿وَلَيْنَ سَأَلْتَهُم مَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ

الْعَلِيمُ﴾

“And indeed if you ask them, ‘Who has created the heavens and the earth?’ They will surely say: ‘The All-Mighty, The All-Knower created them.’” (Qur’an 43: 9)



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﴿ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ
يُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَيُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ
فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴾

“Say [O Muhammad ﷺ]: ‘Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who bring out the living from the dead and brings out the dead from the living? And who disposes the affairs?’ They will say: ‘Allah’.” (Qur’an 10: 31)

This (sort of questioning) is very common in the Qur’an. So, whoever thinks that *Tawhīd* means to believe in the existence of Allah, or to believe that Allah is the Creator and the Disposer of the affairs of the universe, and limits it to this category (of *Tawhīd*), has not understood the real meaning of *Tawhīd* to which the Messengers invited. That person has stopped at the necessitation and neglected the necessitated, and he stopped at the evidence and neglected the evidenced.

Amongst the peculiarities of *al-Ulūhiyyah* (Godship) is, unrestricted perfection from all perspectives, one that involves no deficiency in any way. This necessitates that all forms of worship be solely for Him, Alone; all exaltation, reverence, fear, invocation, hope, turning unto in repentance, reliance, seeking victory, perfect humility and love, all of these rationally, instinctively and from the perspective of the *Shari’ah*, should be for Allah Alone, and not for anything else.



2.2. *Tawḥīd-ul-Ulūhiyyah* (Unity of Godship)

This contains the following sections:

- Section 1:** The meaning of *Tawḥīd-ul-Ulūhiyyah*, the theme of the invitation of the Messengers.
- Section 2:** The *Shahādatayn*: their meanings, pillars, pre-requisites, implications and things, which negate them.
- Section 3:** Enacting laws: The right to declare as lawful and unlawful belongs to Allah.
- Section 4:** Worship: Its meaning, types and comprehensiveness.
- Section 5:** Explanations of wrong concepts of the definition of worship (such as laxity and extremism).
- Section 6:** Explanation of the pillars of true servitude (worship); Love, Fear, Humility and Hope.



[2.2.] SECTION 1: Explanation of the Meaning of *Tawḥīd-ul-Ulūhiyyah* and that It is the Theme of the Invitation of the Messengers.

***Tawḥīd-ul-Ulūhiyyah*:** *ul-Ulūhiyyah* means worship. Therefore, *Tawḥīd-ul-Ulūhiyyah* means to restrict all actions creatures perform in worship to Allah, the Most High, Alone, such as invocation, oath, sacrifice, hope, fear, reliance, desire, dreading and turning unto in repentance. This category of *Tawḥīd* is the theme of the invitation of the Messengers, from the first amongst them till the last. Allah - the Most High - said:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۚ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٦﴾﴾

“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): ‘Worship Allah (Alone) and avoid (or keep away from) ṭāghūt (all false deities etc. i.e. do not worship ṭāghūts besides Allah) ...’ (Qur’an 16: 36)

Also, He - the Most High - said:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا ۖ فَاعْبُدُونِ ﴿٢٥﴾﴾

“And We did not send any Messenger before you [O Muḥammad ﷺ but We inspired him (saying): La ilaha illa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else).” (Qur’an 21: 25)



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Also, every Messenger begins his invitation to his people, by commanding them to *Tawhīd -ul-Ulūhiyyah* (Unity of Godship), as Nuḥ (Noah), Hūd, Ṣāliḥ and Shu‘ayb said:

﴿يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾

“... O my people! Worship Allah! You have no other Ilah (God) but Him....” (Qur’an 7:59, 65, 73, 85)

﴿وإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ﴾

“And (remember) Ibrāhīm (Abraham) when he said to his people: ‘Worship Allah (Alone), and fear Him....” (Qur’an 29:16)

Similarly, Allah revealed to Muḥammad ﷺ:

﴿قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ﴾

“Say [O Muḥammad ﷺ]: ‘Verily, I am commanded to worship Allah (Alone) [by obeying Him and doing religious deeds sincerely for Allah’s sake and not to show off, and not to set up rivals with Him in worship].’” (Qur’an 39: 11)

Also, the Prophet ﷺ said:

﴿أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ﴾

‘I have been commanded to fight mankind till they testify that none has the right to be worshipped besides Allah and that Muḥammad is the Messenger of Allah.’¹²

¹² Reported by al-Bukhārī and Muslim



The first obligation upon a *Mukallaf* (a sane Muslim who has attained the age of puberty) is the testification: '*Lā ilāha illallāh*' (none has the right to be worshipped besides Allah) and to act according to it. Allah - the Most High - said:

﴿ فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ﴾

"So know [O Muḥammad ﷺ] that Lā ilāha illallāh (none has the right to be worshipped but Allah), and ask forgiveness for your sin...." (Qur'an 47: 19)

The first thing one who wishes to enter the fold of Islam is commanded with, is to utter the two testifications [i.e. *Lā ilāha illallāh*, *Muḥammad Rasūlullāh* (none has the right to be worshipped but Allah and Muḥammad ﷺ is His Messenger)]. So, it becomes clear that '*Tawḥīd ul-Ulūhiyyah*' is the intent of the invitation of the Messengers. It has been so named because *al-Ulūhiyyah* is an Attribute of Allah, the Most High, which points to His name 'Allah.' So, Allah means, the One with the right of *Ulūhiyyah* i.e. the worshipped.

It is also known as *Tawḥīd-ul-'Ibādah* (Unity of Worship), from the perspective that servitude (worship) is an attribute of the slave, since it is mandatory upon Him to worship Allah Alone in sincerity as a result of his dependence upon and dire need of his Lord. *Shaykh al-Islam* Ibn Taymiyyah رحمه الله said:

*'Know that the need the slave is in of Allah [i.e. of worshipping Him (Alone) and not associating partners with Him in worship] has no similitude with which it can be compared, although, the need the body is in of food and drink, is similar to it from some perspectives. However, there are several distinctions between the two. The real essence of a slave is his heart and soul, and there can be no good for both without their God, Allah, the One that none but Him deserves worship. So, they (the heart and soul) can never be tranquil in this life without His remembrance. Even if the slave experiences pleasures and joy with other than Allah, they will not last. Rather, they change from type to type and they get transferred from person to person, but his God is ever available in all situations and at all times. Wherever he is, He is with him.'*¹³

¹³ *Majmū' al-Fatāwā* v. 1, pg. 24



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So, this category of *Tawhīd* was the theme of the invitation of the Messengers, because it is the foundation upon which all deeds are erected and without it, all deeds are invalid. If it is not realized, its opposite, *Shirk* (polytheism) occurs. Allah - the Most High - said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ﴾

“Verily, Allah forgives not that partners should be set up with Him in worship....” (Qur’an 4: 48, 116)

He - the Most High - also said:

﴿ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ وَلَوْ أَشْرَكُوا لَحِطَّ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ﴾

“...But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.” (Qur’an 6:88)

He, the Most High, also said:

﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

‘If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.’ (Qur’an 39: 65)

Also, it is the first obligatory responsibility upon the slave as Allah - the Most High - has said:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

“Worship Allah and join none with Him in Worship, and do good to parents....” (Qur’an 4:36)



Also, He - the Most High - said:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَنًا﴾

“And your Lord has decreed that you worship none but Him, and that you be dutiful to your parents...” (Qur’an 17:23)

Also, He - the Most High - said:

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسَنًا﴾

“Say [O Muhammad ﷺ]: ‘Come, I will recite to you what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; ...’ (Qur’an 6:151)



[2.2.] SECTION 2: Explanation of the Meaning of the *Shahādatayn* and Errors in Their Conception; Their Meaning, Pillars, Conditions, Implications and What Negates Them

1. The meaning of *Shahādatayn* (The Two Testifications):

The meaning of the testification *Lā ilāha illallāh* (none has the right to be worshipped but Allah), is to believe and affirm that none deserves worship but Allah, to be committed to it and acting according to it. *Lā ilāha* (none has the right to be worshipped) is a negation of the right of worship from anything except Allah, while *illAllāh* (but Allah) is an affirmation of the sole right of worship to Allah. The summarization of the statement is: 'None deserves worship in truth but Allah.' One should not interpret it to mean: 'There is no god but Allah,' as this is contrary to reality. Rather, there are several objects of worship (i.e. false gods) besides Allah in existence, and thus this interpretation (there is no god but Allah) will necessitate that the worship of these gods, is tantamount to the worship of Allah. This is an extremely false conception and is the opinion of people who believe in *Wahdatul-Wujūd* [the unity of existence i.e. they believe that all in existence are but manifestations of the same reality (Allah)], and they are the worst of disbelievers on earth. This statement (*Lā ilāha illallāh*) has been interpreted in several invalid manners, some of them are:

- That its meaning is: '*There is no god (object of worship) besides Allah.*' This is invalid as it implies that all objects worshipped deservedly and undeservedly, are Allah, as explained previously.
- That its meaning is: '*There is no Creator but Allah.*' This is just a part of the meaning of this statement, but it is not the intent because it does not establish other than *Tawḥīd-ur-Rubūbiyyah* (Unity of Lordship). So, it is not sufficient. This is the *Tawḥīd* of the polytheists.
- That its meaning is: '*There is no Sovereignty (or Law Giver) but Allah.*' This also, is just a part of the meaning of this statement, but it is not the



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intent because it not sufficient. If a person restricted Sovereignty to Allah Alone and invoked other than Allah, or directed any form of worship to other than Him, he would not yet be a Monotheist.

All these interpretations are either absolutely invalid or deficient. We have only called attention to them because they are found in some commonly available books.

The valid interpretation of this statement (i.e *Lā ilāha illallāh*) according to the Pious Predecessors is: 'None is worshipped deservedly but Allah.'

The meaning of the testification: *Muhammad Rasūlullāh* (Muhammad is the Messenger of Allah) ﷺ, is to recognize internally and externally that he is a slave of Allah and His Messenger to all of mankind, and to act according to the implications thereof, by obeying his orders, believing his utterances, abstaining from his prohibitions and dissuasions, and not worshipping Allah, except by what he has legislated.

2. The Pillars of the *Shahādatayn*:

Lā ilāha illallāh (none has the right to be worshipped but Allah) has two pillars: Negation and Affirmation. The first pillar is the Negation: *Lā ilāha* (none has the right to be worshipped). This invalidates all forms of polytheism and necessitates disbelief in all things worshipped besides Allah. The second pillar is the affirmation: *illAllāh* (but Allah). This establishes that none deserves worship but Allah and necessitates acting accordingly.

The meaning of these two pillars is found in several verses of the Qur'an. For example, His statement, Most High is He:

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ﴾

“...Whoever disbelieves in *ṭāghūt* (all false deities, etc.) and believes in Allah, then he has grasped the most trustworthy handhold...”
(Qur'an 2:256)



His statement: “Whoever disbelieves in *tāghūt* (all false deities, etc.),” is the meaning of the first pillar [*Lā ilāha* (None has the right to be worshipped)], while His statement: “and believes in Allah,” is the meaning of the second pillar [*ill-Allāh* (but Allah)]

Also His statement regarding Ibrāhīm ؑ:

﴿إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ ۖ إِلَّا الَّذِي فَطَرَنِي﴾

“...Verily, I am innocent of what you worship. Except Him (i.e. I worship none but Allah Alone) Who did create me...” (Qur'an 43: 26-27)

His statement: “Verily, I am innocent,” means the negation in the first pillar, while His statement: “Except Him (i.e. I worship none but Allah Alone) Who did create me,” is the affirmation in the second pillar.

Muhammad Rasūlullāh (Muhammad is the Messenger of Allah) ﷺ also has two pillars. These are the statement: ‘His slave,’ and ‘His Messenger.’ They both negate extremism and laxity regarding his rights ﷺ. He is Allah’s slave and Messenger, and he is the most perfect of creatures regarding these two attributes.

The meaning of slave here, is one owned, one subservient, i.e. he is a man created from the same thing mankind are created. Whatever affects them also affects him as Allah - the Most High - said:

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ﴾

“Say [O Muhammad ﷺ]: ‘I am only a man like you...’

(Qur'an 18:110)

He ﷺ fulfilled all requirements of servitude and Allah extolled him thereupon. He - the Most High - said:

﴿أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۚ﴾



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“Is not Allah Sufficient for His slave? ...” (Qur’an 39:36)

﴿ الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۖ ﴾

“All praise and thanks be to Allah, Who has sent down to His slave (Muḥammad ﷺ) the Book (the Qur’an) ...” (Qur’an 18:1)

﴿ سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ ﴾

“Glorified (and Exalted) is He (Allah) [above all that (evil) they associate with Him] Who took His slave [Muḥammad ﷺ] for a journey by night from Al-Masjid-al-Haram (at Makkah) ...” (Qur’an 17:1)

The meaning of the Messenger is that he is sent to the entirety of mankind, with an invitation to Allah, giving glad tidings and giving warnings.

In testifying to these two qualities, there is negation of both extremism and laxity in regards to his rights ﷺ. Many of those who claim to be members of his *Ummah* (followers of Muḥammad ﷺ), have gone to extremes and have been excessive regarding him, such that there are some who elevate him beyond the status of servitude to the status of worshipping him besides Allah. So, he seeks aid from him ﷺ rather than Allah, and he requests from him what none has capability over except Allah, such as fulfilling needs and removing calamities. Some others denied his Message or were lax at following him. Rather, they relied upon opinions and statements, which contradict what he brought and they go to great lengths to twist the meanings of his narrations and decrees.

3. The prerequisites of the *Shahādatayn*: The conditions of *Lā ilāha illallāh* (none has the right to be worshipped but Allah).



Regarding *Lā ilāha illallāh*, seven conditions must be present. One who utters it will not be benefitted thereby except with the presence of all of them (conditions). Summarily, they are:

- Knowledge which precludes ignorance
- Certitude which precludes doubt
- Acceptance which precludes rejection
- Adherence which precludes neglect
- Sincerity which precludes polytheism
- Affirmation which precludes denial and
- Love which precludes its opposite i.e. hatred.

Their details are as follows:

Knowledge: That is knowledge about its meaning (i.e. the meaning of *Lā ilāha illallāh*), its intent, what negates it and what establishes it. Knowledge, which precludes ignorance about it.

﴿وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفْعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ

وَهُمْ يَعْلَمُونَ﴾

“...Except those who bear witness to the truth (i.e. believed in the Oneness of Allah, and obeyed His Orders), and they know (the facts about the Oneness of Allah).” (Qur’an 43:86)

That is, they testified that none has the right to be worshipped but Allah and they know in their heart what they have testified to. So, if one uttered it without knowing its meaning, it would not be of benefit to him because he has not believed in its implication.



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Certitude: That the one who utters it, be convinced of what it implies. If he has doubts as to its implication, it will not be of benefit to him. Allah - the Most High - said:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴾

“Only those are the believers who have believed in Allah and His Messenger, and afterwards doubt not...” (Qur’an 49:15)

If he is skeptical about it, then he is a *Munāfiq* (hypocrite). The Prophet ﷺ said:

مَنْ لَقِيَ وَرَاءَ هَذَا الْحَائِطِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَقِيمًا قَلْبُهُ فَبَشِّرُهُ بِالْجَنَّةِ

‘Whoever you meet behind this fence who testifies that there is none worthy of worship except Allah, being certain thereof, give him the (glad) tidings of Paradise.’¹⁴

So, whoever is not convinced thereof is not qualified to enter Paradise.

Acceptance of the implications of this statement: That is worshipping Allah Alone and abandoning the worship of others besides Him. Whoever utters it and does not accept this, nor abides thereby is one of those about whom Allah said:

﴿ إِنْهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴾ وَيَقُولُونَ إِنَّا لَنَارْكُؤُا إِلَهَتِنَا لِشَاعِرٍ مَجْنُونٍ ﴿٣٥﴾

“...Truly, when it was said to them: ‘Lā ilāhā illallāh (none has the right to be worshipped but Allah),’ they puffed themselves up with pride (i.e. denied it). And (they) said: ‘Are we going to abandon our āliha (gods) for the sake of a mad man.’” (Qur’an 37:35 - 36)

¹⁴ Reported by al-Bukhārī



This is similar to the condition of grave worshippers today; they utter (*Lā ilāha illallāh*) but do not abandon grave-worship. So, they are yet to accept the meaning of *Lā ilāha illallāh*.

Adherence to what it implies: Allah - the Most High - said:

﴿ وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ^٤
وَالِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٢٢﴾ ﴾

“And whosoever submits his face (himself) to Allah [i.e. (follows Allah’s Religion of Islamic Monotheism), worships Allah (Alone) with sincere Faith in the (1) Oneness of His Lordship, (2) Oneness of His worship, and (3) Oneness of His Names and Qualities], while he is a Muḥsin [good-doer i.e. performs good deeds totally for Allah’s sake without any show off or to gain fame etc. and does them in accordance with the Sunnah of Allah’s Messenger Muḥammad ﷺ], then he has grasped the most trustworthy handhold...” (Qur’an 31:22)

The ‘*trustworthy handhold*’ is the statement *Lā ilāha illallāh* and the meaning of ‘*submits his face*’ is that he adheres to the worship of Allah with sincerity.

Sincerity: This is the purification of deeds from all forms of *Shirk*, by not intending with its utterance to attain any of the pleasures of this life, or wanting to show-off or be heard. In an authentic *ḥadīth*, ‘Utbān said:

فَإِنَّ اللَّهَ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، يَتَّبِعِي بِذَلِكَ وَجْهَ اللَّهِ.

‘Allah has prohibited to the Fire anyone who utters the statement: ‘*Lā ilāha illallāh* (none has the right to be worshipped but Allah)’, seeking thereby (only) the Face of Allah.’¹⁵

Affirmation: This means that he should utter this statement, affirming that it is the truth with his heart. If he utters it with his tongue but does not affirm it with his heart, he is a *Munāfiq* (Hypocrite) and liar. He - the Most High - said:

¹⁵ Reported by al-Bukhārī and Muslim



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﴿وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ وَيَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٢٨﴾
تُخَدِّعُونَ اللَّهَ وَالدِّينَ ءَامِنُونَ وَمَا تُخَدِّعُونَ إِلَّا أَنْفُسَكُمْ وَمَا يَشْعُرُونَ ﴿٢٩﴾
فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا
يَكْذِبُونَ ﴿٣٠﴾﴾

“And of mankind, there are some (hypocrite) who say: ‘We believe in Allah and the last day’ while in fact they believe not. They (think to) deceive Allah and those who believe, while they only deceive themselves, and they perceive (it) not. In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies.”

(Qur'an 2:8 - 10)

Love of this statement, its implications, and those who adhere to its implications.
Allah - the Most High - said:

﴿وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۚ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ ۚ﴾

“And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else) ...” (Qur'an 2: 165)

The people of *Lā ilāha illallāh* love Allah with a pure love, while the people of idolatry, love Him and love others along with Him. This negates the implication of *Lā ilāha illallāh*.

The conditions of the testification *Muḥammad Rasūlullāh* (Muḥammad is the Messenger of Allah ﷺ).



They are:

- To recognize his Message and believe it in one's heart;
- To utter it and recognize it openly with one's tongues;
- Following him, by acting according to the Truth he brought and abandoning whatever falsehood he prohibited;
- To believe him regarding whatever he informs (us) of, amongst the matters of the unseen, past or future;
- Loving him more than one's self, wealth, children, parents and all of mankind and;
- Giving preference to his statements above those of others and acting according to his Sunnah.

4. The implication of the *Shahādatayn*:

The implication of *Lā ilāha illallāh* is to abandon the worship of all other things worshipped besides Allah, whose negation is indicated by the statement [*Lā ilāha* (none has the right to be worshipped)], and to worship Him (Alone) not associating partners with Him (in worship), which is affirmed by the statement (*illAllāh* [but Allah]). Many of those who utter it (this testification) contradict its implication, so they affirm and grant the right of worship, which does not belong to creatures, to graves, tombs, idols, trees and stones. These people believe that *Tawhīd* (Monotheism) is an innovation, and so they object to those who invite them to it and rebuke those who purified worship solely for Allah.



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The implication of *Muḥammad Rasūlullāh* (Muḥammad is the Messenger of Allah) ﷺ:

This implies obeying him, testifying to his trueness, abandoning whatever he has prohibited, restricting oneself to acting according to his *Sunnah* (practices), abandoning anything other than that (*Sunnah*), such as innovations, and granting preference to his statements above those of others.

5. Things which negate the *Shahādatayn*:

These are the things that negate Islam. This is because the two Testifications are the conditions, which by their profession, brings a person into the fold of Islam. Professing the two, implies understanding (and recognizing) their meaning, and adherence to their implications, by fulfilling the symbols (duties) of Islam. If he is defective in adherence, then he has detracted from the covenant he made when he professed the two Testifications. Things that negate Islam are numerous. The scholars of *Fiqh* (Islamic Jurisprudence) have produced a chapter for it in books of *Fiqh*, which they titled: '*Chapter of Apostasy*.' The most important of these things, which negate Islam, are ten, they are mentioned by *Shaykh al-Islam* Muḥammad bin Abdul-Wahāb رحمه الله in his statement:

1. Associating partners with Allah in worship: Allah - the Most High - said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

"Verily, Allah forgives not that partners be set up with Him in worship, but He forgives except that (anything else) to whom He pleases..." (Qur'an 4:48, 116)

Also, He - the Most High - said:

﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾



“...Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Zalimun (polytheists and wrong-doers) there are no helpers.” (Qur’an 5:72)

Also included in association of partners with Allah is the act sacrificing to other than Allah, such as sacrifices to (or at) tombs (or graves) and to the Jinns.

2. Whoever places between himself and Allah an intermediary, which he invokes and seeks intercession (with Allah) from, and places his reliance upon; he is a disbeliever by consensus.
3. Whosoever does not regard the polytheists as disbelievers, and one who doubts that they are disbelievers or views their beliefs (regarding God) as correct, has disbelieved.
4. Whosoever believes that the guidance of someone other than Muḥammad ﷺ is better than his, or that the judgment of someone other than him is better than his, such as those who prefer the judgments of tyrants to the judgments of the Messenger of Allah, and prefer their constitutions to the judgment of Islam.
5. Whosoever despises a thing from amongst what the Messenger ﷺ came with, even though he may act by it, has disbelieved.
6. Whosoever mocks at anything in the religion of the Messenger ﷺ, or its reward, or its punishment, has disbelieved. The evidence for this is His statement, Most High is He:

﴿وَلَيْنَ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَءَايَاتِهِ
وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ
نَعْفَ عَنْ طَآئِفَةٍ مِنْكُمْ يُعَذِّبُ طَآئِفَةٌ بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٦﴾﴾



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“...Say: Was it at Allah, and His Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger ﷺ that you were mocking? Make no excuse; you have disbelieved after you have believed...” (Qur’an 9:65 - 66)

7. Magic: This includes magic that makes a man despise his wife or that endears a man to his wife. Whoever does this or is pleased therewith has disbelieved. The evidence for this is His statement:

﴿وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا خُنَّ فِتْنَةً فَلَا تَكْفُرْ﴾

“...But neither of these two (angel) taught anyone (such things) till they had said: ‘We are only for trial, so disbelieve not (by learning this Magic from us) ...’ (Qur’an 2: 102)

8. Aiding and assisting the polytheists against the Muslims. The evidence for this is the statement of Allah, Most High is He:

﴿يَتَأَيُّمُ الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَرَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ



“...And if anyone one amongst you takes them as Auliya’ (friends, protectors, helper etc.), then surely he is one of them. Verily, Allah guides not those people who are the Dhālimūn (polytheists and wrong-doers and unjust).” (Qur’an 5: 51)

9. Whosoever believes that some people are free to exit the *Shari’ah* (Law) of Muḥammad ﷺ, as Khidir¹⁶ was not bound by the *Shari’ah* (Law) of Mūsā عليه السلام, is a disbeliever, just as the extreme Sufis believe that they attain a station where they do not have to follow the Messenger ﷺ.

¹⁶ The Prophet of Allah whose encounter with Mūsā (Moses) is mentioned in *Sūrah al-Kahf* (Qur’ān chapter 18 verses 65 -82). [TN]



10. Turning away from the Religion of Allah in totality: That is, one does not learn it, nor act according to it. The evidence for this is His statement, Most High is He:

﴿وَالَّذِينَ كَفَرُوا عَمَّا أُذِرُوا مُعْرِضُونَ﴾

“... But those who disbelieve turn away from that whereof they are warned.” (Qur’an 46:3)

﴿وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ﴾

“And who does more wrong than he who is reminded of the *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the *Mujrimūn* (criminals, disbelievers, polytheists, sinners, etc.)” (Qur’an 32:22)

Shaykh al-Islam Muḥammad bin Abdul Wahāb رَحِمَهُ اللهُ said:

‘There is no difference concerning these things which negate Islam, between one who is joking, or one who is serious, or one who is afraid, except the one who is coerced. All of these are of the gravest evils that could occur, and are the most frequent in occurrence. It is necessary for a Muslim to be wary of these and to be apprehensive over his soul in this regard. We seek refuge with Allah from the factors that bring about His Anger and painful punishment.’¹⁷

¹⁷ Majmū ‘at al-Tawḥīd an-Najdiyyah pg. 37 - 39



[2.2.] SECTION 3: Making Laws

Law making is the prerogative of Allah - the Most High-: What is intended by Law making is that Allah sends down for His slaves the methodology upon which they shall base their beliefs, their interactions and so on. Amongst this, is legislating the lawfulness and unlawfulness of a thing. No one has the right to make lawful except that which Allah has made lawful, or make unlawful except that which Allah has made unlawful. Allah - the Most High - said:

﴿ وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۚ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴾

“And say not concerning that which your tongue put forth falsely: ‘This is lawful and this is forbidden,’ so as to invent lies against Allah...” (Qur’an 16:116)

Also, Allah - the Most High - said:

﴿ قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَلًا قُلْ ۚ إِنَّ اللَّهَ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴾

“Say [O Muḥammad ﷺ to these polytheists]: ‘Tell me, what provision Allah has sent down to you! And you have made of it lawful and unlawful.’ Say [O Muḥammad ﷺ]: ‘Has Allah permitted you (to do so), or do you invent a lie against Allah?’” (Qur’an 10:59)

Allah has prohibited making something lawful or unlawful, without evidence from the Qur’an and Sunnah, and He informed that such is tantamount to inventing lies against Allah. He also informed that, whosoever makes anything lawful or



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unlawful, without evidence (from Qur'an and Sunnah), has set himself up as a partner to Allah regarding a matter that is His sole prerogative, which is legislation. Allah - the Most High - said:

﴿فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ

الْمُرْسَلِينَ﴾

“Or have they partners with Allah (false god) who have instituted for them a religion which Allah has not allowed? ...” (Qur'an 26:21)

So, whosoever obeys the one making laws besides Allah, while being aware and agrees with his action, has associated a partner with Allah. Allah - the Most High - said:

﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ

الشَّيْطَانَ لَيُوحِيَنَّ إِلَى أَوْلِيَآئِهِمْ لِيُجْدِلُوَكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ

لَشُرَكَوْنَ﴾

“And if you obey them [by making Al-Maytatah (the dead animal) legal by eating it], then you would indeed be Mushrikūn (polytheists); [because they (the devils and their friends) made lawful to you to eat that which Allah has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them, and to worship others besides Allah is polytheism].” (Qur'an 6: 121)

This means that whosoever obeys those who make dead animals lawful, is a polytheist. Similarly, Allah, glorified is He, informed that whosoever obeys the monks and Rabbis in their making lawful that which Allah has made unlawful, and making unlawful that which Allah has made lawful, has taken them as lords besides Allah. Allah - the Most High - said:



﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۖ لَّا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ عَمَّا يُشْرِكُونَ ﴾

“They (Jews and Christians) took their Rabbis and monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as lord) Messiah, the son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurah (Torah) and the Injeel (Gospel)] to worship none but One Ilah (God – Allah) Lā ilāha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with) Him.” (Qur’an 9:31)

When ‘Adiyy bin Hātim ؓ heard this verse, he said: “O Messenger of Allah ﷺ, we never used to worship them!” So, the Prophet ﷺ said:

أَلَيْسُوا يُجْلُونَ مَا حَرَّمَ اللَّهُ فَيُجْلُونَهُ، وَيُحَرِّمُونَ مَا أَحَلَّ اللَّهُ فَيُحَرِّمُونَهُ. قَالَ: بَلَى، قَالَ: فَيَلِكَ عِبَادَتُهُمْ.

“Were they not making lawful, things which Allah had made unlawful and you accepted them as lawful, and making unlawful, things which Allah had made lawful and accepted them as unlawful?” He (‘Adiyy) said: ‘Certainly.’ He ﷺ said: ‘That is how you worshipped them.’”¹⁸

Shaykh ‘Abdur-Raḥman bin Ḥasan ؓ said:

‘In this ḥadīth, there is evidence that obeying Monks and Rabbis in disobedience to Allah, is servitude (worship) to them besides Allah, and it is of the Major Shirk (Major polytheism), which Allah does not forgive, as mentioned in His statement at the end of the verse: “While they (Jews and Christians) were commanded [in the Taurah (Torah) and the Injeel (Gospel)] to worship none but One Ilāh (God – Allah) Lā ilāha illa Huwa (none has the right to be worshipped but He). Praise and glory be

¹⁸ Reported by at-Tirmidhi



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to Him, (far above is He) from having the partners they associate (with) Him.”(Qur'an 9:31)

Similar to this is His statement:

﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ۖ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ لِيُجَدِّدُوا لَهُمْ ۖ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾

“Eat not (O Believers) of that (meat) on which Allah’s Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allah). And certainly, the Shayatin (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making Al-Maytatah (dead animal) legal by eating it], then you would indeed be Mushrikūn (polytheists); [because they (the devils and their friends) made lawful to you to eat that which Allah has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them, and to worship others besides Allah is polytheism].” (Qur’an 6:121)

Several people fall into this as a result of those they blindly follow, by not giving regard to the evidence whenever it conflicts with the (opinion of the) one they follow. This is *Shirk* (polytheism).’

Sticking to the legislations of Allah and abandoning other legislations is part of the implications of the *Lā ilāhā illallāh* (none has the right to be worshipped but Allah), and Allah is the Source of Help.



[2.2.] SECTION 4: *Ibādah* (Worship): Its Meaning and Comprehensive-ness.

The meaning of *Ibādah*: Its linguistic origin implies humility and surrender.

In the *Shari'ah*: It has several definitions, but the meanings are same. *Ibādah*, means to obey Allah – glorious is He - by fulfilling whatever command He issues upon the tongue of His Messengers; *Ibādah* is humility (and submission) to Allah – glorious is He; perfect surrender associated with absolute love (for Allah); The most comprehensive definition is that *Ibādah*, is a noun that encompasses all that Allah loves and is pleased with in utterances and actions; manifest or hidden. So, it is divided amongst the heart, the tongue and the limbs. Fear, hope, love, reliance, desire for and dread, are acts of worship of the heart. Glorification, praise, exaltation, gratitude and thanks with the tongue and heart, are acts of worship of the tongue and the heart combined. *Ṣalāt* (Prayer), *Zakāt* (Alms due), *ḥajj* (Pilgrimage) and *Jihād*, are acts of worship involving the heart and the limbs. Similarly, for other acts of worship, which involve the heart, the tongue and the limbs, there are several examples.

Allah created creation for the purpose of *Ibādah*. He - the Most High - said:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۚ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ۚ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ۚ ﴾

“And I (Allah) created not the jinns and mankind except they should worship Me (Alone). I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). Verily, Allah is All-Provider, Owner of Power, - the Most Strong.”

(Qur'an 51:56 - 58)



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So, Allah informed that the wisdom for creating the jinns and humans was to establish worship to Him, and that He is not in need of them; rather, they are the ones in need of Allah - the Most High. So, they should worship Him in accordance with His *Shari'ah* (Law); whoever refuses to worship Him is arrogant; whoever worships Him and worships others along with Him is a polytheist; whoever worships Him alone with other than what He has enacted as law, is an innovator; but he who worships Him alone in accordance to what He has revealed, is the true Believer and a Monotheist.

Types of Ibādah and Its Comprehensiveness:

Worship is of several types (or forms). It encompasses all forms of obedience manifested upon the tongue and the limbs, and those, which emanate from the heart, such as, *Dhikr* (making remembrance of Allah), *Tasbiḥ* (saying: *subhānallāh*), *Tahlīl* (chanting: '*Lā ilāha illallāh*'), recitation of the *Qur'an*, *Ṣalāt* (prayer), *Zakāt*, fasting, pilgrimage, *jihād*, enjoining good and forbidding evil, kindness to kith and kinsmen, to orphans, the poor and the wayfarer; also, love of Allah and His Messenger, fear of Allah, repentance unto Him, purifying worship for Him, perseverance upon His decrees and contentment upon His ordainments, reliance upon Him, hope for His mercy, and fear of His punishment. It encompasses all the affairs of a believer whenever he intends to seek closeness (to Allah) therewith or seeks what facilitates closeness to Him. Even his habitual actions, when he intends therewith to strengthen himself upon obedience (to Allah), such as sleeping, eating, drinking, buying and selling, seeking for sustenance and marriage. These habitual actions, when associated with a good intention become acts of worship, for which one will be rewarded. Worship is not restricted to the known symbols of *Islam* (the fundamental acts of worship; prayer, fasting, alms due and pilgrimage).



[2.2.] SECTION 5: Explanations of Wrong Concepts in the Definition of Worship

'Ibādah is Tawqīfiyyah'¹⁹

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

*'Whoever performs a deed which we have not given approval, it is rejected.'*²⁰

That is, his deed is rejected from him and not accepted. Rather, he sins thereby because it is an act of disobedience and not an act of obedience. Therefore, the correct mode of performing the legislated acts of worship is to be balanced between negligence and laziness on one hand, and excessiveness and extremism on the other hand. Allah - the Most High - said:

﴿ فَاسْتَقِمْ كَمَا أُمِرْتُ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ

بَصِيرٌ ﴾

"So stand (ask Allah to make) you [O Muḥammad ﷺ] firm and straight (on the religion of Islam ic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allah) with you, and transgress not..." (Qur'an 11:112)

This noble verse describes the correct methodology of performing acts of worship. And that is, to be firm upon performing them in a balanced manner; devoid of extremism and laxity, and in accordance with the *Shari'ah*, ***"...as you are commanded..."***

¹⁹ Something that must not be said or done except with proof from the Qur'an and Sunnah

²⁰ Reported by al-Bukhārī and Muslim



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Then He stressed it with His statement: “...**and transgress not.**” Transgression means to exceed the limits by being fanatical and excessive, this is extremism. When he ﷺ learnt that three of his companions had said some things about their deeds; the first said: ‘*I shall fast and never break my fast*’, the second said: ‘*I shall stand in prayer and never sleep*,’ and the third said: ‘*I shall never marry women.*’ He ﷺ said:

أَمَّا أَنَا فَأَصُومُ وَأُفْطِرُ وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنِّي فَلَيْسَ مِنِّي .

: This means that nothing is legislated as worship except what the Qur’an and Sunnah point to. Whatever is not legislated (in Qur’an and Sunnah) is an innovation that is rejected as the Messenger ﷺ has said:

*As for me, I fast and I break fast and I marry women, whoever turns away from my Sunnah is not of me.*²¹

Currently, there are two groups of mankind upon these two extremes regarding worship:

The first group: They held a narrowed view of worship and were negligent at fulfilling them, till they made ineffectual several of its forms. They restricted worship to a limited number of deeds and symbolic acts, which are performed in the mosques alone. To them, there is no room for worship in the home, nor in the office, nor at the shop, nor in the street, nor in social transactions, nor in politics, nor in government, nor in litigations, nor in any other affair of life.

Certainly, the mosque has superiority, and the five daily prayers must be observed therein, but worship encompasses the entire life of a believer; both within and beyond the mosque.

The second group: They were excessive in performing the acts of worship to the point of extremism. They raised the preferred acts to the status of compulsion, and they made unlawful, things, which are permissible, and they ruled as errant, anyone who conflicts their own methodology or faulted their understanding.

Certainly, the best of guidance is the guidance of Muḥammad ﷺ and the worst of affairs are the newly-invented ones.

²¹ Reported by al-Bukhārī and Muslim



[2.2.] SECTION 6: Explanation of the Pillars of True Worship

Worship rests upon three pillars; these are: Love, Fear and Hope. Love must be accompanied by submissiveness, and fear by hope. These things must be present. Allah, while describing His believing slaves, said:

﴿بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ﴾

“...whom He will love and they will love Him ...” (Qur’an 5:54)

He also said:

﴿وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

*“...But those who believe love Allah more (than anything else)...”
(Qur’an 2:165)*

He also said, while describing His Messengers and Prophets:

﴿إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ﴾

“...Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.” (Qur’an 21:90)

One of the *Salaf* said: “Whoever worships Allah with love alone, is a heretic. Whoever worships Him with hope alone is a *Murji’a*.²² Also whoever worships Him

²² Members of a deviant sect, who believe that faith neither increases nor decreases, and that being a Muslim, renders one immune from Allah’s punishment, regardless of one’s sins. So, they do not fear Allah’s punishment. (TN)



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with fear alone is one of the Khawārij.²³ However, the one who worships Allah with love, fear and hope is the true Believer and Monotheist.”

Shaykh al-Islam Ibn Taymiyyah رضى الله عنه has mentioned this in his treatise ‘al-‘Ubūdiyyah’. He also said:

‘The religion of Allah is worship, obedience and humility to Him (Alone). The etymological meaning of ‘Ibādah (worship) is submission. A path is said to be Mu‘abbad if it has been prepared and severally stepped upon. However, the worship which is enjoined, involves the meaning of humility and the meaning of love. Therefore, it encompasses perfect humility to Allah - the Most High - and perfect love for Him. One who humbles himself to a person though he hates him, is not a slave to him. Also, if he loves something but is not subservient to it, he is not a slave to it. This is similar to the love a man has for his children and his friends. Therefore, either of the two does not suffice in the worship of Allah - the Most High. Rather, it is mandatory that Allah is more beloved to a slave than everything else and greater than every other thing to him. In fact none deserves perfect love and humility, but Allah.’²⁴

These are the pillars upon which worship revolves. Ibn al-Qayyim said in *al-Nūniyyah*:

‘The worship of the Gracious Lord is perfect love and humility of the slave, these are its two axes, and upon them the orbit of worship revolves. It revolved not until the (two) axes were established. Its steering is by command; the command of His Messenger (ﷺ), not by whims, desires and the devil.’

He رضى الله عنه likened the revolution of worship love and humility to the Beloved, Allah, Honored and Glorious, with the revolution of an orbit on its axes. He also mentioned that the revolution of the orbit of worship is by the command of the Messenger ﷺ and what he has legislated, not by whims, or the whisperings of the soul and the devil. This is not worship. Whatever the Messenger has legislated is what makes the orbit of worship revolve; innovations, deviations, desires and blind followership of one’s ancestors, do not make it revolve.

²³ Members of a deviant sect, who believe that one who commits a major sin is an unbeliever and will dwell forever in the Hell. (TN)

²⁴ *Majmū‘ al-Tawhīd an-Najdiyyah*, pg. 549



2.3. *Tawhīd-ul Asmā' waṣ-Ṣiffāt* (Oneness of His Names and Attributes)

This consists of the following:

- Section 1:** Evidences from the Qur'an, Sunnah and reasoning to establish the Names and Attributes (of Allah).
- Section 2:** The methodology of the *Ahl-us-Sunnah* with regards to the Names and Attributes of Allah.
- Section 3:** Refutation of those who deny the Names and Attributes (of Allah) or deny a part thereof.



[2.3.] SECTION 1: Evidences from the Qur'an, Sunnah and Reasoning to Establish the Names and Attributes (of Allah).

A. Evidences from the Qur'an and Sunnah: We have earlier mentioned that *Tawhīd* is of three categories; *Tawhīd-ur-Rubūbiyyah*, *Tawhīd-ul-Ulūhiyyah* and *Tawhīd-ul-Asma' waṣ-Ṣifāt* and we have mentioned some evidences establishing the first two categories i.e. *Tawhīd-ur-Rubūbiyyah* and *Tawhīd-ul-Ulūhiyyah*. Now we shall mention evidences for the third category, which is, *Tawhīd-ul-Asma' waṣ-Ṣifāt*. The following are some of the evidences from the Qur'an and Sunnah:

Evidences from the Qur'an - Allah the Most High said:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾

“And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.” (Qur'an 7:180)

In this verse, Allah glorified is He, affirmed Names for Himself and informed that they are all beautiful. He also commanded that He be invoked with them by saying for example: ‘O Allah’, ‘O Rahman’ (Most Gracious), ‘O Raḥīm’ (Most Compassionate), ‘O Hayy’ (Ever Living), ‘O Qayyūm’ (Immutable One), ‘O Rabbul ‘Ālamīn’ (Lord of the universe: mankind, jinns and all that exists). He also promised those who belie or deny His Names; i.e. they deviate from the truth thereof, either by negating them or twisting their meanings from that which is correct or any other form of heresy, that He shall recompense them for their evil action. Allah - the Most High - also said:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ﴾



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“Allah! Lā ilāha illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names.” (Qur’an 20:8)

﴿ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ
الرَّحِيمُ ۝ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ
الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَنَ اللَّهِ عَمَّا
يُشْرِكُونَ ۝ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ
يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ ﴾

“He is Allah, beside Whom there is Lā ilāha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen (open). He is the Most Gracious, the Most Merciful. He is Allah, beside Whom there is Lā ilāha illa Huwa (none has the right to be worshipped but He) the King, The Holy, The One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him. He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and earth glorify Him. And He is the All-Mighty, the All-Wise.”
(Qur’an 59:22 - 24)

These verses establish the Names of Allah.

Amongst evidences from the Sunnah, which establish the Names of Allah is the narration of Abū Hurayrah ؓ who narrated that the Messenger of Allah ﷺ said:

إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا، مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ.

‘Allah has some ninety-nine Names; a hundred save one, whoever encompasses them will enter Paradise.’²⁵

²⁵ Reported by al-Bukhārī and Muslim



However, the Names of Allah are not restricted to this number based upon the *ḥadīth* narrated by ‘Abdullah bin Mas‘ud ؓ that the Prophet ﷺ said:

أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ الْعَظِيمَ رَبِيعَ قَلْبِي.

‘I ask You (O Allah) by all the Names which belong to You; those which You have called Yourself, or revealed in Your Book, or taught only one of Your creatures, or those You have chosen to preserve in Your hidden knowledge, that You make the Qur’an a reviver of my heart...’²⁶

Each Name of Allah also encompasses one of His Attributes. For example, *Al-‘Alīm* (The All-Knower), points to (the attribute) Knowledge, *Al-Hakīm* (The All-Wise) points to Wisdom, *As-Samī‘* (The All-Hearer) and *Al-Baṣīr* (The All-Seer) point to hearing and sight. Similarly, every other Name points to an Attribute of Allah - the Most High. He - the Most High - said:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝﴾

“Say [O Muḥammad ﷺ]: ‘He is Allah, (the) One. Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten. And there is none co-equal or comparable unto Him.’ (Qur’an 112:1-4)

Anas ؓ said:

‘There was a man from amongst the Anṣār [those who had homes in Madinah before the emigration of the Prophet ﷺ] who used to lead people in prayer in the Mosque at Qubā’. Whenever he recited in prayer he would commence by reciting (after al-Fātiḥah [chapter one of the Qur’an]) “Say [O Muḥammad ﷺ]: ‘He is Allah, (the) One.’ [i.e. al-Ikhlās (chapter 113 of the Qur’an)] till its end, and then he would recite another chapter along with it. He used to do this in every round of the prayer. So, his companions

²⁶ Reported by Aḥmad in his *Musnad* and Ibn Ḥibbān graded it authentic. This indicates that the Names of Allah are not restricted to ninety-nine. Thus, the intent of the *ḥadīth* - and Allah knows best - would be that whosoever learns these ninety-nine Names, invokes Allah with them and worships Him with them, will enter Paradise. This will be peculiar to these Names.



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said to him: 'You always commence with this chapter, but you do not consider it sufficient till you have recited another chapter! You should either recite this chapter (i.e. *Al-Ikhlās*) or leave it and recite other than it.'

He said: 'I will never abandon it; if you wish, I shall lead you in prayer with it, but if you dislike it then I shall leave you (no longer lead you in prayer).'

They viewed him as the best amongst them and detested that someone else should lead them in prayer. When the Prophet ﷺ came to them, they informed him of the matter. He said: 'O So-and-so, what prevented you from doing what your companions asked you to do and what made you to recite this chapter in every round of the prayer?' He said: 'I love it.' He ﷺ said:

حُبُّكَ إِيَّاهَا أَدْخَلَكَ الْجَنَّةَ.

'Your love of it will place you in Paradise.'²⁷

Āishah رضي الله عنها narrated that the Prophet ﷺ sent a man as head of a raiding party and he (the man) used to recite for his companions in prayer and end it with:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

"Say (O Muḥammad ﷺ: 'He is Allah, (the) One.' (i.e. *al-Ikhlās*)

When they returned, they informed the Prophet ﷺ. He ﷺ said: 'Ask him, for what reason was he doing that?' So, they asked him and he said: 'Because it contains the Attributes of ar-Rahman (the Most Gracious), and I love to recite it.' The Prophet ﷺ said:

أَخْبَرُوهُ أَنَّ اللَّهَ تَعَالَى يُحِبُّهُ.

'Inform him that Allah - the Most High - loves him.'²⁸

That is, it contains the Attributes of the Most Gracious (Allah).

Allah had informed that He has a Face. He said:

﴿وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ﴾

²⁷ al-Bukhārī

²⁸ al-Bukhārī



“And the Face of Your Lord full of Majesty and Honor will abide forever.”
(Qur'an 55:27)

He also informed that He has two Hands. He said:

﴿لَمَّا خَلَقْتُ بِيَدَيَّ﴾

“...Whom I have created with Both My Hands ...” *(Qur'an38: 75)*

﴿بَلَّ يَدَاهُ مَبْسُوطَتَانِ﴾

“... Nay, both His Hands are widely outstretched ...” *(Qur'an 5:64)*

He also informed that He gets pleased, loves, gets angry and displeased, and such other things with which He described Himself or with which His Messenger ﷺ described Him.

B. Logical Evidences Establishing the Names and Attributes that is Mentioned in the Qur'an and Sunnah:

- These gigantic creatures (planetary bodies) of various types, with several distinctions, along with their systematic fulfillment of their roles and their journeys in ordained paths, point to the Magnificence of Allah, His Power, Knowledge, Wisdom, Will and Wish.
- (His) Kindness, Generosity, removal of harm, rescue from calamity, all point to Compassion, Magnanimity and Generosity.
- Punishment and retribution of sinners both indicate Allah's Anger upon them and His dislike for them.



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- His kindness to the obedient and rewarding them both point to His pleasure with and love of them.



[2.3.] SECTION 2: The Methodology of the *AhluS-Sunnah Wal-Jama'ah* With Regards to the Names and Attributes of Allah.

The methodology of the *AhluS-Sunnah wal-Jama'ah*²⁹, amongst the pious predecessors and their followers, is to affirm the Names and Attributes of Allah as they are found in the Qur'an and Sunnah. Their methodology is based upon the following principles:

1. They affirm the Names and Attributes of Allah as found in the Qur'an and Sunnah, in accordance to their apparent meanings and whatever their wordings imply. They do not twist their meaning from the apparent, nor change their wordings from their state.
2. They negate the possibility of similarity of Allah's Attributes with those of creatures as Allah the Most High has said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“... There is nothing like unto Him, and He is the All-Hearer, All-Seer.”
(Qur'an 42: 11)

3. They do not go beyond the Qur'an and Sunnah in establishing the Names and Attributes of Allah. Whatever Allah and His Messenger affirmed, they affirm, and whatever Allah and His Messenger negated, they negate. Also, whatever Allah and His Messenger were silent upon, they maintained silence thereupon.
4. They believe that the text (of Qur'an and Sunnah), which establish these Names and Attribute are clear verses, whose meanings are understood, and that they are not metaphorical. They do not resign their meanings (i.e. say: their meaning is left to Allah), as those who lie against them or those who do not

²⁹ The body of Muslims who have remained upon the guidance of the Qur'an and Sunnah as understood and practiced by the Prophet ﷺ and his companions. (TN)



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know their methodology amongst modern authors and writers, have accused them of.

5. They resign (knowledge of) the specific nature³⁰ of these Attributes to Allah, the Most High; they do not inquire about it.

³⁰ As an example, when Allah mentions that He has two Hands, they affirm that the meaning thereof is real hands, but they resign the knowledge of the nature of those Hands to Allah Himself. (TN)



[2.3.] SECTION 3: Refutation of those who deny the Names and Attributes (of Allah) or deny a part thereof.

Those who deny the Attributes of Allah are of three classes:

1. **The *Jahmiyyah*:** These are the followers of Jahm bin Ṣafwān. These people deny all the Names and Attributes (of Allah).
2. **The *Mu'tazilah*:** They are the followers of Wāṣil bin Aṭā' who dissociated himself from the sitting of Ḥasan Al-Baṣri. These people affirm the Names (of Allah), with the implication that they are wordings alone, devoid of meanings, and they deny all (His) Attributes.
3. **The *Ashā'irah*³¹, *al-Māturidiyyah*³² and those who follow them:** These people affirm the Names and some Attributes and negate some (Attributes).

The confusion upon which they all based their opinions, is an attempt to flee from comparing Allah to His creatures (according to their thinking), because some creatures are also referred to with some of these Names and are described with some of these Attributes. Therefore, if there is similarity in the wordings of the Names and Attributes, and their meanings, their realities must necessarily be the same (according to them). This necessitates likening the creature with the Creator in their opinion. So, they chose to confront this in one of two ways:

- a. Either by twisting the texts (of Qur'an and Sunnah) establishing the Names and Attributes (of Allah) away from their apparent meanings, such as interpreting the Face to mean self and the Hand to mean bounty.

³¹ They are the followers of the school of opinion of Abū al-Ḥasan al-Ash'ari before he returned to the opinion of the *Ahl-us-Sunnah*. Unfortunately, they (his followers) did not abandon what he had abandoned. So, their claiming link to him is incorrect.

³² They are the followers of Abū Maṣṣūr al-Māturīdī.



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- b. Or resigning the meaning of these texts (of Qur'an and Sunnah) to Allah. So, they say: '*Allah Alone knows the intent thereof*,' believing that its apparent meaning is not the intent.

The first people known to have denied the Names and Attribute (of Allah) are some Arab Idolaters, about whom Allah - the Most High - said:

﴿كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِّتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ ۖ﴾

"Thus have We sent you [O Muḥammad ﷺ] to a community before whom other communities have passed away, in order that you might recite unto them what We have inspired to you, while they disbelieve in the Most Gracious (Allah) ..." (Qur'an 13:30)

The reason for the revelation of this verse was that when the *Quraysh* tribe heard the Messenger of Allah mentioning *Ar-Rahman* (the Most Gracious), they disputed it and so Allah reveal about them: ***"...while they disbelieve in the Most Gracious (Allah)."***

Ibn Jarīr mentioned that this occurrence was during the Treaty of *Hudaybiyyah*; when the scribe wrote in the truce between them (*Quraysh*) and the Messenger of Allah ﷺ: *'In the Name of Allah, the Most Gracious, the Most Merciful.'*

The *Quraysh* said: *'As for ar-Rahman (the Most Gracious), we know Him not.'*

Also, Ibn Jarīr narrated from Ibn Abbās: *'The Messenger of Allah ﷺ used to supplicate while in prostration (saying): "O Raḥman (Most Gracious), O Raḥīm (Most Merciful)."* So, the Idolaters said: *"So, he thinks he is invoking only one while he mentions two!"* So, Allah revealed:

﴿قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيُّمَا مَّا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۖ﴾

"Say [O Muḥammad ﷺ]: 'Invoke Allah or invoke the Most Gracious (Allah), by whatever name you invoke Him (it is same), for to Him belong the Best Names..." (Qur'an 17: 110)

Allah - the Most High - said in *Sūrat-ul-Furqān*:



﴿وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ﴾

“And when it is said to them: ‘Prostrate to the Most Gracious (Allah)!’ They say: ‘And what is the Most Gracious?...’

(Qur'an 25:60)

These polytheists are the predecessors (fore-runners) of the *Jahmiyyah*, *Mu'tazilah*, *Ashā'irah* and anyone who denies what Allah has affirmed for Himself and what His Messenger ﷺ has affirmed for Him of Names and Attributes. What a despicable predecessor for a despicable successor?!

Their refutation is from several perspectives:

1. Allah, Glorified and Most High, affirmed these Names and Attributes for Himself, and His Messenger affirmed them for Him. So, denying them or part of them is a denial of what Allah and His Messenger have affirmed. This is opposition to Allah and His Messenger ﷺ.
2. It is not necessary that by the existence of these Attributes amongst creatures or the existence of some creatures known by these Names, that there be any similarity between Allah and His creatures. Allah, Glorified is He, has Names and Attributes, which are specific to Him and creatures have names and attributes, which are specific to them. Just as Allah, Glorified and Most High, has a Self that is not similar to those of created beings, He also has Names and Attributes that are not similar to their names and attributes. Similarity in name and general meaning does not necessitate similarity in reality. Allah called Himself *'Alīm* (the All-Knower) and called one of His slaves *'Alīm* (knowledgeable). He said:

﴿فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ﴾

“...And they gave him glad tidings of an intelligent son, ‘Alīm [having knowledge (about Allah and His Religion of True Monotheism)].” (Qur'an 51:28)



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That is, Ishāq (Isaac). He also called another *ḥalīm* (forbearing). He said:

﴿ فَبَشِّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴾

**“So we gave him the glad tidings of a *ḥalīm* (forbearing) boy.”
(Qur'an 37:101)**

That is, Ismā'il (Ishmael). However, a knowledgeable one is not similar to the other, nor is a forbearing one similar to another. He also called Himself saying:

﴿ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾

“Truly, Allah is Ever All-Hearer, All-Seer.” (Qur'an 4: 58)

And He called some of His slaves hearer and seer. He said:

﴿ إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴾

“Verily, We have created man from Nutfah drops of mixed semen (discharge of man and woman), in order to try him, so We made him hearer, seer.” (Qur'an 76: 2)

But one hearer is not similar to the other, nor is one seer, comparable to the other. He also called Himself the Kind and the Merciful saying:

﴿ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴾

**“...Verily, Allah is for mankind full of Kindness, Most Merciful.”
(Qur'an 22: 65)**

And He called one of His creatures kind and merciful saying:

﴿ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رءُوفٌ رَحِيمٌ ﴾



“Verily, there has come unto you a Messenger [Muḥammad ﷺ] from amongst yourselves (i.e. whom you know well). It grieves him that you should receive injury or difficulty. He [Muḥammad ﷺ] is anxious over you (to be rightly guided, to repent to Allah, and to beg Him to pardon and forgive your sin, in order that you may enter Paradise and be saved from the punishment of Hell-fire), for the believers [he ﷺ is] full of pity, kind, and merciful.” (Qur’an 9: 128)

But a kind one is not similar to the other, nor is a merciful one to the other. So also, He described Himself with Attributes and described some of His creatures with like attributes. For example, He said:

﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ﴾

“And they will never encompass anything of His Knowledge.”

(Qur’an 2: 255)

So, He described Himself with knowledge. He also described His creatures with knowledge, saying:

﴿وَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا

﴿قَلِيلًا﴾

“...And of knowledge, you (mankind) have been given only a little.”

(Qur’an 17: 85)

He also said:

﴿وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ﴾

“... But over all those endowed with knowledge is the All-Knowing (Allah).”

(Qur’an 12: 76)

He also said:



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﴿ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ ... ﴾

“But those who had been given knowledge said ...”

(Qur'an 28: 80)

He also described himself with Power saying:

﴿ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴾

“... Truly, Allah is All-Strong, All-Mighty.” (Qur'an 22: 40)

﴿ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴾

“Verily, Allah is All-Provider, Owner of Power, - the Most Strong.”

(Qur'an 51: 58)

And He described His slaves with power saying:

﴿ اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ﴾

“Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair ...” (Qur'an 30: 54)

...and so on. It is known that the Names and Attributes of Allah are specific to Him and are according to what befits Him, while the names and attributes of creatures are specific to them and are according to what befits them. It is not necessary that similarity in wordings and meanings should imply similarity in reality (true nature). This is due to the lack of comparability between the two. This is obvious, and all praise be to Allah.



3. One who does not possess Perfect Attributes is not fit to be the God of the universe. This is why Ibrāhīm said to his father:

﴿لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ﴾

“...Why do you worship that which hears not, sees not ...”

(Qur'an 19: 42)

Also, He - the Most High - said, while refuting those who worshipped the Calf:

﴿الْمُرُوا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا﴾

“...Did they not see that it could neither speak to them nor guide them to the way?...” (Qur'an 7: 148)

4. The affirmation of Attributes is a sign of perfection, while its negation is a defect. One who possesses no attributes is either non-existent or defective, and Allah is free of such.
5. There is no evidence for the interpretation of these Attributes away from their apparent meanings. So, such interpretations are invalid. Also, resigning the meaning thereof (to Allah), necessitates that Allah addressed us in the Qur'an with that which we understand not its meaning, despite His ordering us to invoke Him by His Names. How can we invoke Him with what we understand not? He also commanded us to ponder over all His verses; so, how do we ponder over what cannot be understood?

It becomes clear from this that the Names and Attributes of Allah must be affirmed in a way that befits Allah; negating any similarity (in its real essence) with those of creatures as Allah - the Most High - said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“... There is nothing like unto Him, and He is the All-Hearer, All-Seer.” (Qur'an 42: 11)



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So, He negated from Himself any similarity to (other) things while affirming the Attributes of Hearing and Sight for Himself. This indicates that the affirmation of Attributes (of Allah) does not necessitate similarity (with His creatures). It also indicates that it is mandatory to affirm these Attributes along with negation of likeness. This is the meaning of the statement of the *Ahl as-Sunnah wal-Jamā'ah* regarding the affirmation of (His) Names and Attributes: 'Affirmation without comparison and absolution from defect without denial.'



CHAPTER 3: Explanation of Polytheism and Deviations in Human Life and Glimpses of the History of Disbelief, Heresy, Polythiesm and Hypocrisy

This consists of the following sections:

Section 1: Deviations in Human Life.

Section 2: *Shirk* (Polytheism): Definition and Types.

Section 3: *Kufr* (Disbelief): Definition and Types.

Section 4: *Nifāq* (Hypocrisy): Definition and Types.

Section 5: Explanation of the Meaning of Each of the Following: *Jāhiliyyah* (Ignorance), *Fisq* (sinfulness), *ḍalāl* (misguidance) and *Riddah* (Apostasy); Their Classes and Rulings.



[3] SECTION 1: Deviations in Human Life

Allah created all of the creation for His worship, and He prepared for them provisions that will aid them thereupon. He - the Most High - said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِ ﴿٥٢﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٣﴾﴾

“And I (Allah) created not the jinns and mankind except they should worship Me (Alone). I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). Verily, Allah is All-Provider, Owner of Power, - the Most Strong.”

(Qur'an 51: 56 - 58)

The soul by its nature, if it is left undisturbed, recognizes the sole right of Allah to be worshiped and loves Allah. It worships Him not associating any partner with Him. However, it (the soul) is polluted and deviated from this by what the devils amongst mankind and jinns embellish in it, with what they inspire to one another of deception.

Tawhīd is engrained in the heart and polytheism is a foreign intruder. Allah - the Most High - said:

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ﴿٢١٣﴾﴾

“So set you [O Muḥammad ﷺ] your face towards the religion of pure Islamic Monotheism ḥanifa (worship none but Allah alone) Allah's Fīṭrah (i.e. Allah's Islam ic Monotheism), with which He



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has created mankind. No change let there be in Khalq-illāh (i.e. the Religion of Allah – Islamic Monotheism) ...” (Qur’an 30: 30)

He ﷺ said:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجْسِنَانِهِ.

‘Every child is born upon the *Fiṭrah* (pure monotheism), it is his parents who make it a Jew, Christian or Magian.’¹

The basis of the progeny of Ādam is Monotheism and the religion of Islam. Ādam ﷺ and those who came after him of his progeny for several centuries were upon Islam. Allah - the Most High - said:

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنْذِرِينَ﴾

“Mankind were one community and Allah sent Prophets with glad tidings and warnings...” (Qur’an 2: 213)

The first time polytheism and deviation from the correct doctrine occurred was with the people of *Nuḥ* (Noah). He ﷺ was thus the first Messenger of Allah to mankind after the occurrence of polytheism:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّنَ مِنْ بَعْدِهِ﴾

“Verily, We have inspired you [O Muḥammad ﷺ] as We inspired Nuḥ (Noah) and the Prophets after him ...” (Qur’an 4: 163)

Ibn Ābbās said:

‘Between Ādam and Nūḥ, there were ten generations, all were upon Islam.’

Ibn Qayyim said²: ‘This opinion is the correct one, because the recitation of Ubayy bin Kā b (i.e. of the verse in al-Baqarah) is: ***“They differed and Allah sent Prophets...”***

¹ Reported in al-Bukhārī and Muslim from Abū Hurayrah ﷺ



This recitation is supported by the statement of Allah in *Sūrah Yūnus*:

﴿وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا﴾

“Mankind were but one community (i.e. on one religion – Islamic Monotheism), then they differed (later) ...” (Qur’an 10: 19)

He ﷺ intended to say that, the sending of Prophets, was as a result of their differing from what they were previously upon of true religion. Similarly, the Arabs were upon the religion of Ibrāhīm ؑ till ‘Amrū bin Luhayy al-Khazā’ī came and changed the religion of Ibrāhīm, establishing idols in the Arab lands, particularly in the *Hijāz*³ and these were worshipped besides Allah. So, polytheism spread through this holy city and its neighboring cities, till Allah raised the Prophet ﷺ, the last of all Prophets. He invited people to *Tawhīd* and to following the path of Ibrāhīm, and he strove in the path of Allah, a true striving till *Tawhīd* and the path of Ibrāhīm returned. He broke the idols and Allah perfected by him, the religion, and perfected His favor upon all His creatures. The noble generations (his companions, those after them and those after them) followed his path, till ignorance became rampant amongst latter generations and foreign religious ideas came in. Then, polytheism returned to most of the *Ummah* (nations of Islam) through channels of the calls of misguidance, and the making of buildings upon graves in order to take example from the reverence of the pious and the righteous (in the graves). So, they claimed to love them till they built tombs over their graves and took them as idols, which they worshipped besides Allah with all manners of servitude, such as invocation, seeking assistance, making sacrifices at their station. They called this (form of) polytheism, *Tawassul* (seeking closeness to Allah) by means of the pious and a manifestation of love for them and not polytheism in their opinion. They forgot that this was the statement of the earliest polytheists who would say:

﴿مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى﴾

“... We worship them only that they may bring us near to Allah ...”
(Qur’an 39: 3)

² *Ighāthatu al-Luhfān* v. 2, pg. 102

³ The part of Saudi Arabia running parallel to the Arabian Gulf. (TN)



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Despite this form of polytheism into which most of mankind have fallen – past and present -, most of them still believe in *Tawhīd-ur-Rubūbiyyah* (Unity of Lordship). They only associated partners (to Allah) in worship as Allah said:

﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾

“And most of them believe not in Allah except that they attribute partners onto Him (i.e. they are Mushrikūn – polytheists)”

(Qur'an 12: 106)

None has ever contested the existence of *ar-Rabb* (the Lord) except a small negligible number of men, such as Fīfaun (Pharaoh), the modern day freethinkers and the communists. Their denial is only out of arrogance as their inner selves affirm it. Allah - the Most High - said:

﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا﴾

“And they belied them [those Āyāt (proofs, evidences, verses, signs, etc.)] wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (Āyāt) are from Allah and Mūsā (Moses) is the Messenger of Allah in truth, but they disliked to obey Mūsā (Moses), and hated to believe in his Message of Monotheism]...” (Qur'an 27: 14)

Also, their intellects recognize that for every creature there must be a Creator, and anything in existence must have an originator, and that the intricate and precise order of the universe, must necessitate the existence of a wise controller, one able and knowledgeable. Whosoever denies this has either lost his sense of reasoning or is an arrogant one, who has shut his intellect in and made a fool of himself, so his opinion is of no value.



[3] SECTION 2: *Shirk*: Definition and Types

[A] Definition: *Shirk* means to set up a partner with Allah in His *Rubūbiyyah* and *Ulūhiyyah*. Most times *Shirk* occurs in *Ulūhiyyah*, by one invoking others along with Allah, or directing any of the forms of worship to others (besides Allah), such as sacrifice, oaths, fear, hope, and love. *Shirk* (polytheism) is the gravest sin and this is for several reasons:

1. It is a likening of the creature to the Creator in things, which are peculiar to Allah. Whoever associates anyone with Allah in worship has likened him to Allah. This is the greatest of injustice. Allah - the Most High - said:

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

“... Verily! Joining others in worship with Allah is a great Dhulm (wrong) indeed.” (Qur'an 31: 13)

Dhulm (wrong) means to place something in other than its rightful place. Whoever worships other than Allah, has placed worship in other than its rightful place and directed it to other than its rightful owner. That indeed is the greatest wrong.

2. Allah has informed that He does not forgive whoever does not repent from it (i.e. *Shirk*). Allah - the Most High - said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

“Verily, Allah forgives not that partners should be set up with Him in worship.” (Qur'an 4: 48)

3. Allah informed that He has made Paradise forbidden to the polytheist and that he shall abide in the fire of Hell forever. Allah said:



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﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۚ وَقَالَ الْمَسِيحُ يَبْنِي إِسْرَءِيلَ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ ۚ وَمَا لِلظَّالِمِينَ مِن أَنصَارٍ ﴿٥٧﴾﴾

“...Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the *Dhalimūn* (polytheists and wrong-doers) there are no helpers.” (Qur’an 5: 72)

4. Polytheism destroys all deeds. Allah - the Most High - said:

﴿ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِّنْ عِبَادِهِ ۚ وَلَوْ أَشْرَكُوا لَحِطَ عَنْهُمْ مَّا كَانُوا يَعْمَلُونَ ﴿٨٨﴾﴾

“...But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.” (Qur’an 6: 88)

And He also said:

﴿وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾﴾

“And indeed it has been revealed to you [O Muḥammad ﷺ]. As it was to those (Allah’s Messengers) before you: ‘If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be amongst the losers.’” (Qur’an 39: 65)

5. The blood and wealth of the polytheist are permissible (i.e. they are not inviolable like the blood and wealth of the Muslims). Allah - the Most High - said:



﴿ فَإِذَا أَسْلَحَ الْأَشْهُرُ أَحْرَمُ فَأَقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ
وَحُذُّوهُمْ وَأَحْصِرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ ۚ إِن تَابُوا وَأَقَامُوا
الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾

“... Then kill the Mushrikūn (polytheists) wherever you find them, and capture them and besiege them, and prepare for them each and every ambush ...” (Qur’an 9: 5)

The Prophet ﷺ said:

أُمِرْتُ أَنْ أَقَاتِلَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا.
“I have been ordered to combat (mankind) until they say: ‘Lā ilāha illallāh’ (none has the right to be worshipped but Allah). When they say so, they have safe-guarded from me, their blood and wealth, except for its right (i.e. the right of Islam such as killing the adulterer, taking the poor due from peoples’ wealth etc).”

6. Polytheism is the greatest of the major sins. “The Prophet ﷺ said: ‘Should I not inform you of the greatest of the major sins?’ We (the Companions) said: ‘Certainly, O Messenger of Allah ﷺ?’ He said:

الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ.

‘Associating partners with Allah and disregard to parents...’⁴

Ibn Qayyim رحمه الله said⁵:

“Allah the glorified informed that the intent of creation and command, is that He be known with His Names and Attributes, and that He Alone be worshipped without association. Also, that mankind should stand with fairness, which is justice, by which the heavens and the earth were established, as Allah - the Most High - has said:

⁴ Reported by al-Bukhārī and Muslim

⁵ Al-Jawāb Al-Kāfi pg. 159



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﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ
النَّاسُ بِالْقِسْطِ﴾

“Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice ...”(Qur’an 57: 25)

So He, the glorified, informed that He sent His Messengers and revealed His Books in order that mankind may keep up fairness, which is justice. The greatest of fairness is Tawhīd; it is the peak of justice and its foundation, while Shirk is Dhulm (wrong) as Allah has said:

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

“...Verily! Joining others in worship with Allah is a great Dhulm (wrong) indeed.” (Qur’an 31: 13)

So, Shirk is the worst wrong and Tawhīd is the fairest justice. Whatever is most contradictory of this objective (intent for creation) is the gravest of the major sins....” - Till he said - “Since polytheism itself negates this objective, it is the gravest of the major sins. Allah has forbidden Paradise for every polytheist and made lawful his blood, wealth and family, to the people of Tawhīd, and permitted that they be taken as slaves because they abandoned servitude to Him. Allah has refused to accept the deeds of the polytheist, or to accept intercession on his behalf, or respond to any of his invocations in the Hereafter, or accept his hope. The polytheist is the most ignorant person about Allah haven set up partners with Him from amongst His creatures. This is the peak of ignorance just as it is the peak of wrong, though the polytheist has in reality not wronged Allah, he has rather wronged his own soul.’

7. Polytheism is diminution and blemish, and Allah has absolved Himself of both. Whoever associates partners with Allah, has affirmed what Allah negated from Himself. This certainly is the limit of opposition to Allah - the Most High, and the limit of obstinacy and dissension.



[B] Classes of *Shirk* (polytheism): *Shirk* is of two categories:

1. Major *Shirk*: which takes one out of the fold of Islam and makes him abide in the Fire forever if he dies without repenting, having directed any of the forms of worship to other than Allah, such as invoking others besides Allah, seeking closeness, sacrificing and making oath to others, like graves, jinns and devils, besides Allah, or fearing that the dead, the jinns or devils, could harm him or make him ill, or he has hope in other than Allah regarding things, which none has capability over except Allah, such as fulfillment of needs and rescue from calamity. These things are common around tombs built over the graves of pious people. Allah - the Most High - said:

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَتُونَا عِنْدَ اللَّهِ قُلْ أَتُنَبِّتُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾

“And they worship besides Allah things that hurt them not, nor profit them, and they say: ‘These are our intercessor with Allah. Say: ‘Do you inform Allah of that which He knows not in the heavens and on the earth? Glorified and Exalted be He above all that which they associate as partners with Him!’” (Qur’an 10: 18)

2. Lesser *Shirk*: which does not take one out of the fold of Islam but blemishes ones *Tawhīd*. It is a means which leads to Major *Shirk* and is of two types:

(i) Manifest *Shirk*: This is manifest upon the tongue and the limbs. They are utterances and actions:

Utterances: Such as swearing by other than Allah. The Prophet ﷺ said:

مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ.



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*'Whoever swears by other than Allah has disbelieved or committed Shirk (association of partners with Allah).'*⁶

Also, that one should say: *'Whatever Allah wishes and what you wish.'* When a man said to the Prophet ﷺ: *'Whatever Allah wishes and what you wish.'* He ﷺ said:

أَجْعَلَنِي لِلَّهِ نِدَاءً! قُلْ: مَا شَاءَ اللَّهُ وَحْدَهُ.

*"Have you made me a partner to Allah? Rather say: 'Whatever Allah Alone wishes.'"*⁷

Also, that one should say: *'Had it not been for Allah and So-and-so.'* The correct thing is to say: *'Whatever Allah wishes then what you wish,'* and *'Had it not been for Allah then you.'* This is because the word *'then'* implies an order, which indicates succession. So, you make the wish of the slave dependent upon the wish of Allah, as Allah has said:

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

"And you will not, unless (it be) that Allah wills, - the Lord of the 'Ālamīn (mankind, jinns and all that exists)." (Qur'an 81: 29)

As for the conjunction *'and'*, it is general and indicates association (of two or more things); it does not indicate any order or succession. Other examples are as saying: *'I wouldn't have had this if not for Allah and you,'* and *'this is from the favor of Allah and you.'*

Actions: Examples include wearing of rings and strings in order to remove afflictions or to prevent harm, the wearing of Talismans for fear of the evil eye and so on. When he believes that these are means of removing afflictions or preventing them, this is lesser *Shirk* because Allah has not made these things means. However, if he believes that these things prevent and remove affliction in and of themselves, then this is major *Shirk* as he has placed reliance in other than Allah.

⁶ Reported by at-Tirmidhi and he graded it *Ḥasan*. al-Hakim graded it *Ṣaḥīḥ*

⁷ Reported by an-Nasā'ī



(ii) Hidden Shirk: This is polytheism in intentions and aims, such as showing-off, the desire to be known and so on. For example, one performs a deed that is a means of closeness to Allah, seeking praises from people therewith; he perfects his prayer or gives in charity in order that he be praised and extolled, or he audibly utters words of remembrance and embellishes his voice in the recitation of the Qur'an, in order that people hear him and praise and extol him. When showing-off mixes with a deed, it destroys it. Allah - the Most High - said:

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ ۖ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۚ أَحَدًا ۝﴾

“... So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as partner in the worship of his Lord.” (Qur'an 18: 110)

The Prophet ﷺ said: “What I fear most for you is lesser Shirk.” They (the Companions) asked: “What is lesser Shirk?” He ﷺ said:

الرِّيَاءُ.

‘Showing-off.’⁸

Also, part of hidden *Shirk* is to perform a deed for the sake of worldly benefits, such as the one who performs pilgrimage, or makes the call to prayer, or leads people in prayers for the sake of money. Or he learns the knowledge of the *Shari'ah*, or undertakes *Jihād* for the sake of wealth. The Prophet ﷺ said:

تَعِسَ عَبْدُ الدِّينَارِ، وَتَعِسَ عَبْدُ الدَّرْهَمِ، تَعِسَ عَبْدُ الْخَمِيصَةِ، تَعِسَ عَبْدُ الْحَمِيلَةِ، إِنْ أُعْطِيَ رِضًى، وَإِنْ لَمْ يُعْطَ سَخِطَ.

‘Ruined is the slave of Dinār⁹, Ruined is the slave of Dirham¹⁰, ruined is the slave of food, ruined is the slave of clothing, if he is given, he is pleased, but if not, he is displeased.’¹¹

⁸ Reported by Aḥmad, at-Ṭabarānī and al-Baghawī in *Sharḥ-us-Sunnah*

⁹ The *Dinār* is a gold coin, a currency of the Arabs at the time of the Prophet.(TN)

¹⁰ The *Dirham* is a silver coin, a currency of the Arabs at the time of the Prophet.(TN)



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Imām Ibn Qayyim رحمه الله said:

“As for Shirk in aims and intentions, this is a shoreless sea, and few are those who escape therefrom. Whoever intends by his deeds other than the Face of Allah and intends other than closeness to Allah and seeking His reward, he has associated partners with Allah in his intention and aims. Sincerity is to make ones deeds, utterance, aims and intentions solely for Allah. This is the pure Monotheistic path of Ibrāhīm, to which Allah commanded all His slaves. He does not accept other than it. This is the reality of Islam as Allah - the Most High - said:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ

الْخَاسِرِينَ﴾

“And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be of the Losers.” (Qur’an 3: 85)

It is the path of Ibrāhīm عليه السلام; whoever turns away therefrom is the most foolish imbecile.”¹²

It can be summarized from the above that there are differences between Major Shirk and Lesser Shirk:

1. Major Shirk removes one from the fold Islam while, Lesser Shirk does not remove one from the fold Islam, however it diminishes ones Tawhīd (Monotheism).
2. Major Shirk makes one abide in the Fire (of Hell) forever while Lesser Shirk does not make one abide in the Fire forever, even if he enters it.

¹¹ Reported by al-Bukhārī

¹² Al-Jawāb Al-Kāfi, pg. 115



3. Major *Shirk* destroys all of one's deeds while Lesser *Shirk* does not destroy all of one's deeds; showing-off and acting for the sake of worldly benefit only destroys the deed with which they intermingle.

4. Major *Shirk* makes a person's blood and wealth lawful while Lesser *Shirk* does not make one's blood and wealth lawful.



[3] SECTION 3: *Kufr* (Disbelief): Definition and Types.

[A] Definition of *Kufr*:

Linguistically, the word means to conceal or cover something. However, in the *Shari'ah*, it means the opposite of *Īman* (Faith). *Kufr* is the absence of Faith in Allah and His Messenger ﷺ, whether it is associated with denial or not. Even, doubt and suspicion, turning away (from the Message), hatred, arrogance, or following desires, which prevent one from following the Message, are tantamount to *Kufr*. However, the one who denies is the worst disbeliever, likewise, the one who contests or denies the Message out of hatred, although he is sure of the truthfulness of the Messengers.¹³

[B] Types of *Kufr*:

Kufr is of two types;

1. Major *Kufr*: This takes one out of the fold of Islam. It is of five classes:

(i) *Kufr* of Denial: The evidence for this is the statement of Allah - the Most High:

﴿وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۚ
أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ﴾

“And who does more wrong than he who invents a lie against Allah or denies the truth [Muḥammad ﷺ and his doctrine of Islamic Monotheism and this Qur’an], when it comes to him? Is there not a

¹³ *Majmū' al-Fatāwa of Shaykh al-Islam Ibn Taymiyyah* v. 12, pg. 335



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dwelling in the Hell for disbelievers (in the Oneness of Allah and in His Messenger Muḥammad [ﷺ].” (Qur’an 29: 68)

(ii) *Kufr* of Obstinacy and Arrogance despite Recognition of the Truth: The evidence for this is the statement of Allah - the Most High:

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ

مِنَ الْكَافِرِينَ ﴿٢٠﴾﴾

“And (remember) when We said to the angles: ‘Prostrate yourselves before Ādam.’ And they prostrated except Iblīs (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allah).” (Qur’an 2: 34)

(iii) *Kufr* of Doubt and Uncertainty: The evidence for this is the statement of Allah the Most High:

﴿وَدَخَلَ جَنَّتَهُ ۖ وَهُوَ ظَالِمٌ لِّنَفْسِهِ ۚ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ ۚ أَبَدًا

﴿٢١﴾ ۖ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ۚ وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا

مُنْقَلَبًا ﴿٢٢﴾ ۚ قَالَ لَهُ صَاحِبُهُ ۖ وَهُوَ يُخَاوِرُهُ ۚ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِن

تُرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٢٣﴾ ۚ لَّيَكُنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي

أَحَدًا ﴿٢٤﴾﴾

“And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: ‘I think not that this will ever perish. And I think not that the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him.’ His companion said to him during the talk with him: ‘Do you disbelieve in Him Who created you out of dust (i.e. your father Ādam), then out of Nufah (mixed semen drops of male and female discharge), then fashioned you into



a man? But as for my part (I believe) that He is Allah, my Lord and none shall I associate as partner with my Lord.” (Qur’an 18: 35 - 38)

(iv) *Kufr* of Abandonment (of the Message): The evidence for this is His statement, Most High is He:

﴿ مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ
وَالَّذِينَ كَفَرُوا عَمَّا أُذِرُوا مُعْرِضُونَ ﴾

“... But those who disbelieve turn away from that whereof they are warned.” (Qur’an 46: 3)

(v) *Kufr* of Hypocrisy: The evidence for this is the statement of Allah - the Most High:

﴿ ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴾

“That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not.” (Qur’an 63: 3)

2. Lesser *Kufr*: This does not take one out of the fold of Islam. It is the *Kufr* of actions. These are sins which have been referred to as *Kufr* in the Qur’an and Sunnah, but which do not reach the level of Major *Kufr*. For example, *Kufr an-Ni’mah* (Denial of favor) which Allah - the Most High - mentioned in His statement:

﴿ وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا
مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ
بِمَا كَانُوا يَصْنَعُونَ ﴾

“And Allah puts forward the example of a township (Makkah), that dwelt secure and well content; its provisions coming to it in



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abundance from every place, but it (its people) denied the Favors of Allah (with ungratefulness).” (Qur’an 16: 112)

Another example is fighting a Muslim, which is mentioned in his statement ﷺ:

سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ.

“Insulting a Muslim is sin and fighting him is disbelief.”¹⁴

And in his statement ﷺ:

لَا تَرْجِعُوا بَعْدِي كَفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.

“Do not turn after me disbelievers, striking the necks of one another.”¹⁵

Another example is swearing by other than Allah. He ﷺ said:

مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ.

“Whoever swears by other than Allah, has disbelieved or committed polytheism.”¹⁶

Allah has called the one who commits a major sin a believer. He - the Most High - said:

﴿يَتَأْتِيَ الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ﴾

“O you who believe! Al-Qiṣāṣ (the Law of Equality in punishment) is prescribed for you in case of murder ...” (Qur’an 2: 178)

This (i.e. murder), did not exempt the murderer from the group of those who believe. He (Allah) also called him a brother to the *Walīyul-Qiṣāṣ* (member of the family of the one murdered, who has the prerogative of demanding retribution upon the murderer). He said:

¹⁴ Reported by al-Bukhārī and Muslim

¹⁵ Reported by al-Bukhārī and Muslim

¹⁶ Reported by at-Tirmidhi and he graded it *Ḥasan*. al-Hākim graded it *Ṣaḥīḥ*



﴿فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَاعْ بِالْمَعْرُوفِ وَأَدَاءٍ إِلَيْهِ بِإِحْسَنٍ﴾

“But if the killer is forgiven by his brother (i.e. brother or the relative etc. of the killed) against blood-money then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness”. (Qur’an 2: 178)

Without doubt, the intent with the word ‘brother’ is the brotherhood of religion.

He - the Most High - said:

﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَاقْتُلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿١٠٦﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ﴾

“And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one which rebels till it complies with the command of Allah, then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable. The believers are nothing but brothers (in Islamic religion). So make reconciliation between your brothers...” (Qur’an 49: 9- 10)¹⁷

Summary of the differences between Major and Lesser *Kufr*:

1. Major *Kufr* removes one from the fold Islam and destroys all of one’s deeds, while Lesser *Kufr* does not remove one from the fold Islam and does not destroy all

¹⁷ Summarized from *Sharh-ut-Tahawīyyah* pg. 361, published by *Al-Maktabul-Islāmī*



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of one's deeds. However, it diminishes it (the reward of deeds) and exposes one to punishment.

2. Major *Kufr* makes one reside in the Fire forever, while Lesser *Kufr* does not make one reside in the Fire forever even if one is made to enter it. Also, Allah could turn to him with repentance and thus he may never enter the Fire in the first instance.

3. Major *Kufr* makes one's blood and wealth lawful, while Lesser *Kufr* does not make one's blood and wealth lawful.

4. Major *Kufr* necessitates total enmity between its people and the believers, so it is not permissible for the believer to make friendship with them (disbelievers) even though they may be the closest of relatives. As for Lesser *Kufr*, it does not prevent all forms of friendship, rather, the person is loved and taken as friend to the extent of what he possesses of Faith and despised to the extent of his sin.



[3] SECTION 4: *Nifāq* (Hypocrisy): Definition and Types

[A] Definition of *Nifāq*:

Linguistically, it is derived from *Nāfiqa' u*, which is one of the exits of the Jerboa¹⁸ from its hole; if it is sought from one exit, it escapes through another exit. It is also said that it refers to an underground tunnel in which one can hide.¹⁹

However, the meaning of *Nifāq* in the *Shari'ah* is the apparent display of Islam and righteousness and concealment of disbelief and evil in the heart. It has been so named (with the word *Nifāq*) because it brings one into the fold of Islam through a channel and takes him out through another. Allah - the Most High - indicated this in His statement:

﴿إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ﴾

“Verily, the hypocrites are the Fāsiqūn (rebellious, disobedient to Allah.” (Qur'an 9: 67)

That is, those who go beyond the bounds of the *Shari'ah*. Also, Allah considered the hypocrites worse than the disbelievers. He said:

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا﴾

Verily, the hypocrites will be in the lowest depth (grade) of the Fire...” (Qur'an 4: 145)

¹⁸ A small rat-like creature, which lives in underground tunneled borrows in the earth with many exits. (TN)

¹⁹ *an-Nihāyah* of Ibn al-Athīr, v. 5, pg. 98



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Allah also said:

﴿ إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ۝ ﴾

“Verily, the hypocrites seek to deceive Allah but it is He Who deceives them...” (Qur'an 4: 142)

﴿ تُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا تُخَادِعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ۝ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ۝ ﴾

“They (think to) deceive Allah and those who believe, while they only deceive themselves, and they perceive (it) not. In their hearts is the disease (of doubt and hypocrisy) and Allah has increased the disease. A painful torment is theirs because they used to tell lies.” (Qur'an 2: 9 - 10)

[B] Types of *Nifāq*:

Nifāq is of two types:

(i) Creed-related *Nifāq*: This is Major Hypocrisy, wherein a person manifests Islam and conceals within himself disbelief. This type of hypocrisy takes one totally out of the fold of Islam, and places him in the lowest depth of the Fire (of Hell) in the Hereafter. Allah has described its people with all the traits of evil; from disbelief, to lack of Faith, to mockery of the religion and its adherents, and jesting at them and leaning totally towards the enemies of the religion because they share with them enmity towards Islam. These sorts of people are found in every generation; particularly when the strength of Islam is dominant and they are unable



to confront it openly. Thus, they manifestly accept Islam in order to plot against it and its adherents from within. They do this, so as to have the opportunity to live with the Muslims and to safeguard their blood and wealth.

So, the hypocrite manifests belief in Allah, His Angels, His Books, His Messengers and the Last Day, while internally, he is devoid of all of these and belies them. He does not believe in Allah, nor does he believe that Allah uttered any word, or revealed anything unto a man which makes him a Messenger to mankind, guiding them by His leave, warning them of His Might and threatening them of His punishment! Allah has torn to shreds the veils of the hypocrites and exposed their secrets in the Noble Qur'an, and He made their affair clear to His slaves, so that they be wary of it and its people.

Allah mentioned the three groups of people in the universe in the beginning of *Surah Al-Baqarah* (Qur'an chapter 2): the believers, the disbelievers and the hypocrites. About the believers, He mentioned four verses, about the disbelievers two verses, but about the hypocrites, He mentioned thirteen verses because of their abundance, the generality of their trial and the severity of their tribulation upon Islam and its adherents. Certainly, their harm upon Islam is very severe, because they are associated with it (i.e Islam) and its aid, but in reality they are its true enemies. They manifest their enmity in all types of manner, which the ignorant one considers knowledge and good, whereas it is the peak of ignorance and ruin.²⁰

This type of hypocrisy has six classes:

1. Belying the Messenger ﷺ;
2. Belying part of what the Messenger ﷺ came with;
3. Hating the Messenger ﷺ;
4. Hating part of what the Messenger ﷺ came with;
5. Rejoicing at the waning of the religion of the Messenger ﷺ and;
6. Dislike for assisting the religion of the Messenger ﷺ.

(ii) Action-related *Nifāq*: This is to perform one or some of the acts of the hypocrites despite the presence of Faith in the heart. This does not take one out of

²⁰ From the treatise of Ibn Qayyim explaining the traits of the hypocrites.



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the fold of Islam but it is a means thereto. The person has both Faith and hypocrisy within him. When it becomes severe (or dominant) he becomes a full hypocrite. The evidence for this is the statement of the Prophet ﷺ:

أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعُوهَا؛ إِذَا أُؤْتِمِنَ خَانَ وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ.

‘Whoever has four traits in him is a complete hypocrite, but he who has one of them in himself has a trait of hypocrisy in him, till he abandons it: when he is trusted he proves treacherous, when he speaks he lies, when he promises he fails and when he contends he exceeds the bounds.’²¹

Whenever these four traits accumulate in a person, all evil have accumulated in him and all the characteristics of the hypocrites have accumulated in him. Whoever has one of these traits with him, has a trait of hypocrisy. It is possible for the traits of good and evil to be in a person at one and the same time, and the traits of Faith, evil and hypocrisy. So, he becomes deserving of both reward and punishment according to what he has done that necessitates either of the two. Amongst these (traits of hypocrisy), is laziness at observing the prescribed prayers with the congregation in the Mosque. This is one of the traits of the hypocrites. Hypocrisy is an evil and is grave. The companions were always afraid of falling into it. Ibn Abī Mulaykah رحمه الله said: ‘I met thirty companions of the Messenger of Allah ﷺ, each one fearing hypocrisy upon his soul.’

[C] Differences between Major hypocrisy and Minor hypocrisy:

1. Major hypocrisy removes one from the fold Islam while minor hypocrisy does not remove one from the fold of Islam.
2. Major hypocrisy is a contradiction between the inner and outer selves in doctrine, while minor hypocrisy is a contradiction between the inner and outer selves in actions, not in doctrine.

²¹ Reported by al-Bukhārī and Muslim



3. Major hypocrisy does not emanate from a believer while minor hypocrisy could emanate from a believer.
4. Most times, the one upon major hypocrisy does not repent. Even if he repents, scholars are divided as to whether his repentance is acceptable or not. This is opposed to minor hypocrisy from which one upon it could repent unto Allah and Allah grants him pardon. *Shaykh al-Islam Ibn Taymiyyah* said:

'Severally is a believer exposed to one of the forms of hypocrisy, then Allah grants him pardon. Some of what necessitates hypocrisy could cross the heart of a believer and Allah averts it from him. The believer is afflicted with whisperings from the devil and whisperings of disbelief which constrain his heart as the companions have mentioned:

يَا رَسُولَ اللَّهِ، إِنَّ أَحَدَنَا لَيَجِدُ فِي نَفْسِهِ مَا لَيْنَ يَحْرُ مِنْ السَّمَاءِ إِلَى الْأَرْضِ، أَحَبُّ إِلَيْهِ مِنْ أَنْ يَتَكَلَّمَ بِهِ، فَقَالَ: ذَلِكَ صَرِيحُ الْإِيمَانِ.

'O Messenger of Allah, one of us finds in his heart such things, which he would prefer to fall from the sky to the earth, than to talk about.' So he ﷺ said: *'That is the sign of true Īman (Faith).'*²²

And in another wording:

'What he considers too grave to discuss.' He ﷺ said:

مَا يَتَعَاطَمُ أَنْ يَتَكَلَّمَ بِهِ، قَالَ: الْحَمْدُ لِلَّهِ الَّذِي رَدَّ كَيْدَهُ إِلَى الْوَسْوَاسَةِ.

'Praise be to Allah Who made his (devil's) antics nothing more than whisperings.'

That is, these whisperings occurred despite this extreme dislike and He averted it from the heart, and this is the sign of true Faith.²³

As for the people of Major *Nifāq*, Allah said about them:

﴿صُمُّ بَكْمٌ عُمِّي فَهُمْ لَا يَرْجِعُونَ﴾

²² Reported by Aḥmad and Muslim

²³ *Kitāb al-Imān* pg. 238



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“They are deaf, dumb, and blind, so they return not (to the Right Path).” (Qur’an 2: 18)

That is, to Islam in their inner selves. Allah - the Most High - further said about them:

﴿أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ﴾

“See they not that they are tried once or twice every year (with different kinds of calamities, diseases, famine, etc.)? Yet they turn not in repentance, nor do they learn a lesson (from it).”
(Qur’an 9: 126)

Shaykh al-Islam Ibn Taymiyyah رحمته الله said:

‘Scholars have differed concerning their apparent repentance because it is something that cannot be known since they always have manifested Islam.’²⁴

²⁴ Majmū' al-Fatāwā v. 28, pg. 434-435



[3] SECTION 5: Explanation of the Meaning of Each of the Following: *Jāhiliyyah* (Ignorance), *Fisq* (sinfulness), *Ḍalāl* (misguidance) and *Riddah* (Apostasy); their Classes and Rulings.

1. *Jāhiliyyah* is the condition of ignorance about Islam and the laws of the religion, boasting with lineage, pride, tyranny and so on, upon which the Arabs were before the advent of Islam.²⁵ This is in reference to ignorance, which is the absence of knowledge or refusal to follow knowledge. *Shaykh al-Islam* Ibn Taymiyyah رحمته الله said:

‘Whoever does not know the truth is afflicted with simple ignorance, if his opinion is contrary to the truth, then he is afflicted with complicated ignorance. If he utters other than the truth despite knowing the truth or being ignorant thereof, he is also ignorant. If this is clear, then mankind before the advent of the Messenger of Allah ﷺ was in Jāhiliyyah with reference to ignorance. That upon which they were of utterances and deeds was invented for them by ignorant people and was practiced by ignorant people. Also, whatever contradicts that which the Messengers came with, such as Judaism and Christianity, are part of Jāhiliyyah. This pre-Islamic Jāhiliyyah was an all-encompassing ignorance.

However, after the advent of the Messenger ﷺ, ignorance could be in a town and not another as it is in the countries of the disbelievers, or it could occur to one person and not the other, such as a person before accepting Islam is in Jāhiliyyah even though he may live in the Islamic state. But for it to engulf an entire generation of mankind, there is no such Jāhiliyyah after the advent of Muḥammad ﷺ. There shall not cease to be a group of his Ummah upon the truth until the Hour is established. However, limited Jāhiliyyah could occur in some Muslim countries or in many Muslims as the Prophet ﷺ has said:

أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ...

‘There are four traits in my Ummah (i.e. amongst some of my followers) which are part of Jāhiliyyah ...’²⁶

²⁵ *An-Nihāyah* of Ibn Athīr

²⁶ Reported by Muslim



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He ﷺ also said to Abu Dharr:

إِنَّكَ أَمْرٌؤُ فِيكَ جَاهِلِيَّةٌ.

‘You have *Jāhiliyyah* (i.e. traits thereof) in you.’²⁷

And so on.’²⁸

The summary of this is that the word *Jāhiliyyah* is in reference to *al-Jahl* (Ignorance), which is the absence of knowledge. Also, it is of two categories:

(i) *Jāhiliyyatul ‘Āmmah* (General Ignorance): This is that which occurred before the advent of the Messenger Muḥammad ﷺ. It ended with his advent.

(ii) *Jāhiliyyatul Khāṣṣah* (Restricted Ignorance): This is restricted to some states, or cities or persons. This still or continues to exist.

Consequently, the error of those who generalize *Jāhiliyyah* in these modern times saying: ‘*Jāhiliyyah of this century*,’ or ‘*Jāhiliyyah of the twentieth century*,’ and such other statements, becomes apparent. The correct thing to say is: ‘*Jāhiliyyah of some of the people of this century*,’ or ‘*most of the people of this century*.’ As for generalization, this is invalid and not permissible because the generalized *Jāhiliyyah* ceased with the advent of the Prophet ﷺ.

2. *Fisq*: Linguistically, *Fisq* means exiting. Its meaning in the technical usage of the *Shari’ah* is to exit from obedience to Allah. It encompasses total exit; and so, a *Kāfir* can be called a *Fāsiq* (sinner), and partial exit, such that a Muslim who commits a Major sin can be called a *Fāsiq* (sinner).

Fisq is of two classes: *Fisq* that removes one from the fold of Islam and thus a *Kāfir* (disbeliever) is called a *Fāsiq* (sinner). Allah mentioned Iblīs (Satan) and said:

²⁷ Reported by al-Bukhārī and Muslim

²⁸ *Iqtidā’us-Širāṭil Mustaqīm*, v.1, pg. 225 - 227



﴿فَفَسَقَ﴾

“He Fasaqa (disobeyed the Command of His Lord).” (Qur’an 18: 50)

His disobedience was disbelief. Allah - the Most High - also said:

﴿وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ﴾

“As for those who are Fasiqun (disbelievers and disobedient to Allah) their abode will be the Fire.” (Qur’an 32: 20)

Allah’s Statement here implies (Iblīs’s) disbelief. This is indicated in His saying:

﴿كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابِ النَّارِ
الَّذِي كُنْتُمْ بِهَا تُكَذِّبُونَ﴾

“...Every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: ‘Taste you the torment of the Fire which you used to deny.’” (Qur’an 32: 20)

Also, the one who commits a Major sin from amongst the Muslims can be called a *Fāsiq* (sinner), while his sinning has not taken him out of the fold of Islam. Allah - the Most High - said:

﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ
ثَمَنِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾

“And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever, they indeed are the Fāsiqūn (liars, rebellious, disobedient to Allah).” (Qur’an 24: 4)

Also, Allah - the Most High - said:



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﴿فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ﴾²⁹

“...So whoever intends to perform Hajj (pilgrimage) therein (by assuming Ihram), then he should not have sexual intercourse with his wife nor commit Fisq (sin), nor dispute unjustly during the Hajj...” (Qur'an 2: 197)

The scholars say the meaning of *Fisq* here (i.e. in this verse) is sin.²⁹

3. *Dalāl*: *dalāl* means deviation from the straight path. It is the opposite of *Hidāyah* (guidance). Allah - the Most High - said:

﴿مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا﴾

“Whoever goes right, then he goes right only for the benefit of his own self. And whoever goes astray, then he goes astray to his own loss...” (Qur'an 17: 15)

Dalāl is used to refer to several meanings:

a. Sometimes it is used to refer to *Kufr* (disbelief). Allah - the Most High - said:

﴿وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّٰ

ضَلَالًا بَعِيدًا﴾

“And whoever disbelieves in Allah, His angels, His Books, His Messengers, and the Last Day, then indeed he has strayed (dalal) far away.” (Qur'an 4: 136)

²⁹ *Kitāb al-Īmān* by Shaykh al-Islam Ibn Taimiyyah.



- b. Sometimes it is used to refer to *Shirk* (polytheism). Allah - the Most High - said:

﴿وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا﴾

“...And whoever sets up partner in worship with Allah has strayed (ḍalāl) far away.” (Qur’an 4: 116)

- c. Sometimes it is used to refer to contradictions, which are lesser (in gravity) to *Kufr* (disbelief) as it is frequently said: *Firaquḍ-ḍāllah* (misguided sects).

- d. Sometimes it is used to refer to error. An example is the statement of *Mūsā* عليه السلام:

﴿قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ﴾

“I did it then, when I was one of the *Dāllīn* (ignorant as regards my Lord and His Message).” (Qur’an 26: 20)

- e. Sometimes it is used to refer to forgetfulness. Allah - the Most High - said:

﴿أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ﴾

“...So that if one of them (two women) errs, the other can remind her...” (Qur’an 2: 282)

- f. Sometimes it is used to refer to missing or absence. An example is the statement *Dāllatul-Ibl* (Missing camel)³⁰

4. *Riddah* (Apostasy), Its Categories and Rulings: Linguistically, *Riddah* means to return. Allah - the Most High - said:

³⁰ *Al-Mufradāt* by ar-Rāgib, pg. 297-298.



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﴿وَلَا تَزِدُّوا عَلَىٰ آدِبَارِكُمْ﴾

“...And turn not back (in flight) ...” (Qur’an 5: 21)

Meaning, do not return. In the technical usage of the *Shari’ah* means *Kufr* (disbelief) after Islam (belief). Allah - the Most High - said:

﴿وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ ۖ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ
أَعْمَلُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا
خَالِدُونَ﴾

“...And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be dwellers of the Fire. They will abide therein forever.” (Qur’an 2: 217)

Categories of Riddah: Apostasy occurs by the commitment of one of the invalidators of Islam. The invalidators of Islam are numerous but all are of four categories. These are:

(i) Apostasy through speech: Such as abusing Allah - the Most High, or His Messenger ﷺ, or His angels, or any of His Messengers, or claiming to have knowledge of the unseen, or laying claim to Prophethood, or believing one who claims so, or invoking others beside Allah, or seeking assistance from others besides Allah in things which none but Allah has ability over and seeking refuge with other than Allah in such things.

(ii) Apostasy through action: Such as prostration to an idol, tree, stone or grave, and sacrificing to them, throwing the Qur’an into a filthy place, performing magic, learning and teaching it (magic), and ruling with other than what Allah has revealed believing that such is permissible.



(iii) Apostasy through doctrine: Such as believing that Allah has a partner, or that adultery and alcohol are lawful, or that bread is unlawful, or that the prescribed prayers are not compulsory, and such other things, upon which there is clear consensus (of which ignorance cannot be claimed) as to their lawfulness or unlawfulness or obligation.

(iv) Apostasy through doubt: By doubting any of what has preceded, such as doubting the unlawfulness of *shirk*, or of adultery or alcohol, or the lawfulness of bread, or one doubts the Message of the Prophet ﷺ or the Message of any other Prophet, or his truthfulness, or has doubts about the religion of Islam, or doubts its suitability for these times.

(v) Apostasy through abandonment: Such as one who abandons the prescribed prayers deliberately due to the statement of the Prophet ﷺ:

بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ

‘Between a slave and disbelief and polytheism is the abandonment of Ṣalāt.’³¹

...and other evidences about the disbelief of one who abandons Ṣalāt.

Rulings Applicable to It (Apostasy) After It Has Been Established

1. The apostate is asked to repent therefrom, if he returns to Islam during a period of three days, it is accepted of him and he is left alone.

2. If he refuses to repent, it becomes obligatory that he be killed because of the statement of the Prophet ﷺ:

مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ.

‘Whoever changes his religion, kill him.’³²

³¹ Reported by Muslim

³² Reported by al-Bukhārī and Abū Dāwūd



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3. He is prevented from disposing of his wealth during the period when he is been asked to repent. If he returns to Islam, he gets his wealth otherwise it becomes booty for the Islamic state treasury. It has also been opined that from the time he apostatizes, it (his wealth) is directed to the benefit of the Muslims.
4. Severance of inheritance between him and his relatives; so he neither inherits them nor do they inherit him.
5. If he dies or is killed in the state of apostasy, he should not be washed, nor should the funeral prayer be said upon him, nor should he be buried in the Muslims' graveyard. Rather, he should be buried in the cemetery of the disbelievers or elsewhere other than the graveyard of the Muslims.



CHAPTER 4: Statements and Actions Which Invalidate *Tawhīd* or Decrease It

This consists of the following sections:

- Section 1:** Laying claim to knowledge of the hidden by reading palms, teacups, stars and so on;
- Section 2:** Magic, divination and fortune telling;
- Section 3:** Presenting sacrifices, vows and gifts to shrines and graves, and venerating them;
- Section 4:** Venerating memorial statues and monuments;
- Section 5:** Mocking at the religion and demeaning its symbols;
- Section 6:** Ruling by other than what Allah has revealed;
- Section 7:** Laying claim to the right to make laws: the right to proclaim as lawful and unlawful;
- Section 8:** Affiliation to heretic philosophies and *Jāhiliyyah* groups;
- Section 9:** Materialistic view of life;
- Section 10:** Amulets and incantation and;
- Section 11:** Swearing by other than Allah, seeking closeness and assistance with others besides Allah.



[4] SECTION 1: Laying Claim to Knowledge of the Hidden by Reading Palms, Teacups, Stars and So On

The intent with the word hidden is anything, which is hidden from man of the affairs of the future or the past, or such things as cannot be seen. Allah - the Most High - has restricted knowledge of such to Himself. Allah - the Most High - said:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾

“Say: ‘None in the heavens and the earth knows the Ghayb (unseen) except Allah...’ (Qur’an 27: 65)

So, none knows the hidden except Allah. He could expose His Messengers to some of His hidden knowledge due to some wisdom, or for some benefit. Allah - the Most High - said:

﴿عَلِمَ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿٦٦﴾ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَيَمْنُ خَلْفَهُ رَصَدًا ﴿٦٧﴾﴾

“(He Alone) is the All-Knower of the Ghayb (unseen) and He reveals to none His Ghayb (unseen). Except to a Messenger (from mankind) whom He has chosen (He informs him of the Unseen as much as He likes) ...” (Qur’an 72: 26 - 27)

That is, none comes to know of anything of the unseen except he whom Allah has chosen for His Message. So, He makes him aware of whatever He wills of the unseen. This is because he will present, as proof of his Prophethood, signs and wonders amongst which is information about the unseen, which Allah has made him aware of. This encompasses Messengers from amongst both the angels and mankind. None other than these are exposed to the unseen according to the syntax of the verse. Therefore, whoever lays claim to knowing the unseen, by whatever means, other than that which Allah has exempted regarding His Messengers, is a liar and a disbeliever. Whether he lays claim to it by reading the palms of the hand,



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or reading teacups, or divination, or magic, or astrology, or any other means, the ruling is the same.

This is what occurs with some magicians and tricksters, who inform people about the location of some missing items, or about unseen things and the causes of some illnesses. They say for example: *'So-and-so made such-and-such (charm) and you became ill as a result.'* In this, they employ the jinns and the devils, while they pretend to the people that they come to know these by way of their fiddling with these items (the palms, teacups, stars etc.), in order to deceive people. *Shaykh al-Islam* Ibn Taymiyyah said: *'The fortuneteller has a Qarīn (associate jinn) from amongst the devils who informs him about several of the unseen things which he has heard stealthily. Then they mingle truth with falsehood.'* Till he said: *'There are amongst these people, those whom the devils bring meals of fruits and sweat things and such other things which cannot be found in that area. There are also amongst them, those who the jinns make to fly to Makkah or the holy house in Jerusalem and so on.'*¹

Their information about such could be through astrology. This is the use of the constellational situations of celestial bodies as indication for occurrences on earth, such as the times of the blowing of the wind and the coming of rain, or change in market prices, and other such matters, which they believe can be known from the movement of planets and stars in their orbits, and their constellations. They say: *'Whoever marries with (at the time of) such-and-such stars, such-and-such will occur to him. Whoever travels with such and such star, such and such of fortune or misfortune will occur to him, whoever is born at the time of such and such star will achieve such and such fortune or misfortune.'* An example is the hoax about zodiac signs and their effects, which are commonly published in some disreputable magazines.

Some ignorant people and those with weak Faith go to these astrologers asking them about their future life, about what will happen to them and about marriage and so on. Whoever lays claim to knowledge of the unseen or believes in one who makes such a claim, is a polytheist and disbeliever, because he claims partnership with Allah in that which is His peculiarity. The stars are subjugated creatures, they have no ability over affairs and do not indicate misfortune, or fortune, or death, or life. These are all the works of the devils who listen stealthily (in the heavens).

¹ *Majmū'ah at-Tawhīd*, 797 - 801



[4] SECTION 2: Magic, Divination and Fortune-telling

All these are prohibited devilish works, which impair or invalidate the correct 'Aqīdah because they are not achieved except via polytheistic means.

[A] *Sihr* (Magic)

(*Sihr*) Refers to something whose cause is hidden and intricate. It has been so named because it does not occur except via hidden means which are not perceptible to the eyes. They are spells, incantations, or words, which are uttered, or medicines, or incense, which have a true effect. Some of them have effects in the hearts and the body and thus cause illnesses, kill and disunite a man and his wife. Their effect is by the pre-ordained universal leave of Allah. They are from the activities of the devils. Most of these cannot be achieved, except by means of polytheism and seeking closeness to evil spirits with what they love, and seeking their services by associating them in worship with Allah. This is why the Law Giver closely associated it with *Shirk* whence the Prophet ﷺ said:

اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ. قَالُوا: وَمَا هِيَ؟ قَالَ: الْإِشْرَافُ بِاللَّهِ وَالسَّحَرُ...

'Avoid the seven destructive sins.' They (the companions) said: 'What are they?' He said: 'Associating partners with Allah, and Magic ...'²

It is part of polytheism from two perspectives:

1. Due to what it involves of seeking the services of the devils, relying on them and seeking closeness to them with what they love in order that they may serve the magician. Magic is amongst the teachings of the devils. Allah - the Most High - said:

﴿وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ﴾

² Reported by al-Bukhārī and Muslim



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“...But the Shayāfīn (devils) disbelieved, teaching men magic...”
(Qur'an 2: 102)

2. Due to what it involves of claiming knowledge of the unseen and claiming partnership with Allah therein. This is disbelief and misguidance. Allah - the Most High - said:

﴿وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ﴾

“...And indeed they knew that the buyers of it (magic) would have no share in the Hereafter...” (Qur'an 2: 102)

That is, no portion.

If this is the situation, then there is no doubt it is disbelief and polytheism; it invalidates the correct 'Aqīdah and makes obligatory the killing of the one who engages therein, just as the companions of the Prophet ﷺ had killed some of such people. People have trivialized the matter of the magician and magic, they may even consider it one of the fields of endeavor, which one should be proud of, and they bestow prizes and encouragement upon its performer. They organize assemblies, celebrations and competitions for magic, and thousands of spectators and fans attend it and call it a Circus. This is nothing but ignorance about the religion, and a trivialization of the issue of 'Aqīdah and a strengthening of frivolous people.

[B] Divination and Fortune-telling

These two refer to the claim to have knowledge of the unseen and knowledge of absent things, such as what will soon happen on earth, or what will be achieved, or the location of a missing thing. This is achieved through the employment of the devils who stealthily listen in the heavens as Allah - the Most High - has said:



﴿ هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينُ ﴿٢٢١﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾
يُلْقُونَ السَّمْعَ وَأَكْثُهُمْ كَذِبُونَ ﴿٢٢٣﴾ ﴾

“Shall I inform you (O people!) Upon whom the Shayāfīn (devils) descend? They descend upon every lying (one who lies), sinful person. Who gives ear (to the devils and they pour what they may have heard of the unseen from the angels), and most of them are liars.” (Qur’an 26: 221 - 223)

This is because the devils steal from the utterances of the angels and say them to the ears of the diviner, and the diviner attaches to this, hundreds of lies. So, the people believe him as a result of that single truth which was heard from the heavens. Allah ﷻ is the Sole Possessor of knowledge of the unseen and whoever claims association with Him in such, by means of divination and so on, has set up a partner with Allah in one of His peculiarities. The fortuneteller is never free of association of partners in worship with Allah, because it involves seeking closeness to the devils with whatever they love. This is polytheism in *Rubūbiyyah* (Lordship) because it is a claim to partner Allah in His Knowledge. And also, it is polytheism in *Ulūhiyyah* (Worship) from the perspective that it involves seeking closeness to other than Allah with a form of worship.

Abū Hurayrah ؓ narrated that the Prophet ﷺ said:

مَنْ أَتَىٰ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ؛ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَىٰ مُحَمَّدٍ ﷺ.

‘Whoever approaches a fortune-teller and believes what he says, has disbelieved in that which was revealed to Muḥammad ﷺ.’³

Amongst that which is necessary to call attention to is that magicians, diviners and fortune-tellers toy with the beliefs of people by appearing to them as healers. They order the sick to make sacrifices to other than Allah, such as slaughtering a goat with some specific characteristics, or a hen, or writing some polytheistic and devilish amulets as protection, which they hang around their necks, or place in their boxes, or in their houses.

³ Reported by Abū Dāwūd



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Some others appear as informers about unseen things or knowers of the locations of missing things, such that ignorant people approach them inquiring about the locations of missing things. So, he informs them about it or conjures it to his presence with the aid of his employees amongst the devils. Some of them appear as pious friends of Allah or as some master, who possess some wonders and miracles, such as entering into fire without being burned, striking himself with a sword, or throwing himself under the wheels of a car and not being affected, or other strange things which are in reality magic worked by the devils and made to occur at the hands of these people as a trial, or mere tricks which have no reality. Rather, they are intricate illusions, which they perform in front of spectators, like that performed by the magicians of *Fir'aun* (Pharaoh) with the ropes and staffs.

Shaykh al-Islam said during his debate with the *Baṭā'hiyah ar-Rafā'iyyah al-Aḥmadiyah* magician:

'The magician said and raised his voice: "We have such-and-such conditions (we can do such-and-such)," and he mentioned some extraordinary things such as (entering) the fire and others and that it is peculiar to them and that they have the ability to transform themselves for that purpose.' *Shaykh al-Islam* said: *"I said and raised my voice in anger: 'I address every Aḥmadi from the east to the west: what have they done in the fire? I will perform the like of what you have and the vanquished is the one who gets burnt – or he said: 'upon him be the curse of Allah, but it must be after we have bathed our bodies in vinegar and hot water.'* So, the leaders and people asked me about that and I said: *"This is because they have a trick for entering the fire; they prepare it from the fat of frogs, the peels of bitter orange and talcum."* The people raised a hue at that and he (the magician) began to manifest his ability to do this. He said: *"You and I, we shall roll our bodies in earth after coating our bodies with Sulphur."* So, I said: *'Get up,'* and I kept repeating to him that he should do so. So, he stretched forth his hand trying to remove his shirt, so I said: *"No, not until you bath with hot water and vinegar."* Then he pretended not to understand as is their habit and said: *"Whoever loves the Amīr (Ruler) let him go get a log (of wood)," – or he said: "a bundle of wood."* So, I said: *"This is delay tactics and an attempt to disperse the gathering, and the objective will not be achieved thereby. Rather, let a lantern be lit and you and I put our fingers therein after washing them (with hot water and vinegar). Whoever*



gets his finger burnt, upon him be the curse of Allah,” - or I said: “he is defeated.” When I said that, he blushed and was humbled.⁴

The intent here is that these fraudsters lie to people with these sort of hidden tricks, such as moving a car with a hair-strand, or throwing himself under its wheels, or thrusting metal pins into his eyes, and other weird devilish feats.

⁴ *Majmū' al-Fatāwā*, v. 11, pg. 335 - 446



[4] SECTION 3: Presenting Sacrifices, Vows and Gifts to Shrines and Graves and Venerating Them.

The Prophet ﷺ had occluded all paths that lead to polytheism and warned against it severely. Amongst these is the issue of graves. He had established regulations, which prevents their worship and extremism with respect to their occupants. Amongst these regulations are the following:

1. He ﷺ warned against being excessive with regards to the *Awliyā'* (friends of Allah) and the pious ones because it leads to their being worshipped. He said:

إِيَّاكُمْ وَالْعُلُوَّ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْعُلُوُّ.

*'Be wary of excessiveness, because those before you were destroyed only as a result of excessiveness.'*⁵

He ﷺ also said:

لَا تُطْرُونِي كَمَا أَطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ، إِنَّمَا أَنَا عَبْدٌ فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ.

*'Do not extol me as the Christians extolled the son of Maryam, I am but a slave of Allah. So say (i.e. call me): "The slave of Allah and His Messenger".'*⁶

2. He ﷺ also warned against making buildings over graves as Abū al-Hayyāj al-Asadī has said:

أَلَا أْبَعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ؟ أَنْ لَا تَدْعَ تَمَثَّلًا إِلَّا طَمَسْتَهُ، وَلَا قَبْرًا مُسَرِّفًا إِلَّا سَوَّيْتَهُ.

*'Ali bin Abī Tālib ؓ said to me: "Should I not send you upon the errand (the like of which) the Messenger of Allah ﷺ sent me? That you leave no images except that you erase it, nor an elevated grave except you level it (with the ground).'*⁷

⁵ Reported by *Imām Aḥmad*, at-Tirmidhi and Ibn Majah

⁶ Reported by al-Bukhārī

⁷ Reported by Muslim



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3. He also prohibited plastering it and building over it. Jabir رضي الله عنه said:

نَهَى رَسُولُ اللَّهِ ﷺ عَنْ تَحْصِيسِ الْقَبْرِ، وَأَنْ يَقْعَدَ عَلَيْهِ، وَأَنْ يُبْنَى عَلَيْهِ بِنَاءً.

*'The Prophet ﷺ prohibited plastering graves, sitting upon them and making buildings upon them.'*⁸

4. He ﷺ also warned against praying at the gravesite. 'Āi'shah رضي الله عنها said:

لَمَّا نُزِلَ بِرَسُولِ اللَّهِ ﷺ طَفِقَ يَطْرَحُ خِمِصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَّ بِهَا كَشَفَهَا، فَقَالَ وَهُوَ كَذَلِكَ: لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى؛ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ. يُحَذِّرُ مَا صَنَعُوا، وَلَوْلَا ذَلِكَ أُبْرِزَ قَبْرُهُ، غَيْرَ أَنَّهُ خَشِيَ أَنْ يُتَّخَذَ مَسْجِدًا.

*'When the last moments of the life of Allah's Messenger ﷺ came, he started putting a woolen blanket on his face and when he felt hot and short of breath, he took it off his face and said: "So it is, may Allah curse the Jews and the Christians, for they build the places of worship at the graves of their Prophets." The Prophet ﷺ was warning (Muslims) of what those before them had done, had it not being for that, his grave would have being left exposed, but it was feared that it may be taken as a mosque.'*⁹

He ﷺ also said:

أَلَا وَإِنْ مَنْ كَانَتْ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ؛ فَإِنِّي أَنَهَاكُمْ عَنْ ذَلِكَ.

*'Verily those before you used to take the graves of their Prophets as mosques. Do not take graves as mosques, verily, I prohibit you from such.'*¹⁰

Taking the graves as mosques here means to observe prayers at gravesites, even if a Mosque is not built thereupon. Any place where one intends to be a place for prayers has been taken as a mosque as the Prophet ﷺ has said:

جُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا.

*'The whole earth has been made a mosque and purification for me.'*¹¹

⁸ Reported by Muslim

⁹ Reported by al-Bukhārī and Muslim

¹⁰ Reported by Muslim in his *Ṣaḥīḥ*

¹¹ al-Bukhārī



Many people have contravened these prohibitions, and have committed these things, which the Prophet ﷺ warned against and as a result have fallen into major polytheism. They built mosques, mausoleums and tombs upon graves, and made them shrines where all forms of major polytheism are performed, such as sacrificing to them, invoking their occupants and seeking aid from them, making oaths to them and so on.

Ibn Qayyim رحمه الله said:

'Whoever tries to reconcile between the practice of the Messenger of Allah ﷺ regarding graves, what he ordered and what he prohibited and what his companions were upon (in this regard), and between what most people do today,¹² he sees that one is the exact opposite of the other and totally negates it, as they can never be reconciled. The Messenger of Allah ﷺ prohibited observing prayers towards graves, but these people observe prayers at gravesites, he prohibited taking them as mosques but these people build mosques over them calling them shrines, contrary to the Houses of Allah. He prohibited placing lanterns upon them but these people go to the extent of placing lamps thereupon. He prohibited taking them as festivals, but these people take them as festivals and religious rights, they gather in large numbers for this as they gather for thġdd festival or even more.

'He ordered that they be leveled (with the ground) as reported by Muslim in his Ṣaġġġ from Abġ al-Hayyġ al-Asadġ who said: 'Alġ bin Abġ ġġlib – May Allah be pleased with him – said to me: "Should I not send you upon the errand (the like of which) the Messenger of Allah ﷺ sent me? That you leave no images except that you erased it, nor an elevated grave except you leveled it (with the ground).'¹³

'Also in his Ṣaġġġ, from Thumġmah bin Shufiyy who said: 'We were with Faġġalah bin 'Ubayd in Rhodes in the land of Rome. One of our companions died and Faġġalah ordered that his grave be leveled and then said: "I heard the Messenger of Allah ﷺ ordering that they be leveled."¹⁴

'These people extensively contradict these two ġadġths; they raise graves above the earth like houses and places domes upon them. – Till he said:

¹² He رحمه الله meant during his time, the situation has worsened beyond what he mentioned.

¹³ Reported by Muslim.

¹⁴ i.e. without elevating it.



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'So, take a look at the wide difference between what the Messenger of Allah ﷺ legislated and his objective of making prohibitions about graves which have previously been mentioned, and what these people have legislated and intended?! No doubt, this involves such evil that is impossible for one to encompass.' - Then he began to mention those evils, till he said:

*'Amongst these is that, what the Prophet ﷺ legislated regarding visitation to graves was for the purpose of remembering the Hereafter, being kind to the visited (the dead) by supplicating for them, and having compassion for them by seeking forgiveness for them and seeking safety for them. So, the visitor to the grave is being nice to himself and to the dead. But these polytheists have reversed the situation, they turned the religion upside down and made the intention with visiting graves committing Shirk with the dead, invoking it and invoking by it, requesting it for their needs, seeking the descent of blessing by it, seeking its help against their enemies and such other things. So, they became people harming their souls and harming the dead. Had they possessed blessings, Allah -the Most High- would not legislate supplicating and asking for mercy and forgiveness for them.'*¹⁵

It becomes clear from this, that presenting vows and sacrifices to graves (and tombs) is major polytheism. The reason is that it contravenes the guidance of the Prophet ﷺ regarding the condition in which a grave should be, such as not making buildings and mosques upon them. Since domes had been built upon them and mosques and shrines had been established around them, the ignorant ones thought that those buried in them bring benefit and cause harm, and that they aid those who seek aid from them and fulfill the needs of people who take recourse to them. Thus they presented vows and sacrifices to them till they became idols worshipped besides Allah. The Prophet ﷺ had said:

اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَثَنًا يُعْبَدُ.

*'O Allah, make not my grave a festival visited.'*¹⁶

He did not make this invocation except that he knew something of such was going to occur. This has occurred at gravesites in several Muslim cities. As for his grave ﷺ, Allah has protected it as a result of the blessing of his ﷺ supplication, although, some contraventions have occurred in his mosque from some ignorant and foolish people. However, they are unable to reach his grave because his grave is in his

¹⁵ *Ighāthah al-Luhfān* v. 1, pg. 214, 215, 217

¹⁶ Reported by Mālik and Aḥmad



house and not in the mosque, and is surrounded with walls as Ibn Qayyim has said in his *Nūniyyah*:

‘So, the Lord of the Universe responded to his supplication and encircled him with three walls.’



[4] SECTION 4: Venerating Memorial Statues and Monuments

Statues are solid figures in the likeness of human beings or animals, or anything that has a soul. Monuments are symbols and stones where the polytheists make sacrifices. Memorial monuments are statues erected in open places to keep alive the remembrance of some notable or important persons.

The Prophet ﷺ had warned against making images of beings with souls, particularly, notable people amongst mankind such as scholars, kings, devout persons, role models and leaders, whether these images are made as drawings upon plaques, or paper, or walls, or clothing, or by means of capture, using photographic equipments common today, or by means of sculpturing or building an image in the form of a statue. Also the Prophet ﷺ prohibited the hanging of pictures upon walls and its likes, and the erection of statues and monuments. Amongst these are memorial monuments, because they are a means to polytheism. The first time polytheism occurred on the earth was as a result of the erection of images and busts. The people of *Nūh* (عليه السلام) had some pious men. When these people passed away, the *Shayṭan* inspired them to erect statues in their assembly hall and to give them the names of these men. They did so, but these things were not worshipped until this generation passed away and the knowledge (of the origin of the statues) was lost, then they became worshipped.¹⁷

﴿وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ

وَنَسْرًا﴾

“And they said: ‘You shall not leave your gods, nor shall you leave Wadd, nor Suwa’, nor Yaghuth, nor Ya’uq, nor Nasr (names of Idols).” (Qur’an 71: 23)

¹⁷ Reported by al-Bukhārī



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These are the names of the men, in whose images these idols were made, in order to immortalize them and honor them. Take a look at what these memorial monuments have led to; association of partners with Allah and opposition to Allah's Messengers! This was what led to their destruction with the deluge and their repugnance before Allah and His creatures.¹⁸ This shows the evil inherent in making images and erecting statues. For this reason, the Prophet ﷺ cursed those who make images and informed us that they are amongst the most severely punished people on the Day of Judgment, and he ordered the erasing of picture. And informed that angels do not enter homes in which there are pictures. All these he did because of the evils inherent therein and its graveness upon the belief of the *Ummah* (nation of Muslims). Verily, the first occurrence of polytheism upon the earth was as a result of the erection of statues. Whether these pictures and statues are erected in assembly halls, or open parks, or gardens, they are unlawful in the *Shari'ah*, because they are a means to polytheism and a destruction of the belief (of people).

If the disbelievers are today doing these things because they have no belief system to protect, it is not permissible for the Muslims to imitate them and partake with them in this act, so that they may safeguard their belief, which is the source of their strength and success. It should not be said that people have gone beyond this stage and have come to know *Tawhīd* and polytheism (so they cannot worship these images) because the *Shayṭān* looks to the future generations and awaits the period when ignorance becomes prevalent amongst them, as he did with the people of *Nūḥ*, when the scholars had passed away and ignorance became prevalent. Also, there is no guaranty upon a living person that he cannot fall into temptation as Ibrāhīm ؑ had mentioned:

﴿وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ إِلَّا صَنَامَ﴾

“...And keep me and my sons away from worshipping idols.”
(*Qur'an* 14: 35)

He feared temptation upon his soul. Some scholars said: ‘*Who can feel safe from temptation after Ibrāhīm?*’

¹⁸ The polytheism of the people of Ibrāhīm ؑ was in the worship of statues and their devotion to them. The polytheism of the children of Israel was in their worship of the graven calf which the Samiri made from gold, and the polytheism of the Christians is in their worship of the crucifix which they believe to be in the image of the Messiah ؑ.



[4] SECTION 5: The Ruling of Mocking the Religion and Demeaning Any of Its Symbols

Mocking the religion is apostasy from Islam and a departure from the religion in totality. Allah - the Most High - said:

﴿ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ ﴾

“...Say: Was it Allah and His Āyāt (proofs, evidences, verses, lessons, signs, revelation etc.) and His Messenger ﷺ that you were mocking? Make no excuse; you have disbelieved after you had believed...” (Qur’an 9: 65 - 66)

This verse indicates that mocking at Allah is disbelief, mocking at the Messenger is disbelief and mocking at the signs of Allah is disbelief. Whoever mocks at one of these things is mocking at all of them. What happened with these hypocrites was that they were mocking at the Messenger and his companions, and so the verse was revealed. When Allah raised His Prophet, *Nūḥ* (عليه السلام) to forbid people from the polytheism that had occurred as a result of these erected statues, his people refused to accept his invitation and were obstinate in their worship of these erected statues, which had become idols.

So, mocking at these things is inseparable. Those who consider Monotheism as frivolity and count as significant the invocation of others amongst the dead, and when commanded to *Tawḥīd* and forbidden from polytheism, they scorn at the admonition as Allah - the Most High - has mentioned:

﴿ وَإِذَا رَأَوْكَ إِِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ۚ ﴿٤١﴾ كَذَّابٌ لِئُضِلَّنَا عَنْ آلِهَتِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا ۚ ﴾

“And when they see you [O Muḥammad ﷺ], they treat you only as a mockery (saying): ‘Is this the one whom Allah has sent as a Messenger? He would have nearly misled us from our āliha (gods), had it not been that we were patient and constant in their worship...” (Qur’an 25: 41 - 42)



So, they mocked the Messenger ﷺ when he forbade them from polytheism. The polytheists have never ceased to blemish the characters of the Prophets and describe them with stupidity, misguidance and insanity, whenever they invited them to Monotheism. This is due to the importance, which they attach to polytheism. This is the condition you will find one of them who has some doubts, whenever he finds someone inviting him to *Tawhīd*, he mocks at it as a result of the polytheism with him. Allah - the Most High - said:

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ﴾

“And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah...”
(Qur'an 2: 165)

Whoever loves a creature as much as it is necessary to love Allah is a polytheist. It is necessary to clarify the difference between loving for the sake of Allah and loving along with Allah. These people who have taken others such as graves and idols as gods, you will find them mocking at Monotheism and Allah's worship, while venerating those they have taken as intercessors other than Allah. So, one of them swears false and ominous oaths by Allah but he will never attempt to swear falsely by his *Shaykh*. You will find several groups of these people, some amongst them, consider seeking assistance with his *Shaykh* at his gravesite as more beneficial than invoking Allah in the mosque after daybreak! He mocks at whoever deviates from his own path going towards Monotheism. Several amongst them destroy mosques and tend shrines. Is this other than a trivialization of Allah, His Signs and His Messengers and a veneration of polytheism?¹⁹ This occurs a lot with graves worshippers.

Mockery of the religion is of two classes:

1. Explicit Mockery: Such as the one for which the verse (earlier mentioned) was revealed, this was their statement: *‘We have never seen a more gluttonous people, nor more lying people, nor a more cowardly people when meeting the enemy, than these our reciters (of the Qur'an).’* Or other such statements of mockers, like the

¹⁹ *Majmū' al-Fatāwā*, v. 15, pg. 48 - 49



statement of some of them: *'Your religion is the religion of a fifth.'*²⁰ Or the statement: *'Your religion is clumsy.'* Or the statement of one of them when he sees those who command good and forbid evil, saying mockingly: *'Here comes the religionist;'* ...and similar other things, which cannot be enumerated except with burden, some of which are worse than the statement of those about whom the verse was revealed.

2. Inexplicit Mockery: This is an extensive ocean without shores. For example, signing with the eyes (such as bulging them), sticking out the tongue, stretching the lips, poking with the hand while the Qur'an is being recited or the Sunnah of the Messenger ﷺ is being read, or when good is being commanded or evil being forbade.²¹

Another example of this is what some of them say: *'Islam is not applicable in the twentieth century; it is only applicable in the middle-ages!'* And that it is retrogression and retardation, that it is harsh and uncivil with respect to punishments and penalties, or that it is oppressive of women regarding their rights, since it permits divorce and polygyny. And their statement: *'Judging by man made constitutions is better than judging by the law of Islam!'*

They also say regarding one who invites to *Tawhīd* and rebukes the worship of graves and tombs: *'This is an extremist!'* Or: *'He desires to cause division amongst the Muslims.'* Or: *'This is a Wahabist.'*²² Or: *'This is a fifth school of thought.'*²³

Likewise for all other similar statements, which are insults to the religion and its adherents, or mockery of the True Faith. There is neither ability nor strength except with Allah. Amongst these, is their mockery of whoever adheres to the Sunnah of the Messenger ﷺ, they say: *'The religion is not about hair,'* mocking thereby the beard. Likewise other ill-mannered statements.

²⁰ i.e. an insignificant religion which gets only one-fifth (i.e. from the spoils of war) (TN)

²¹ *Majmū' at-Tawhīd an-Najdiyyah* pg. 409

²² This is in reference to *Shaykh* Muḥammad bin Abdul Wahāb. A great scholar and reviver of the religion in the Arabian peninsula in the eighteenth century. It is an appellation unjustly attached to whoever follows the pristine Islam as practiced by the Prophet ﷺ and his companions, in modern times. (TN)

²³ i.e. this is a new idea to the religion as the Muslims are known to have only four schools of thought (*Hanafiyyah, Mālikiyyah, Shafiyyah and Hambaliyyah*) (TN)



[4] SECTION 6: Ruling by Other than what Allah has Revealed

One of the implications of Faith in Allah and His worship, is submission to His Rulings and being pleased with His *Shari'ah*, and returning to His Book and the Sunnah of His Messenger whenever there is a difference of opinion regarding pronouncements, agreements, litigations, disputes regarding blood and wealth and rights. Allah is the Judge and ruling is His prerogative. It is obligatory upon the judges to judge by what Allah has revealed, and it is obligatory upon leaders to judge by what Allah has revealed in His Book and the Sunnah of His Messenger. Allah - the Most High - said:

﴿ إِنَّا نَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ﴾

“Verily! Allah commands that you should render back the trust to those, to whom they are due; and that when you judge between men, you judge with justice...” (Qur'an 4: 58)

He said regarding the right of the ruler:

﴿ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِى الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝﴾

“O you who believe! Obey Allah and obey the Messenger [Muhammad ﷺ], and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger ﷺ, if you believe in Allah and the Last Day. That is better and more suitable for final determination.” (Qur'an 4: 59)



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Thereafter, He explained that Faith and judging by other than what Allah has revealed cannot co-exist together. He - the Most High - said:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴾

“Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and they wish to go for judgment (in their disputes) to the tāghūt (false judges, etc.) while they have been ordered to reject them. But Shayṭān (Satan) wishes to lead them far astray.” (Qur'an 4: 60)

Till He said:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَتُسَلِّمُوا تَسْلِيمًا ﴾

“But no, by your Lord, they can have no Faith, until they make you [O Muḥammad ﷺ] judge in all disputes between them, and find in themselves no resistance against your decision, and accept (them) with full submission.” (Qur'an 4: 65)

So, Allah strongly negated Faith – via an oath – from anyone who does not take the Messenger ﷺ as judge, being pleased therewith and submitting to him. Also, He pronounced the disbelief, transgression and sinfulness of rulers who do not judge by what Allah has revealed. He - the Most High - said:

﴿ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴾

“...And whosoever does not judge by what Allah has revealed, such are the Kāfirūn (i.e. disbelievers – of a lesser degree as they do not act on Allah's law).” (Qur'an 5: 44)



﴿ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴾

“...And whosoever does not judge by that which Allah has revealed, such are the Dhalimun (polytheists and wrong doers – of a lesser degree).” (Qur’an 5: 45)

﴿ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴾

“...And whosoever does not judge by what Allah has revealed, such are the Fāsiqūn (the rebellious i.e. disobedient [of a lesser degree] to Allah.” (Qur’an 5: 47)

One must judge by what Allah has revealed and seek judgment from it in all issues of disagreement in issues of deductive reasoning between the scholars. So, one should not accept but that which the Qur’an and Sunnah indicate without prejudice to a school of thought or bias to a particular scholar. Also in litigations and disputes regarding rights, not just in personal affairs (personal law), as occurs in some countries, which are affiliated to Islam. Islam is a whole and not parts. Allah - the Most High - said:

﴿ يَأْتِيهَا الَّذِينَ ءَامَنُوا آدْخُلُوا فِي السِّلْمِ كَآفَّةً ﴾

“O you who believe! Enter perfectly into Islam (by obeying all the rules and regulations of the Islamic religion) ...” (Qur’an 2: 208)

He - the Most High - also said:

﴿ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ﴾

“...Then do you believe in part of the Scripture and reject the rest...” (Qur’an 2: 85)

Also, it is obligatory upon the followers of various schools of thought and present day methodologies, to return the statements of their leader to the Qur’an and



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Sunnah. Whatever concurs with the two, they should accept and whatever conflicts with the two, should be rejected without prejudice or bias, particularly, in matters of doctrine. The leaders of the schools of thought ﷺ used to advice this. This was the opinion of every one of them. Whoever contradicts it is not following in their footsteps even though he affiliates himself to them. He is one of those about whom Allah said:

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۚ لَآ إِلَهَ إِلَّا هُوَ ۚ سُبْحَنَهُ عَمَّا يُشْرِكُونَ ﴾

“They (Jews and Christians) took their Rabbis and monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as lord) Messiah, the son of Maryam (Mary) ...” (Qur’an 9: 31)

The verse is not restricted to Christians; rather, it applies to everyone who performs the similitude of their action. Whoever contravenes what Allah and His Messenger ﷺ have commanded, by judging between mankind with other than what Allah has revealed, or requests this in obedience to what he desires and wishes, he has removed the noose of Islam and Faith from his neck even if he thinks he is a believer. Allah - the Most High - censured whoever desires this and belied their assumption of still being believers. He - the Most High - said:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ ۚ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴾

“Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and they wish to go for judgment (in their disputes) to the ṭāghūt (false judges, etc.) while they have been ordered to reject them. But Shayṭān (Satan) wishes to lead them far astray.” (Qur’an 4: 60)



His statement: **“Who claim.”** Is a negation of their Faith, because a claim is usually used to refer to someone who says or believes something about which he is untrue to, as he violates its factors and acts in negation to it. This is established by His statement: **“While they have been ordered to reject them.”** This is because disbelief in the *Tāghūt* (idols and anything worshipped besides Allah) is a pillar of *Tawhīd* as found in the verse of *Sūrah al-Baqarah* (Chapter 2)²⁴. If this pillar of *Tawhīd* is not achieved, then he is not yet a Monotheist.

Tawhīd is the foundation of Faith, by its presence all deeds become valid and by its absence they are destroyed, as Allah has explained in His statement:

﴿ لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝٢٥٦﴾

“...Whoever disbelieves in *tāghūt* (anything worshipped besides Allah) and believes in Allah, then he has grasped the most trustworthy handhold...” (*Qur'an* 2: 256)

Therefore, referring judgments to the *Tāghūt* (things worshipped besides Allah) is tantamount to faith in them.²⁵ The negation of Faith from one who does not judge with what Allah has revealed, indicates that establishing the Law of Allah is Faith, belief and worship to Allah, which is mandatory upon every Muslim to take as religion. The *Shari'ah* of Allah should not be established only because it is good for the affairs of people and for safety alone. Some people concentrate upon this aspect and forget the first aspect, but Allah chides whoever establishes the judgment of Allah only for his own benefit, without worshipping Allah thereby. Allah, glorified is He said:

﴿ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ۝٢٥٧ وَإِنْ يَكُنْ هُمْ أَحَقُّ بِأَن يَأْتُوا إِلَيْهِ مُذْعِنِينَ ۝٢٥٨﴾

²⁴ i.e. His statement: **“Whoever disbelieves in *tāghūt* (anything worshipped besides Allah) and believes in Allah, then has grasped the most trustworthy handhold.”** (*Qur'an* 2: 256)

²⁵ *Fath al-Majid*, pg. 467 - 468



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“And when they are called to Allah (i.e. His Words, the Qur’an) and His Messenger ﷺ to judge between them, lo! a party of them refuse (to come) and turn away. But if the right is with them, they come willingly with submission.” (Qur’an 24: 48 - 49)

They do not care except for what they desire, whatever conflicts with their desires, they turn away from it. This is because they do not take as worship to Allah, the referral of judgments to His Messenger ﷺ.

The ruling regarding whoever does not judge by what Allah has revealed:

Allah the Most High said:

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

“...And whosoever does not judge by what Allah has revealed, such are the Kāfirūn (i.e. disbelievers – of a lesser degree as they do not act on Allah’s law).” (Qur’an 5: 44)

In this noble verse, judging by other than what Allah has revealed is disbelief. This disbelief is sometimes major disbelief, which takes one out of the fold of Islam, and at other times, it is minor disbelief, which does not remove one from the fold of Islam. This depends upon the condition of the judge; if he believes that judging by what Allah has revealed is not obligatory and that he has a choice therein, or he is contemptuous of the Judgment of Allah and believes that other laws, such as constitutions and by-laws, are better than or equivalent to it, or he believes that it is not applicable to the present age, or he intends to please the disbelievers and hypocrites by judging by other than what Allah has revealed, this is major disbelief.

If however, he believes that judging by what Allah has revealed is obligatory and he knows the judgment in the matter before him, but he turns away from it, though acknowledging that he is liable to punishment (for turning away from it), he is a sinner and he is called a disbeliever who commits minor disbelief. If he is ignorant



of the judgment of Allah (regarding the matter) after making extensive effort to the extent of his capability to know the correct judgment thereof but errs, he is called one who makes an error. He gets a reward for his effort and his error is forgiven.²⁶ These are in regards to judgments on specific issues.

As for judgment in matters of the generality (for everybody), this is a different matter. *Shaykh al-Islam Ibn Taymiyyah*²⁷ said:

‘If the judge is religious, but he judged without knowledge, then he is one of the inmates of the Fire. If he knows the truth but he judges in conflict with the truth of which he knows, then he is one the inmates of the Fire. If he judges without justice and knowledge, then he is more deserving of being an inmate of the Fire. This is when he judges in a matter concerning a single person.

But if he gives a general judgment in the religion of the Muslims, and he made truth falsehood and made falsehood truth, and Sunnah innovation and innovation Sunnah, good evil and evil good, and forbade what Allah and His Messenger commanded, and ordered that which Allah and His Messenger forbade, this is another case entirely which the Lord of the universe, the God of the Messengers and the Owner of the Day of Judgment, He Who owns all praise in the beginning and in the end, will judge.

﴿لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ﴾

“...His is the Decision, and to Him you (all) shall be returned.”
(*Qur'an* 28: 88)

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ

كُلِّهِ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا﴾

“He it is Who has sent His Messenger [Muḥammad ﷺ] with guidance and the religion of truth (Islam), that He may make it

²⁶ *Sharḥut-Taḥāwīyyah*, pg. 363 - 364

²⁷ *Majmū' al-Fatāwā*, v. 35, pg. 388



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(Islam) superior over all religions. And All-Sufficient is Allah as a Witness.” (Qur’an 48: 28)’

He also said:

‘There is no doubt that whoever does not believe in the obligation of judging with what Allah has revealed is a disbeliever. Whoever believes that it is permissible for him to judge between people with what he views is just without following what Allah has revealed is a disbeliever. There is no Ummah (nation) except it commands judging with justice. Justice in their religion could be what their leaders opine, infact, most of those who lay claim to Islam judge with their customs which were not revealed by Allah, such as the customs of their ancestors. These were leaders who were obeyed. So, they believe that this is what should be judged with rather than the Qur’an and the Sunnah. This is disbelief! Many amongst mankind have accepted Islam but do not judge except with customs, which those they obey have ordered. When these people are informed that it is not permissible for them to judge by other than what Allah has revealed, they do not adhere to it; rather, they claim it is permissible to judge with other than what Allah has revealed. They are disbelievers!’²⁸

Shaykh Muḥammad bin Ibrāhīm ؒ said:

‘As for that which has been said to be ‘Kufr dūna Kufr’ (disbelief of a lesser degree), this is when one seeks judgement from other than what Allah has revealed while believing he is by that a sinner, and believes that the judgement of Allah is the Truth. This is that which emanates from him just once or so. As for the one who makes a canon (constitution, law, statute, legal code) with organization and authority, he is a disbeliever even if he says: ‘We erred and the judgment of Allah is more just.’ This category of disbelief removes one from the fold of Islam.’²⁹

So, he ؒ distinguished between a single judgment, which does not re-occur and a general law, which is the reference of all judgments or most judgments. He affirmed that this is disbelief, which totally removes one from the fold of Islam. This is because one who waives the Islamic Law and makes a cannon substitute to

²⁸ Minhāj as-Sunnah an-Nabawiyyah

²⁹ From the verdicts of Shaykh Muhammad bin Ibrāhīm Āl ash-Shaykh. See his Majmū’ Al-Fatāwā, v. 12, pg. 280



it, this is an indication that he considers the cannon (legal code, statute, constitution etc.) as better and more beneficial than the *Shari'ah* (Islamic Law). This, no doubt, is major disbelief which removes one from the fold of Islam and invalidates *Tawhīd*.



[4] SECTION 7: Laying Claim to the Right to Make Laws: To Proclaim As Lawful and Unlawful

The enactment of laws by which creatures would accomplish their acts of worship, social interactions and all their affairs, that by which disagreements between them will be resolved and disputes laid to rest, is the right of Allah - the Most High, Lord of the universe and the Creator of all creation:

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

“...His is the Creation and the Commandment. Blessed be Allah, the Lord of the ‘Ālamīn (mankind, jinns and all that exists)!” (Qur’an 7: 54)

He it is, Who knows what is beneficial to His slaves, so He enacts it for them. By the right of His *Rubūbiyyah* (Lordship) upon them, He enacts Laws for them and by virtue of their servitude to Him they must accept His Judgments, although the benefit therein returns to them. He - the Most High - said:

﴿فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

“... (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger ﷺ, if you believe in Allah and the Last Day. That is better and more suitable for final determination.” (Qur’an 4: 59)

He also said:

﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي...﴾



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“And in whatever you differ, the decision thereof is with Allah (He is the ruling Judge). [Say O Muḥammad ﷺ to these polytheists:] Such is Allah, my Lord.” (Qur’an 42: 10)

Also, He, the glorified, disapproved His slaves of taking a legislator other than Himself. He said:

﴿ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُم مِّنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُصِّلَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ۝ ﴾

“Or have they partners with Allah (false god) who have instituted for them a religion which Allah has not allowed? ...” (Qur’an 42: 21)

Whosoever accepts a law other than the Law of Allah has associated partners with Allah - the Most High, and whatever Allah and His Messenger have not given approval as worship is innovation, and every innovation is misguidance. He ﷺ said:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

‘Whoever innovates into this affair (religion) of ours that which is not part of it, then it is rejected.’³⁰

And in another text:

مَنْ عَمِلَ عَمَلًا لَّيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

‘Whoever performs an action which we have not given approval, then it is rejected.’³¹

Whatever neither Allah nor His Messenger ﷺ have legislated in politics and judgment between people is the judgment of the *Ṭāghūt* (anything worshipped besides Allah) and the judgment of *Jāhiliyyah* (pre-Islamic ignorance):

³⁰ Reported by al-Bukhārī and Muslim

³¹ Reported by Muslim



﴿ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ

يُوقِنُونَ ﴾

“Do they seek the judgments of the days of ignorance? And who is better in judgment than Allah for a people who have firm Faith.”
(Qur'an 5: 50)

So also, the right to make (something) lawful and unlawful is the right of Allah - the Most High, it is not permissible for anyone to share this with Him. He - the Most High - said:

﴿ وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ۖ وَإِنَّ

الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ لِجْعِدْلُوَكُمْ ۚ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ

لَمُشْرِكُونَ ﴾

“Eat not (O Believers) of that (meat) on which Allah’s Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allah). And certainly, the Shāyāfīn (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making Al-Maytatah (dead animal) legal by eating it], then you would indeed be Mushrikūn (polytheists); [because they (the devils and their friends) made lawful to you to eat that which Allah has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them, and to worship others besides Allah is polytheism].” (Qur'an 6: 121)

Thus Allah made obedience to the devils and their friends, in what they make lawful and unlawful, an association of partners with Allah. Likewise, whoever obeys the scholars and leaders in making unlawful what Allah has made lawful, or making lawful what Allah has made unlawful, has taken them as Lords besides Allah. This is based upon His statement:



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﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۖ لَّا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ عَمَّا يُشْرِكُونَ ﴾

“They (Jews and Christians) took their Rabbis and monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as lord) Messiah, the son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurah (Torah) and the Injeel (Gospel)] to worship none but One Ilah (God – Allah) Lā ilāha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with) Him.” (Qur’an 9: 31)

In the *ḥadīth*, the Prophet ﷺ recited this verse to ‘Adiyy bin Hātim at-Ṭā’ī ؓ and he said:

يَا رَسُولَ اللَّهِ، لَسْنَا نَعْبُدُهُمْ،

‘O Messenger of Allah, we never used to worship them.’

He ﷺ said:

أَلَيْسَ يُحِلُّونَ لَكُمْ مَا حَرَّمَ اللَّهُ فَتُحِلُّونَهُ، وَيُحَرِّمُونَ مَا أَحَلَّ اللَّهُ فَتُحَرِّمُونَهُ؟

‘Were they not making lawful, things which Allah had made unlawful and you accepted them as lawful, and making unlawful, things which Allah had made lawful and you accepted them as unlawful?’

He (‘Adiyy) said: ‘Yes.’ He (the Prophet ﷺ) said:

فَتِلْكَ عِبَادَتُهُمْ.

‘That is how you worshipped them.’³²

Thus obeying them in what they made lawful and unlawful without recourse to Allah became an act of servitude to them and polytheism. This is major polytheism, which invalidates *Tawḥīd*, which is part of the implications of the

³² Reported by at-Tirmidhi, Ibn Jarīr and others



statement *Lā ilāha illallāh* (none has the right to be worshipped besides Allah).³³ This is because, part of its implications, is that the right to make things lawful and unlawful, belong to Allah - the Most High - Alone. If this is so regarding one who obeys scholars and devotees in what they legislate as lawful and unlawful which contradicts the *Shari'ah* of Allah, despite knowing of the contradiction, and despite the fact that they (scholars) are closer to knowledge and religion, and despite the fact that they get a reward upon their errors in juristic efforts in which they err, what then of one, who obeys the judgments of invented laws, formulated by disbelievers and heretics which they enforce upon Muslim lands and judge with between them. *Lā ḥawla wa lā quwwatta illa billāh* (there is no ability, nor strength except with Allah)!

These sorts of people have taken the disbelievers as lords besides Allah, who enact for them, laws, make lawful the unlawful and judge between men.

³³ *Fath-ul-Majīd*, pg. 107



[4] SECTION 8: Affiliation to Atheistic Ideologies and *Jāhiliyyah* Groups

1. Affiliation to (or membership of) heretic ideologies such as communism, secularism, capitalism and such other ideologies of disbelief, is apostasy from the religion of Islam. If the affiliated person claims to be a Muslim, then this is major hypocrisy. The hypocrite claims affiliation to Islam openly but internally he is with the disbelievers as Allah - the Most High - has said:

﴿وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ ﴿٢١٤﴾﴾

“And when they meet those who believe, they say: ‘We believe.’ But when they are alone with their ShAyyāʾīn (devils – polytheists, hypocrites etc.), they say: ‘Truly, we are with you; verily, we were but mocking.’” (Qur’an 2: 14)

Allah - the Most High - also said:

﴿الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُن مَّعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعُكُم مِّنَ الْمُؤْمِنِينَ ۚ﴾

“Those (hypocrites) who wait and watch about you; if you gain a victory from Allah, they say: ‘Were we not with you,’ but if the disbelievers gain a success, they say (to them): ‘Did we not gain mastery over you and did we not protect you from the believers? ...’” (Qur’an 4: 141)

Each of these deceptive hypocrites is double-sided, a side he presents to the believers and a side he goes with to his brothers from amongst the atheists. Also he



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has two tongues, the first with which he addresses the Muslim and the other, with which he introduces his hidden intent:

﴿وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ ﴿١٤﴾﴾

“And when they meet those who believe, they say: ‘We believe.’ But when they are alone with their Shayāfīn (devils – polytheists, hypocrites etc.), they say: ‘Truly, we are with you; verily, we were but mocking.’ (Qur’an 2: 14)

They have turned away from the Qur’an and Sunnah, mocking its adherents and humiliating them. They refuse to adhere to the judgment of the two Revelations (Qur’an and Sunnah), rejoicing at the knowledge with them, which brings nothing but evil and arrogance. You always find them mocking at those who strictly adhere to revelation:

﴿اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمْدُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾﴾

“Allah mocks at them and gives them increase in their wrong-doings to wander blindly.” (Qur’an 2: 15)³⁴

Allah has ordered that one should affiliate himself to the believers:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾﴾

“O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds).” (Qur’an 9: 119)

These heretic ideologies are suicidal ideologies because they are founded upon falsehood. For example, Communism denies the existence of the Creator ﷻ, and wages war against divinely revealed religions. Who can ever be pleased that his mind should exist without a doctrine and deny the intuitive and convincing intellectual insights, and be one who has suppressed his own intellect?

³⁴ The Traits of the Hypocrites (in *ar-Risalah* of Ibn Qayyim) pg. 19, and the verse is *Al-Baqarah* 15



Secularism as an ideology denies religion and relies upon directionless materialism. It has no other goal in this world but an animalistic life.

As for Capitalism, its only concern is amassing of wealth, regardless of the means. It does not restrict itself with the lawful or unlawful, or leniency, or compassion to the poor and homeless. The bedrock of its economy is usury, which is tantamount to warring against Allah and His Messenger ﷺ, and which is the cause of perdition to the state and individuals, and a way of sucking dry the blood of the poor nations.

Which intellect, not to talk of one who has an iota of Faith in him, will be pleased to exist upon these ideologies; no intellect or religion, no noble objective in his life to which he aims and for which he strives. These ideologies have only been able to invade Muslim cities when majority of the Muslims became devoid of true religion and were raised in neglect, and lived a life of imitation.

2. Affiliation to modern day *Jāhiliyyah* and tribal groups, is the other. It is disbelief and apostasy from the religion of Islam. This is so, because Islam rejects tribalism (or racism) and the clamors of *Jāhiliyyah*. Allah - the Most High - said:

﴿يَتَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

“O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taqla [i.e. one of the Muttaqūn (pious)] ...” (Qur’an 49: 13)

The Prophet ﷺ said:

لَيْسَ مِنَّا مَنْ دَعَا إِلَىٰ عَصَبِيَّةٍ، وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلَىٰ عَصَبِيَّةٍ، وَلَيْسَ مِنَّا مَنْ غَضِبَ لِعَصَبِيَّةٍ
‘He is not one of us, he who invites to tribalism (or racism), He is not one of us, he who fights for the sake of tribalism (or racism), and He is not one of us, he who gets annoyed for the sake of tribal affiliation (or racism).’³⁵

He ﷺ also said:

³⁵ Reported by at-Tirmidhi



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إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمُ غِيَّةَ الْجَاهِلِيَّةِ، وَفَخَرَهَا بِالْأَبَاءِ، إِنَّمَا هُوَ مُؤْمِنٌ تَقِيٌّ أَوْ فَاجِرٌ شَقِيٌّ، النَّاسُ بُنُو آدَمَ، وَآدَمُ خَلِقٌ مِنْ تُرَابٍ، وَلَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ إِلَّا بِالتَّقْوَى.

*'Allah has raised from you the call of Jāhiliyyah and its custom of boasting with one's ancestors. It is either a pious believer or a rebellious rogue. Mankind are all descendants of Ādam and Ādam was from the earth. There is no superiority for the Arab over the non-Arab except with piety.'*³⁶

These partisan groups balkanise the Muslims, but Allah has ordered unity and cooperation upon good and righteousness, and forbade disunity and conflict. Allah - the Most High - said:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَادْكُرُوا اللَّهَ عَلَيْهِمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا﴾

"And hold fast, all of you together to the Rope of Allah (i.e. this Qur'an), and do not be divided among yourselves, and remember Allah's Favour upon you, for you were enemies one to another but He joined your hearts together so that, by His Grace, you became brethren (in Islamic Faith) ..." (Qur'an 3: 103)

Allah desires from us that we should be together in a single party. That is the party of Allah, the successful one. Unfortunately, the Islamic world after haven been politically and culturally invaded by the Europeans, has become submissive to these tribal, racial and national partisanships. They believe in it as though it is a firmly established and true scholastic issue, a reality that cannot be avoided. So, tribes have begun to make strong efforts at reviving these partisanships, which Islam had extinguished. They chant it (as slogans) and revive its symbols, and take pride in its origin, which predates Islam. This is what Islam insists on referring to as *Jāhiliyyah*, and Allah has favored the Muslims with rescue therefrom, and urged them to show gratitude for this favor.

The nature of a believer is that he does not remember *Jāhiliyyah*, which is long past or recent, except with abhorrence, dislike, resentment and horror. Does an ex-convict reminisce about prison, which denied him his freedom during his

³⁶ Reported Muslim



imprisonment, punishment and degradation, except that he shivers? Does a person who has recovered from a prolonged and severe illness in which he was close to death, remember such days of sickness except with a downcast thought and a blushed skin? It is obligatory that it be known that these groups are a punishment, which Allah has sent down upon those who turned away from His *Shari'ah* and rejected His religion as He - the Most High - said:

﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ
أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۗ﴾

“Say: ‘He has power to send torment to you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another...” (Qur’an 6: 65)

The Prophet ﷺ said:

وَمَا لَمْ تَحْكُمُوا بِكِتَابِ اللَّهِ إِلَّا جَعَلَ بَاسَهُمْ بَيْنَهُمْ.

‘As long as their leaders do not judge by the Book of Allah, Allah makes their violence to occur amongst them.’³⁷

Certainly, partisanship to groups results in the rejection of the truth that is with others, as was the situation of the Jews about whom Allah - the Most High – said:

﴿وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا تَنُومُونَ ۚ وَمِنَ الَّذِينَ قَالُوا تَنُومُونَ كَثِيرٌ سَأَمَ لَكُمُ الْعَذَابُ ۖ لَمَّا كُنْتُمْ تُكَفِّرُونَ ۚ وَمِنَ الَّذِينَ قَالُوا تَنُومُونَ كَثِيرٌ سَأَمَ لَكُمُ الْعَذَابُ ۖ لَمَّا كُنْتُمْ تُكَفِّرُونَ ۚ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۗ﴾

“And when it is said to them (the Jews): ‘Believe in what Allah has sent down,’ they say: ‘We believe in what was sent down to us.’ And they disbelieve in that which came after it, while it is the truth confirming what is with them...” (Qur’an 2: 91)

³⁷ Reported by Ibn Mājah



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This was also the situation of the people of *Jāhiliyyah* (pre-Islamic times), they rejected that which the Messenger ﷺ came to them with, out of bias towards what their fathers were upon:

﴿وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا ۖ
أُولَٰئِكَ كَانُوا فِي أَعْيُنِنَا ۖ فَلَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ﴾

“When it is said to them: ‘Follow what Allah has sent down.’ They say: ‘Nay! We shall follow what we found our fathers following...’
(Qur’an 2: 170)

The adherents of these groups wish to make it a replacement for Islam, with which Allah has favored mankind!



[4] SECTION 9: Materialistic View of Life and Its Inherent Evils

There are two views to life: the materialistic view of life and the correct view. Each of the two has its effects:

[A] The Materialistic view of life:

This is that the thoughts of a person be limited to achieving his immediate pleasures; so, his actions are limited to that sphere. His thoughts never transcend this, he never thinks of the repercussions of his actions. He does not work for such nor does he care about it, and He does not know that Allah has made this life a sowing field for the Hereafter; that He has made this life the abode of work and made the Hereafter the abode of recompense. Whoever utilizes his earthly life in performing good deeds profits in both worlds, but he who wastes his earthly life, his Hereafter is also wasted:

﴿ حَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ۝ ﴾

“...He loses both this world and the Hereafter. That is the evident loss.” (Qur’an 22: 11)

Allah has not created this life for the mere fun of it. Rather, He created it for a momentous reason. He - the Most High - said:

﴿ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ

الْغَفُورُ ۝ ﴾

“Who created death and life, that He may test you which of you is best in deeds.” (Qur’an 67: 2)

He - the Most High - also said:



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﴿ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۖ ﴾

“Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) – as to which of them are best in deeds [i.e. those who do deeds in the most perfect manner, that means to do them (deeds) totally for Allah’s sake and in accordance to the legal ways of the Prophet ﷺ].” (Qur’an 18: 7)

Allah has provided in this life such immediate pleasures and apparent adornments such as wealth, children, fame, authority, and all other pleasures which are known to none but Allah.

There is amongst mankind – and they are the majority – he who limits his view to the apparent things of this life and its fascinations. He enjoys himself therein, and does not contemplate about its secrets, nor work for that which is after it. He busies himself with acquiring and gathering them, and enjoying its pleasures instead of working for that which comes after it. He may even deny that there should be another life other than it as Allah has mentioned:

﴿ وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ۝ ﴾

“And they said: ‘There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection).” (Qur’an 6: 29)

Allah has promised punishment for those with this view of life. Allah - the Most High - said:

﴿ إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ ءَايَاتِنَا غَافِلُونَ ۖ ﴿٧﴾ أُولَٰئِكَ مَا لَهُمْ أَلَنَارُ بِمَا كَانُوا يَكْسِبُونَ ۝ ﴾

“Verily, those who hope not for the meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Āyāt (proofs, evidences, verses, lessons, signs,



revelations, etc). Those, their abode will be the Fire, because of what they used to earn.” (Qur'an 10: 7 - 8)

He - the Most High - also said:

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٠﴾ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطِلٌ مَّا كَانُوا يَعْمَلُونَ ﴿١١﴾﴾

“Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those 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.” (Qur'an 11: 15 - 16)

This threat encompasses the adherents of this view (materialistic view), whether they are from those who perform deeds of the Hereafter, desiring thereby the life of this world, such as the hypocrites and those who show-off with their deeds, or they are disbelievers, who believe neither in resurrection nor reckoning, such as the adherents of the destructive ideologies of *Jāhiliyyah*; Capitalism, Communism and Secularism. These people do not appreciate the value of life, nor is their view of it better than that of animals. Rather, they are more astray (than animals) as they have made a fool of their intellects and made a mockery of their reasoning faculties. They have wasted their times in things that will not remain with them forever, nor will they remain therein forever, and they have not worked for their destination, one which is unavoidable.

Animals do not have a destination which they await, nor do they possess intellects to contemplate, contrary to these people. This is why Allah - the Most High - said about them:

﴿أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ ۚ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿١١﴾﴾



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“Or do you think that most of them hear or understand? They are only like cattle – nay, they are even farther away from the Path. (i.e. even worse than cattle).” (Qur'an 25: 44)

Allah has described the adherents of this view with a lack of knowledge. He - the Most High - said:

﴿وَعَدَ اللَّهُ لَا تُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦﴾
يَعْلَمُونَ ظَهْرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَفِلُونَ ﴿٧﴾﴾

“(It is) a Promise of Allah (i.e. Allah will give victory to the Romans against the Persians), and Allah fails not at His Promise, but most of men know not. They know only the outside appearance of the life of this world (i.e. the matters of their livelihood, like irrigation or sowing or reaping, etc.), and they are heedless of the Hereafter.” (Qur'an 30: 6 - 7)

Although they are skilled at innovating and in manufacturing, they are ignorant people who do not deserve to be described with knowledge. This is because their knowledge does not extend beyond the apparent things of this life. This is deficient knowledge for which their possessors do not qualify to be described with this lofty trait, knowledge, and thus they be referred to as Scholars. This appellation can only be used strictly speaking for those who have knowledge of Allah and fear Him as He - the Most High - has mentioned:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

“...It is only those who have knowledge among His slaves that fear Allah...” (Qur'an 35: 28)

Also, part of the Materialistic view of life, is what Allah mentioned in the story of Qārūn and what Allah had granted him of treasures:



﴿ فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ ۖ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَلِيتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴾

“So he went forth before his people in his pomp. Those who were desirous of the life of this world, said: ‘Ah, would that we had the like of what Qārūn (Korah) has been given? Verily! He is the Owner of a great fortune.’” (Qur’an 28: 79)

So, they desired its like and were envious of him, and they described him as one possessing a great fortune based upon their materialistic view (of life). This is the same situation today with the states of disbelievers and what they possess of advancement in manufacturing and business. Those with weak Faith amongst the Muslims, look to them with fascination without considering their disbelief and without considering the evil destination, which awaits them (i.e. Hell). This errant view leads them to the glorification of the disbelievers, esteeming them in their hearts and imitating them in their vile manners and customs, but they are not able to imitate them in innovation, amassing of military strength or in any beneficial invention and production as Allah - the Most High - has said:

﴿ وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ ﴾

“And make ready against them all you can of power...” (Qur’an 8: 60)

[B] The Correct View:

That one should consider the material things in this life such as wealth, authority and strength, as useful aids for working for the Hereafter.

In reality, the pleasures of this world are not reprehensible, that which can be praiseworthy or reprehensible is what the slave does therein. It is only a bridge and passageway to the Hereafter, and from it, is the provision for the Hereafter. The good life, which the inmates of Paradise enjoy therein, only comes to them as a result of what they sowed in the life of this world.



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It (this life) is the abode of *Jihād*, Prayer, Fasting, spending in the Path of Allah and covetingly competing in good deeds. Allah - the Most High - says to the inmates of Paradise:

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ﴾

“Eat and drink at ease for that which you have sent on before you in the days past!” (Qur’an 69: 24)

That is, in the life of the world.



[4] SECTION 10: Incantations and Amulets

[A] Incantations:

These are words of protection with which one afflicted with an evil, such as fever or epilepsy, is treated. They are also known as spells. They are of two types:

1. That which is devoid of *Shirk*: Such as reciting upon a sick person, some portion of the Qur'an, or seeking refuge with the Names and Attributes of Allah. This is permissible because the Prophet ﷺ recited incantations, ordered that it be done and permitted it. 'Awf bin Mālik said:

'We used to recite incantations in the days of Jāhiliyyah, so we said: "O Messenger of Allah ﷺ what do you see to that? He said:

اَعْرِضُوا عَلَيَّ رُقَاكُمْ، لَا بَأْسَ بِالرُّقَى مَا لَمْ تَكُنْ شِرْكًا.

*'Recite your incantations to me; there is no harm in incantation, so long as they are devoid of polytheism.'*³⁸

As-Suyūṭī رحمه الله said:

*'Scholars have agreed upon the permissibility of incantations when three conditions are fulfilled: That it be with the Words of Allah, or His Names and Attributes, should be in Arabic language and its meaning is known, and that one should believe that the incantation does not have effect by itself, but, by the Decree of Allah.'*³⁹

Its manner is to either recite or blow upon the sick, or recite into water and give the sick to drink as has been reported in the *ḥadīth* of Thābit bin Qays, that:

أَنَّ النَّبِيَّ ﷺ أَخَذَ تَرَابًا مِنْ بَطْحَانَ، فَجَعَلَهُ فِي قَدَحٍ، ثُمَّ نَفَثَ عَلَيْهِ بِمَاءٍ وَصَبَّهُ عَلَيْهِ.

³⁸ Reported by Muslim

³⁹ *Fath al-Majīd*, pg. 135



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*'The Prophet ﷺ took some earth from level ground and placed it in a bowl, then he blew upon it with water and poured it on him.'*⁴⁰

2. That which is not devoid of *Shirk*: These are incantations in which assistance is sought from other than Allah, such as invoking others besides Allah, seeking aid and protection from other than Allah. Examples include incantations with the names of jinns, or the names of angels, Prophets and righteous persons. This is invocation of other than Allah and it is major polytheism.

Or that it should be with other than the Arabic language or that whose meaning is not known, because it is feared that it might put one in disbelief or polytheism without one knowing. This type of incantation is prohibited.

[B] Amulets:

These are things, which are usually hung around the necks of children to protect them from the evil eye. It could also be hung upon adult males and females. It is of two types:

1. That which is from the Qur'an: Such as writing some verses of the Qur'an, or the Names and Attributes of Allah, and hanging it as means for seeking cure. Regarding this type, scholars are divided to two opinions about hanging it:

(i) **Permissibility:** This is the opinion of 'Abdullāh bin 'Amr bin al-'Āṣ and it is the apparent thing reported from 'Ā'ishah رضى الله عنها. Also, Abū Ja'far bin al-Baqir voiced this opinion and Aḥmad bin Hambal in one of his narrations. They regarded the *ḥadīth* about the prohibition of hanging amulet as restricted to amulets, which involve *shirk*.

(ii) **Prohibition:** This is the opinion of Ibn Mas'ūd, Ibn 'Abbās, and is the apparent thing from the statement of Ḥudhayfah, 'Uqbah bin 'Āmir, and Ibn 'Ukaym. It is also the opinion of a group of *Tabi'een* (successors of the companions), amongst them, the companions of Ibn Mas'ūd, and Aḥmad in a narration from him, and

⁴⁰ Reported by Abū Dāwūd



most of his companions preferred this opinion. Their later generations (of the ḥanbali school of thought) categorically stated this as the correct opinion supporting their position with the narration of Ibn Mas'ūd who said:

إِنَّ الرُّقَى وَالْتَّمَائِمَ وَالْتَّوَلَةَ شِرْكٌ.

*'I heard the Messenger of Allah ﷺ saying: "Verily, incantations, Amulets and At-Tiwallah (love charms) are Shirk.'*⁴¹

At-Tiwalah is a thing which people make, believing that it endears a woman to her husband and a man to his wife.

This (the second opinion), is the correct opinion for three reasons:

- a) The prohibition is general and no exception was made therein.
- b) The need to close the path to evil; for it will eventually lead to the hanging of that which is not permissible.
- c) If something of the Qur'an is hung, the one upon whom it is hung might denigrate it by taking it with him to relieve himself and to cleanse himself and so on.⁴²

2. That which is from other than the Qur'an: Such as hanging pearls, bones, seashells, threads, sandals, nails, the names of devils and jinns or talismans. This is categorically forbidden and it is *Shirk* (polytheism). This is because it is an attachment to (reliance upon) other than Allah glorified is He, His Names and Attributes, and His verses. In the *ḥadīth* (the Prophet said):

مَنْ تَعَلَّقَ شَيْئًا وَكَلَّ إِلَيْهِ.

*'Whoever hangs anything, he is entrusted to it.'*⁴³

⁴¹ Reported by Aḥmad, Abū Dāwūd, Ibn Mājah and al-Ḥākim

⁴² *Fath-ul-Majīd*, pg. 136

⁴³ Reported by Aḥmad and at-Tirmidhi



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That is, Allah leaves him to the protection of that which he has hung. Whoever relies upon Allah, seeks refuge in Him and leaves his affairs to Him, He suffices him; He makes close to him every distant thing, and makes easy for him every difficulty. Whoever attaches to creatures, amulets, drugs, or graves, other than Him, Allah leaves him to that which will not benefit him aught or has capability to harm or bring benefit. So, his doctrine is ruined and his connection with his Lord is severed and Allah humiliates him. It is obligatory upon the Muslim to protect his doctrine from that which can destroy it or blemish it. So, he should not involve in that which is not permissible of remedies, nor go to charlatans and conjurers to seek healing for illnesses because they will sicken his heart and doctrine. Whoever relies upon Allah, He suffices him.

Some people hang these things upon themselves though they have no perceptible illness, they only have a delusion, which is fear of the evil eye and envy, or he hangs it on his car, or animal, or the door to his house or stall. All these are signs of a weak doctrine, and weakness of reliance upon Allah. The weakness of doctrine is the real sickness that has to be treated with the understanding of *Tawhīd* and the Right '*Aqīdah*.



[4] SECTION 11: Swearing By Other than Allah, Seeking Closeness, and Assistance and Help with Others besides Allah

[A] Swearing by other than Allah:

This is the making of oath. It is to emphasize a thing by mentioning one that is revered, but reverence is the right of Allah (Alone). Thus it is not permissible to swear an oath by other than Him. Scholars have agreed that making oaths should not be except with Allah or His Names and Attributes, and they also agreed upon the prohibition of making oaths by other than Allah.⁴⁴

مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ.

*'Whoever swears by other than Allah has disbelieved or associated partners with Allah.'*⁴⁵

This is minor polytheism, except when the one being sworn with is revered to the extent of being worshipped, as is the case presently with grave worshippers. They dread those whom they revere amongst the inhabitants of the graves, more than they fear and revere Allah, such that if one of them is asked to swear by a saint whom he reveres, he does not swear except he is truthful, but if he is requested to swear by Allah, he does so even if he is lying.

To swear is to venerate the one with whom the oath is taken and it befits none but Allah. It is obligatory to respect oaths and thus not frequently make them. Allah - the Most High - said:

﴿وَلَا تَطْعَمْ كُلَّ حَلْفٍ مَّهِينٍ﴾

⁴⁴ Marginal notes of Ibn Qayyim on *Kitāb at-Tawhīd* pg. 303

⁴⁵ Reported by Ahmad, at-Tirmidhi and al-Hākim



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“And obey not everyone who swears much, - and is considered worthless.” (Qur’an 68: 10)

Also, Allah - the Most High - said:

﴿وَأَحْفَظُوا أَيْمَانَكُمْ﴾

“...And protect your oath (i.e. do not swear much) ...” (Qur’an 5: 89)

Meaning, do not swear except when it is absolutely necessary, and only in the instance you are being truthful and for a good course, because swearing much, or falsehood therein, indicates that one is contemptuous of Allah and lacks reverence for Him. This negates the perfection of Faith. In the *ḥadīth*, the Messenger of Allah ﷺ said: Swearing oaths by other than Allah is *Shirk* (polytheism) due to what Ibn ‘Umar رضي الله عنه reported, that the Messenger of Allah ﷺ said:

ثَلَاثَةٌ لَا يَكَلِّمُهُمُ اللَّهُ وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ

‘There are three persons with whom Allah will not speak (on the Day of Resurrection), nor purify (of their sins) and for them is a painful torment.’

Amongst them he mentioned:

وَرَجُلٌ جَعَلَ اللَّهُ بِضَاعَتَهُ لَا يَشْتَرِي إِلَّا بِبَيْعِهِ، وَلَا يَبِيعُ إِلَّا بِبَيْعِهِ

‘A man who has made Allah his commodity, he does not sell except with his oath nor does he buy except with his oath.’⁴⁶

He made the threat against frequently swearing severe; this indicates its prohibition in order to honor the Name of Allah and to reverence Him, glorified is He.

Also it is prohibited to make false oaths by Allah, this is a sinking oath.⁴⁷ Allah has described the hypocrites as a people who swear upon falsehood whilst they know.⁴⁸

The summary of this is as follows:

⁴⁶ Reported by at-Ṭabarānī with an authentic chain

⁴⁷ It is one, which sinks the person into sin and eventually in the Fire; it is that one swears about a past matter lying knowingly.

⁴⁸ See Qur’an (58: 14).



(i) The prohibition of swearing oaths by other than Allah, such as swearing by *Amānah* (trust) or the *Ka'abah*, or the Prophet ﷺ, and that this is *Shirk* .

(ii) The prohibition of deliberately swearing a false oath by Allah, this sinks one in Hell.

(iii) The prohibition of swearing by Allah much, even if one is being truthful, when there is no necessity for it as this is contemptuousness towards Allah, the glorified.

(iv) The permissibility of swearing oaths by Allah if one is truthful and when there is a need for it.

[B] *At-Tawassul* to Allah with creatures:

Tawassul is the seeking of closeness to something, seeking to arrive at it. *Wasīlah* means a means of closeness. Allah - the Most High - said:

﴿وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ﴾

“Seek the means of approach to Him.” (Qur'an 5: 35)

That is, closeness to Him (Allah) Glorified is He, by obeying Him and following that which pleases Him.

***At-Tawassul* is of two categories:**

1. Permissible *Tawassul*: It is of several types:



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(i) Seeking *Tawassul* to Allah - the Most High - with His Names and Attributes as Allah - the Most High - has commanded in His statement:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾⁴⁹

“And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.” (Qur’an 7: 180)

(ii) Seeking *Tawassul* to Allah - the Most High - with Faith and good deeds, which the one seeking closeness has performed as Allah the Most High has mentioned about the people of *Īmān* (Faith):

﴿رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا ۚ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ﴾⁵⁰

“Our Lord! Verily, we have heard the call of the one [Muḥammad ﷺ] calling to Faith: ‘Believe in your Lord,’ and we have believed. Our Lord! Forgive us our sins and remit from us our evil deeds, and make us die in the state of righteousness along with Al-Abrār (those who are obedient to Allah and follow strictly His Orders).”

(Qur’an 3: 193)

Similar to this is the *ḥadīth* of the three men upon whom a rock closed and sealed the entrance to a cave; they were unable to exit the cave, so they made *Tawassul* to Allah with their good deeds and Allah made a rescue for them and they exited it.⁴⁹

(iii) Seeking *Tawassul* to Allah - the Most High - with *Tawḥīd* (Monotheism) as Yūnus عليه السلام did:

⁴⁹ This is the meaning of the *ḥadīth*; it was reported by al-Bukhārī and Muslim.



﴿فَنَادَىٰ فِي الظُّلُمَاتِ أَن لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ

الظَّالِمِينَ﴾

“...But he cried through the darkness (saying): La ilaha illa anta [none has the right to be worshipped but You (O Allah)], Glorified (and Exalted) be You [above all that (evil) they associate with You] ...” (Qur’an 21: 87)

(iv) Seeking *Tawassul* to Allah - the Most High - by voicing out ones weakness, need and dependence upon Allah as *Ayūb* عليه السلام said:

﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾

“Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.” (Qur’an 21: 83)

(v) Seeking *Tawassul* to Allah - the Most High - with the supplication of pious ones who are alive as was the practice of companions. They would request the Prophet ﷺ to beseech Allah for them, but when he passed away, they began requesting his uncle al-‘Abbās ؓ and he would supplicate for them.⁵⁰

(vi) Seeking *Tawassul* to Allah - the Most High - by admitting one’s sin:

﴿قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

“He said: ‘My Lord! Verily, I have wronged myself, so forgive me.’ Then He forgave him.” (Qur’an 28: 16)

2. Forbidden *Tawassul*: This is *Tawassul* other than the permissible *Tawassul* mentioned above, such as *Tawassul* by requesting supplication and intercession

⁵⁰ Reported by al-Bukhārī



from the dead, *Tawassul* with the honor of the Prophet ﷺ, *Tawassul* with the personality of creatures or with their rights. The details of this is as follows:

(a) Seeking supplication from the dead is not permissible

This is because the dead do not have the capability to make supplication as they did when they were alive. Also, seeking intercession from the dead is not permissible. This is because, when 'Umar bin al-Khaṭṭāb and Mu'awiyah bin Abī Sufyān ؓ, and those present with them amongst the companions and the *Tābi'īn* (the successors of the companions) were afflicted with draught, they sought for rain (by supplicating to Allah), made *Tawassul* and sought intercession with those who were alive, like Al-'Abbās and Yazīd bin al-Aswad. They did not make *Tawassul*, nor seek intercession or request rain with the Prophet ﷺ. Neither at his grave nor that of any other person; rather, they turned to substitutes such as Al-'Abbās and Yazīd. 'Umar said: *'O Allah we used to make Tawassul to You with Your Prophet and You would grant us rain, now we make Tawassul to You with his uncle, so grant us rain.'*

So, they made his uncle a substitute for the Prophet, since it had become impossible to make *Tawassul* with him in the legislated (permitted) manner.

It was possible for them to approach his grave and make *Tawassul* with him,⁵¹ i.e. had it been permissible. So, their abandonment of this is evidence that it is not permissible to make *Tawassul* with the dead, or to request supplication and intercession from them. Had requesting supplication from and intercession with him, whether alive or dead been the same, they would not have resorted to someone else who would be lower than him in rank and honor.

(b) Making *Tawassul* with the Honor of the Prophet ﷺ or the Honor of Any Other Person is Not Permissible.

The *ḥadīth* about it, which says: *'When you request from Allah, request with my honor, for my honor before Allah is tremendous.'*

⁵¹ *Majmu' al-Fatāwā* v. 1, pg. 318 - 319



This is a fabricated *ḥadīth*, it is not found in any reliable book of the Muslims, nor have any of the scholars of *ḥadīth* mentioned it.⁵² As long as there is no authentic evidence for it, then it is not permissible, because acts of worship are not established, except with explicit evidence (from the Qur'an and Sunnah).

(c) Making *Tawassul* with creatures is not permissible

If the syntax is in the form of an oath⁵³, then it is not permissible to make oaths with creatures upon Allah. If it is not permissible to make oaths with a creature upon another creature, and it is *Shirk* (polytheism), how then can it be permissible to make oaths with creatures upon Allah ﷻ?

If the syntax (of request) is in the form of using the creature as a factor (for which the request will be granted)⁵⁴, then Allah has not made creatures factors for response to supplications, nor has He legislated such for His slaves.

Making *Tawassul* with the rights of creatures is not permissible for two reasons:

(i) No one has rights which are obligatory upon Allah, rather, it is He that bestows such upon creatures as Allah the Most High has said:

﴿وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ﴾

“...And (as for) the believers, it was incumbent upon Us to help (them),”
(Qur'an 30: 47)

So, the obedient merits reward. This means meriting favor and blessing. It is not a mutual right such as that which creatures have upon each other.

(ii) Also, this right, which Allah has bestowed upon His slave is restricted to him, it is not associated with other than him (the slave). So, when one who does not merit

⁵² *Majmū' al-Fatāwā* v. 10, pg. 319

⁵³ Such as the saying of Christians while praying: 'I command such-and-such in the name of Jesus.'
(TN)

⁵⁴ Such as saying: 'I beseech you with so-and-so.'



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it (the right) makes *Tawassul* with it, he is making *Tawassul* with a foreign thing, with which he has no association. This will not benefit him aught.

As for the *ḥadīth*: 'I ask You by the right of those who ask,' It is an unauthentic *ḥadīth* because in its chain of narration is a person known as 'Aṭīyyah Al-'Awfi. Scholars are agreed upon his being weak (undependable) as some scholars of *ḥadīth* have mentioned. Whatever is of such kind cannot be used as a proof in such an important issue of doctrine. Also, there is no *Tawassul* in it with the right of a particular person; it only contains the general right of those who request, and the right of those who ask is response (to their supplication) as Allah has promised.

This is a right, which He has made obligatory upon Himself for them, no one has made it obligatory upon Him, and it is *Tawassul* to Him by His True Promise, not by the right of creatures.

[C] *Al-Isti'ana* and *Al-Istighathah* with creatures

Al-Isti'ana: This is to request assistances and support upon an issue. *Al-Istighathah*: This is to request aid, which is the removal of difficulty. Seeking assistance and aid from creatures is of two types:

(i) Seeking assistance and aid from creatures in respect of what they have capabilities over. This is permissible. Allah - the Most High - said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ﴾

“...Help you one another in *Al-Birr* and *At-Taqwa* (virtue, righteousness and piety) ...” (*Qur'an* 5: 2)

Also, Allah said in the story of *Mūsā*:

﴿فَاسْتَعِذْهُ الْذِي مِنْ شَيْعَتِهِ عَلَى الْذِي مِنْ عَدُوِّهِ﴾



“...The man of his (own) party asked him for help against his foe...” Qur'an 28: 15)

Just as a man seeks the aid of his affiliates in war and such other things they have capability over.

(ii) Seeking assistance and aid from creatures in such things as none has capability over but Allah, such as seeking assistance and aid from the dead, and seeking aid from the living, and seeking assistance from them in things which none has capability over but Allah. Examples of these include healing the sick, rescuing one from calamity and preventing harm. This type is not permissible and it is major *Shirk*. During the time of the Prophet ﷺ, there were hypocrites who used to harm the believers, so some of them said: ‘Stand and let us make *Istighathah* with the Messenger of Allah ﷺ from these hypocrites.’ So, the Prophet ﷺ said:

إِنَّهُ لَا يُسْتَعَاثُ بِي، وَإِنَّمَا يُسْتَعَاثُ بِاللَّهِ.

‘Aid cannot be sought with me; aid can only be sought with Allah.’⁵⁵

He ﷺ disliked that this sort of statement be used in reference to himself though it was something he had the ability over during his life. He did this in order to protect *Tawhīd*, to foreclose the path to *Shirk*, as mannerism and humility towards his Lord and to caution his followers against the means that lead to *Shirk* in utterances and deeds. If this was in that which the Prophet ﷺ had ability upon during his life, how then can *Istighathah* be made with him after his death, and he be requested for such things as none has capability over except Allah?⁵⁶ If this is not permissible with regards to him ﷺ, then others besides him are more deserving of prohibition.

⁵⁵ Reported by at-Tabarānī

⁵⁶ *Fath al-Majīd* pg. 196 - 197



CHAPTER 5: Explanation of What Must be Believed Regarding the Messenger, His Household and His Companions

This will contain the following sections:

- Section 1:** The obligation of loving the Messenger ﷺ and revering him, the prohibition of excessiveness at praising him, and an explanation of his status ﷺ.
- Section 2:** The obligation of obeying him and following his footsteps.
- Section 3:** The validity of seeking blessings and peace upon Him.
- Section 4:** The nobility of members of his household and that which is obligatory towards them, devoid of both antipathy and extremism.
- Section 5:** The nobility of the companions and what must be believed about them and the position of *Ahl as-Sunnah wal Jamā'ah* regarding what occurred between them.
- Section 6:** The prohibition of abusing the companions and the leaders of guidance.



[5] SECTION 1: The Obligation of Loving the Messenger ﷺ and Revering Him, The Prohibition of Excessiveness at Praising Him, and An Explanation of His Status ﷺ

1. The Obligation of Loving and Revering Him ﷺ

First and foremost, it is obligatory upon the slave to love Allah Honored and Glorious. This is one the greatest form of worship. Allah - the Most High - said:

﴿وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

“...But those who believe, love Allah more (than anything else)...”
(Qur'an 2: 165)

This is because He is the Lord Who bestows all forms of manifest and hidden favors upon His slaves. After loving Allah - the Most High, it is obligatory to love His Messenger Muḥammad ﷺ, because he was the one who invited (mankind and jinns) to Allah, it was he who informed (us) of Him, conveyed His *Shari'ah* and explained His Judgments. So, all that the believers gained of good in this life and the Hereafter, was at the hand of this Messenger and none shall enter Paradise except by obeying him and following him ﷺ. In the *ḥadīth*, it says:

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ؛ أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ، كَمَا يَكْرَهُ أَنْ يُقَذَّفَ فِي النَّارِ.

‘Three things, in whomsoever they are found, he discovers the sweetness of Faith: that Allah and His Messenger be more beloved to him than anything else, that he loves a person only for the sake of Allah, and that he hates to return to disbelief after Allah has rescued him therefrom as he hates to be thrown into the fire.’¹

¹ Reported by al-Bukhārī and Muslim



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The love of the Messenger follows from the love of Allah; it is not dissociable from it. It is next to it in level. Particular mention of the obligation of loving him ﷺ and the obligation of placing his love above the love of everything else but the love of Allah - the Most High, has been reported in the *ḥadīth*. He ﷺ said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ.

*'None of you shall have (true) Faith, till I am more beloved to him than his child, parent and all of mankind.'*²

Infact, it has been reported in the *ḥadīth* that it is obligatory to love the Messenger ﷺ more than one's self. 'Umar bin al-Khaṭṭāb ؓ said: 'O Messenger of Allah, you are more beloved to me than everything else but myself.' He ﷺ said:

وَالَّذِي نَفْسِي بِيَدِهِ حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ. فَقَالَ لَهُ عُمَرُ: فَإِنَّكَ الْآنَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي، فَقَالَ: الْآنَ يَا عُمَرُ.

*'(I swear) by the One in Whose Hand is my soul, not until I am more beloved to you than yourself.' So, Umar said to him: 'Now, you are more beloved to me than myself.' He ﷺ said: 'Now, O Umar! (i.e. you have truly believed).'*³

Based on this *ḥadīth*, the love of the Messenger ﷺ is obligatory and takes precedence over the love of everyone else except the love of Allah. It follows from the love of Allah and is inextricably linked to it because it is love in Allah (i.e. in His religion) and for His sake. It increases with the increase in love for Allah in the heart of the believer and decreases with its decrease. Anyone who is loved for Allah, is loved in (the religion of) Allah and for His sake.

His love ﷺ necessitates revering him, respecting him, following him and granting preference to his utterance over those of all other creatures, and revering his Sunnah (practices).

Ibn Qayyim ؒ said:

'All love and reverence for a man is only permissible if it is based upon the love and reverence for Allah. For example, love and reverence for the Messenger of Allah ﷺ. It is part of the perfection of the love and reverence

² Reported by al-Bukhārī

³ Reported by al-Bukhārī



for the One Who sent him. His followers love him ۞ out of the love of Allah for him, and they revere and esteem him because of the esteem of Allah for him. It is love for the sake of Allah necessitated by the love for Allah.

The intent here, is that Allah bestowed upon the Prophet ۞ awe and love ... This is why there was no man more beloved to another, nor more esteemed to another in his mind, than the Messenger of Allah ۞ was to his companions ۞.

'Amr bin al-Āṣ said after he had accepted Islam: 'There was none more loathsome to me than him (the Prophet ۞). But when I had accepted Islam, there was no one more beloved to me than him, nor was there anyone more esteemed in my sight than him. Were I asked to describe him to you, I would not be able because I was never able to fully gaze at him out of esteem (and regard) for him.'

'Urwah bin Mas'ūd said to the Quraish: 'O people, (I swear) by Allah, I have visited the Khosrau⁴ and the Caesar and several Kings, I have never seen a king revered by his people as the companions of Muḥammad revere Muḥammad ۞. (I swear) by Allah, they limit gazing at him out of reverence for him. He does not spit out sputum except that it lands in the palm of a man amongst them and he would rub his face and chest therewith, and whenever he performed ablution, they would nearly fight one another over the water dripping from him.'⁵

2. Prohibition of *al-Ghuluww* and *al-Iṭrā'u* at praising him ۞.

Al-Ghuluww means to exceed limits. It is used to refer to one who has exceeded a specified bound. Allah - the Most High - said:

﴿ لَا تَغْلُوا فِي دِينِكُمْ ﴾

“...Do not exceed the limits in your religion...” (Qur'an 4: 171)

That is, do not exceed the bounds.

⁴ The designation of the Persian king at the time of the Prophet. (TN)

⁵ *Jalā' al-Afhām* pg. 120 - 121



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Al-Ifrā'u is to exceed the limits in praise and lying about him. The intent with extremism regarding the right of the Prophet ﷺ is for one to exceed the bound in regards to his status, by exalting him beyond the status of *Ubūdiyyah* (being a servant) and *Risālah* (being a Messenger) and giving him some of the peculiarities of *Ulūhiyyah* (Godship), such as invoking him, seeking aid by him besides Allah and swearing oaths by him.

The intent with over exaltation, is praising him more than is valid. He ﷺ had forbidden this by his statement:

لَا تُطْرُونِي كَمَا أَطَرَتِ النَّصَارَى ابْنَ مَرْيَمَ، إِنَّمَا أَنَا عَبْدُ فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ.

*'Do not extol me as the Christians extolled the son of Maryam, I am but a slave of Allah. So say (call me): the slave of Allah and His Messenger.'*⁶

Meaning, do not praise me with falsehood and do not exceed the limits in my praise as the Christians have done with *Īsā* (Jesus ﷺ), claiming *Ulūhiyyah* (the right of worship) for him. Rather, describe me with what my Lord has described me, say: *'The slave of Allah and His Messenger.'* Also, when the companions said to him: *'You are our Sayyid (Leader).'*

He ﷺ said:

السَّيِّدُ اللَّهُ تَبَارَكَ وَتَعَالَى

'The Sayyid (Leader) is Allah - Blessed and Most High is He.'

When they said:

'(You are) the noblest of us and the greatest of us.'

He ﷺ said:

قُولُوا بِقَوْلِكُمْ، أَوْ بَعْضَ قَوْلِكُمْ، وَلَا يَسْتَحْرِينَكُمُ الشَّيْطَانُ.

*'Say that which you say, or part of it, but do not allow Shayṭan (Satan) to make you slip.'*⁷

Also, some people said to him: *'O Messenger of Allah, (O you) the best amongst us, son of the best amongst us, our leader, son of our leader.'* He said:

⁶ Reported by al-Bukhārī and Muslim

⁷ Reported by Abū Dāwūd with a good chain



يَا أَيُّهَا النَّاسُ، قُولُوا بِقَوْلِكُمْ، وَلَا يَسْتَهْوِئَكُمْ الشَّيْطَانُ، أَنَا مُحَمَّدٌ عَبْدُ اللَّهِ وَرَسُولُهُ، مَا أُجِبُ أَنْ
تَرْفَعُونِي فَوْقَ مَنَزِلَتِي الَّتِي أَنْزَلَنِي اللَّهُ عَزَّ وَجَلَّ

‘O people, say that which you say (used to say before), do not allow Shayṭan (Satan) to make you fall. I am but Muḥammad, the slave of Allah and His Messenger and I do not wish that you exalt me beyond my status which Allah Honored and Glorious has placed me.’⁸

He disliked to be praised with these wordings: ‘You are our leader, you are the best amongst us, you are the noblest amongst us, you are the greatest of us,’ despite the fact that he is the best of all creatures and the noblest amongst them without exception. However, he forbade these in order to avoid extremism and over-exaltation in his regard and in order to protect *Tawḥīd*. He also guided them to describe him with two attributes, which are the highest rank a slave can achieve and are devoid of extremism. Also, they are devoid of any threat to *Tawḥīd*. They are: ‘Slave of Allah and His Messenger.’ He never loved that he should be exalted beyond the status Allah ﷻ had placed him and was pleased with for him. Many people, however, have contradicted this prohibition of his ﷺ and began to invoke him, seeking aid by him, swearing oaths by him and requesting from him, such things as should not be requested from other than Allah. This is what is commonly done at celebrations of His birth ﷺ, in poems and songs. Also, they do not distinguish between the Rights of Allah and the rights of the Messenger.

Ibn Qayyim said in his *an-Nūniyyah*:

‘For Allah are Rights not for other than Him, and for His slave are rights, these are two rights. Do not make the two a single (same) right, without any distinction or difference.’

3. His Status ﷺ

There is no harm in explaining the status of the Prophet ﷺ with what Allah has praised him, or mentioning the status with which Allah has favored him and believing in such. He ﷺ possesses a lofty status in which Allah has placed him; he

⁸ Reported by Aḥmad and an-Nasāʾī



is the slave of Allah and His Messenger, the best amongst His creatures, and the noblest amongst the entire creation without exception. He is the Messenger of Allah to all of mankind, to all jinns and men. He is also the noblest of the Messengers, the end of Prophethood; there is no Prophet after him. Allah had expanded for him his breast, exalted his mention and cast ignominy and decline upon whoever opposes him. He is the possessor of the Station of Praise about which Allah the Most High said:

﴿ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ۝١٧ ﴾

“...It may be that our Lord will raise you to Maqāman Maḥmūda (a station of praise and glory, i.e. the highest degree in Paradise).” (Qur’an 17: 79)

Meaning, the station of intercession for all of mankind in which Allah will place him on the Day of Resurrection, so that their Lord can relieve them of the difficulty of standing on the plain of Resurrection. This is a station that is restricted to him ﷺ, which is not available to other Prophets.

He is the most fearful creature of Allah and the most righteous (obedient) of them to Allah. Allah had prohibited raising the voice in his presence ﷺ and praised those who lower their voices before him. He - the Most High - said:

﴿ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ،
بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ۝١٨
إِنَّ الَّذِينَ يَغْضُونَ أَصْوَاتَهُمْ عِندَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ
قُلُوبَهُمْ لِلتَّقْوَىٰ ۚ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝١٩ إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ
وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ۝٢٠ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ
إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ۝٢١ ﴾

“O you who believe! Raise not your voices above the voice of the Prophet ﷺ, nor speak aloud to him as you speak aloud to one



another, lest your deeds may be rendered fruitless while you perceive not. Verily! Those who lower their voices in the presence of Allah's Messenger ﷺ, they are the ones whose hearts Allah has tested for piety. For them is forgiveness and a great reward. Verily! Those who call you from behind the dwellings, most of them have no sense. And if they had patience till you could come out to them, it would have been better for them. And Allah is Oft-Forgiving, Most Merciful.
(Qur'an 49: 2 - 5)

Imam Ibn Kathīr رحمه الله said:

'In these verses, Allah taught His believing slaves the manners with which they should relate with the Prophet ﷺ, manners such as respect, honor, deference, reverence and so on, and that they should not raise their voices before the Prophet ﷺ above his.'

Also, Allah ﷻ prohibited calling the Messenger by his names as others are called, such as saying: 'O Muḥammad.' Rather, he is to be addressed with the appellations of Messengership and Prophethood such as saying: 'O Messenger of Allah, O Prophet of Allah.' Allah - the Most High - said:

﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا﴾

"Make not the calling of the Messenger [Muḥammad ﷺ] among you as the calling of one another..." (Qur'an 24: 63)

Similarly, Allah - Glorified is He, used to call upon him by: 'O you Messenger,' 'O Prophet.' Allah and His Angels have sent blessings upon him and He ordered His slaves to send blessings and peace upon him. He - the Most High - said:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا

عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

"Allah sends His Salat (Graces, Honors, Mercy, etc.) on the Prophet [Muḥammad ﷺ] and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salat on (ask Allah to bless) him [Muḥammad ﷺ] and (you should) greet (salute) him with



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the Islamic way of greeting (salutation i.e. As-Salamu 'Alaykum)"
(Qur'an 33: 56)

However, his praise should not be associated with a specific time or manner except with evidence from the Qur'an and Sunnah. What those who celebrate his birthday do, particularizing a day, which they believe is the day of his birth, for his praise, is a detestable innovation.

Part of revering him, is to revere his Sunnah, believing in the obligation of acting upon it, and believing that it is in the second degree after the Noble Qur'an, with regards to the obligation of reverence and obedience. This is because it is revelation from Allah as Allah has mentioned:

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ ﴾

"Nor does he speak of (his own) desire. It is only an inspiration that is inspired." (Qur'an 53: 3 - 4)

It is not permissible to have doubts about it (Sunnah), or to trivialize its significance, or to say its chains of narrations are authentic or weak or to explain its meaning, except with knowledge thereof and cautiousness. In present times, there are several ignorant people particularly among the growing young ones, those who have not ceased to be in the initial stages of learning, who authenticate and classify *ḥadīths* as weak, and fault narrators of *ḥadīth* without knowledge except by reading books. This is a grave evil for them and for the *Ummah* (Muslims). It is obligatory that they fear Allah and stop at the limits of their capabilities.



[5] SECTION 2: The Obligation of Obeying Him and Following His Footsteps.

It is obligatory to obey the Prophet ﷺ by acting upon his orders and abandoning whatever he prohibited. This is one of the implications of the testification that he is the Messenger of Allah. Allah - the Most High - has ordered obedience to him in several verses; sometimes closely associated with obedience to Allah, as He - the Most High - has mentioned in His statement:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ﴾

***“O you who believe! Obey Allah and obey the Messenger
[Muhammad ﷺ]...” (Qur’an 4: 59)***

And similar other verses.

At other times, He orders it separately, such as in His statement:

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

***“He who obeys the Messenger [Muhammad ﷺ], has indeed obeyed
Allah....” (Qur’an 4: 80)***

﴿وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾

***“...And obey the Messenger [Muhammad ﷺ] that you may receive
mercy (from Allah).” (Qur’an 24: 56)***

In other instances, He threatens those who disobey His Messenger ﷺ, such as in His statement:



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﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ

أَلِيمٌ﴾

“...And let those who oppose the Messenger’s [Muḥammad ﷺ] commandments (i.e. his Sunnah – legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them.” (Qur’an 24: 63)

Meaning, that a *Fitnah* should afflict them in their hearts such as disbelief, hypocrisy or *Bid’ah* (innovation), or that a painful torment such as killing, or prescribed punishment (in *Shari’ah*), or imprisonment and such other immediate punishments afflicts them in this world.

Allah has made obedience to him and following him a factor for a slave to achieve the love of Allah and forgiveness for his sins. Allah - the Most High - said:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾

“Say [O Muḥammad ﷺ to mankind]: ‘If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur’an and the Sunnah), Allah will love you and forgive you of your sins...’” (Qur’an 3: 31)

He also made obedience to him guidance and disobedience to him misguidance. He - the Most High - said:

﴿وَإِنْ تَطِيعُوهُ تَهْتَدُوا﴾

“If you obey him, you shall be on the right guidance.” (Qur’an 24: 54)

He - the Most High - also said:



﴿ فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بَغْيِرِ هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾

“But if they answer you not (i.e. do not believe in your doctrine of Islamic Monotheism, nor follow you), then know that they only follow their own lust. And who is more astray than one who follows his own lust, without guidance from Allah? Verily! Allah guides not the people who are Dhalimun (wrong-doers, disobedient to Allah, and polytheists).” (Qur’an 28: 50)

He, Glorified and Exalted, also informed that in him ﷺ is an excellent example for his *Ummah* (followers). He - The Most High - said:

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴾

“Indeed in the Messenger of Allah [Muhammad ﷺ] you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last day and remembers Allah much.” (Qur’an 33: 21)

Ibn Kathīr رحمه الله said:

‘This noble verse is an basic principle about imitating the Messenger of Allah ﷺ in his utterances, actions and conditions. This is why Allah, Blessed and Exalted, ordered people to imitate the Prophet ﷺ on the day of The Confederates in regards to patience, perseverance, effort, struggle and expectation of victory from his Lord, Honored and Glorious. May the Grace and Peace of Allah always be upon him, till the Day of Judgment.’

Allah has mentioned obedience to the Messenger and following him in about forty places in the Qur’an. People are more in need of knowing what he has come with and following him, than they are in need of food and drink. The consequence of not



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getting food and drink is death in the life of this world, but if obedience to the Messenger and following him are lost, permanent punishment and perdition occurs. He ﷺ had commanded that he be emulated in the observance of acts of worship and that they should be performed according to the manner he used to perform them. Allah - the Most High - said:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن﴾

“Indeed in the Messenger of Allah [Muhammad ﷺ] you have a good example to follow...” (Qur’an 33: 21)

The Prophet ﷺ said:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي.

‘Pray as you have seen me pray.’⁹

He also said:

خُذُوا عَنِّي مَنَاسِكَكُمْ.

‘Take from me your pilgrimage rites.’¹⁰

He also said:

مَنْ عَمِلَ عَمَلًا لَّيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

‘Whoever performs a deed which we have not given approval, it is rejected.’¹¹

He also said:

مَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي.

‘Whoever turns away from my Sunnah is not of me.’¹²

And other such texts which contain the command to emulate him and the prohibition of contradicting him.

⁹ Reported by al-Bukhārī

¹⁰ Reported by Muslim

¹¹ Reported by al-Bukhārī and Muslim

¹² Reported by al-Bukhārī and Muslim



[5] SECTION 3: The Validity of Seeking Blessings and Peace upon Him

Amongst his rights, which Allah has legislated for him upon his followers, is that they should seek graces (of Allah) and peace upon him. Allah the Most High had said:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا

عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

“Allah sends His Ṣalāt (Graces, Honors, Mercy, etc.) on the Prophet [Muḥammad ﷺ] and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salat on (ask Allah to bless) him [Muḥammad ﷺ] and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salamu ‘Alaykum)” (Qur’an 33: 56)

•••

It has been reported that the meaning of Allah’s Ṣalāt, Most High is He, is His praise of him before the angels, and the Angels’ Salat means supplication (for him), and peoples’ Ṣalāt means *al-Istighfar* (seeking forgiveness for him).¹³ Allah, the Glorified had informed in this verse of the station of His Prophet amongst the highest companion, that He praises him in the presence of the closest Angels, and that the Angels supplicate for him. Then He - the Most High, ordered all the inhabitants of the lower world (earth) to make Ṣalāt (seek graces) upon him and salute him with peace in order that praise upon him by the inhabitants of the higher world (heavens) and the lower world (earth) coincide.

The meaning of making peace upon him is that you should salute him with the greeting of Islam. So, whenever one seeks Ṣalāt upon the Prophet ﷺ, one should combine Ṣalāt (seeking graces) and Taslīm (saluting him). He should not restrict it to one of the two. He should not say: ‘Ṣallallāhu ‘alayhi (may Allah shower graces upon him),’ only, nor should he say: ‘Alayhis-Salām (upon him be peace),’ only, because Allah had ordered both.

¹³ Mentioned by al-Bukhārī from Abū al-‘Aliyyah.



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Seeking *Ṣalāt* upon him ﷺ is legislated at some specific instances wherein it is emphatically required, as a matter of obligation or recommendation. Ibn Qayyim rahimahullah mentioned in his book '*Jalā' al-Afhām*', forty-one such instances. He commenced it by saying: *'The first instance – and it is the most emphatic of them – is in Prayer in the last Tashahhud.'*¹⁴ Muslims (i.e. their scholars) have agreed upon its legality, but differed about its obligation.¹⁵ Thereafter, he mentioned other instances; such as, at the end of *al-Qunūt*¹⁶, during sermons such as the sermon for Friday prayer, the sermon for the *Eid* prayers and that after the prayer for seeking rain, after responding to the call to prayer, when supplicating, when entering the Mosque and when exiting therefrom, and when he ﷺ is mentioned. Then he rahimahullah mentioned the benefits that are attained from making *Salat* (seeking graces) upon the Prophet ﷺ. He mentioned forty benefits¹⁷. Amongst them:

- (i) Obedience to the command of Allah the Glorified thereby;
- (ii) The one who sought *Ṣalāt* [upon the Prophet ﷺ] receives ten *Ṣalāt* (graces) from Allah;
- (iii) Hope that one's supplication will be responded to when it is put forth before the supplication;
- (iv) It is a factor for attaining the intercession of the Prophet ﷺ (i.e. on the Day of Resurrection) when it is associated with seeking *al-Wasīlah*¹⁸ for him ﷺ;
- (v) It is a factor for the pardoning of sins;
- (vi) The Prophet ﷺ replies by seeking grace and peace upon the one seeking *Ṣalāt* and peace him.

May the *Ṣalawāt* (Graces, Mercies, and Praises) of Allah and His Peace be upon this Noble Prophet.

¹⁴ Supplication in the lasting sitting of prayer. (TN)

¹⁵ *Jalā' al-Afhām*, pg. 222 – 223.

¹⁶ Supplication before bowing in prayer or after raising the head from the bowing position. (TN)

¹⁷ *Jalā' al-Afhām*, 302.

¹⁸ The highest position of intercession on the Day of Judgment reserved for the Prophet ﷺ alone. (TN)



[5] SECTION 4: The Nobility of the *Ahl al-Bayt* (Members of His Household) and That Which is Obligatory Towards Them, Devoid of Both Antipathy And Extremism

The *Ahl al-Bayt* are the members of his household ﷺ upon whom *Ṣadaqah* (charity) has been made unlawful. They are the family of ‘Alī, the family of Ja‘far, the family of ‘Aqīl, the family of al-‘Abbās, Banū ḥārith bin ‘Abdul-Muṭallib, the wives of the Prophet ﷺ and his children, because of the statement of Allah - the Most High:

﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ٣٣ ﴾

“...Allah wishes only to remove Ar-Rijs (evil deeds and sin, etc.) from you, O members of the family [of the Prophet ﷺ], and to purify you with a thorough purification.” (Qur’an 33: 33)

Imam Ibn Kathīr رحمه الله said:

‘That wherein there is no doubt upon contemplating the Qur’an is that, the wives of the Prophet ﷺ are included in the statement of Allah - the Most High:

﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ٣٣ ﴾

“...Allah wishes only to remove Ar-Rijs (evil deeds and sin, etc.) from you, O members of the family [of the Prophet ﷺ], and to purify you with a thorough purification.” (Qur’an 33: 33)

This is because the context of the discussion is about them. This is why He said thereafter:

﴿ وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ٣٤ ﴾

“And remember [O you members (wives) of the Prophet’s family, the Graces of your Lord], that which is recited in your houses of the Verses of Allah and Al-Hikmah (i.e. Prophet’s Sunnah)...” (Qur’an 33: 34)



That is, act by that which Allah, Blessed and Exalted, revealed upon His Messenger ﷺ in your houses (houses of the wives of the Prophet ﷺ) of the Qur'an and the Sunnah. Qatādah and others have mentioned this interpretation.

Remember (O wives of the Prophet) this grace, which you have been selectively favored amongst mankind, by the revelation descending in your houses and not that of other people. 'Ā'ishah ؓ, the truthful, daughter of the truthful (Abū Bakr), is the foremost of them in this grace, for revelation never came to the Messenger of Allah ﷺ in a bed other than hers has he ؓ has mentioned. Some scholars have said: "This is because he did not marry a virgin besides her, and no man ever slept with her in her bed other than him ؓ [i.e. she never married anyone other than him]. Thus it was appropriate that she be selectively favored with this distinction, and be peerless in this most lofty station. However, since his wives are members of his household, his kinfolk were more deserving of this appellation (i.e. Ahl al-Bayt).'¹⁹

The *Ahl as-Sunnah wal Jamā'ah* love the members of the household of the Messenger of Allah ﷺ and take them as allies. They preserve regarding them, the legacy of the Messenger of Allah ﷺ whence he said on the day of *Ghadīr Khum* (lit. Khum's Brook)²⁰

أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي.

*'I admonish you regarding my family.'*²¹

So, the *Ahl as-Sunnah* love them and honor them because that itself is loving and honoring the Prophet ﷺ. This is with the condition that they follow the Sunnah and are steadfast upon the path (of Islam), as their predecessors such as al-Abbās and his clan, and 'Alī and his clan. As for he who contravenes the *Sunnah* and is not steadfast upon the religion, it is not permissible to take him as an ally, even if he be of the *Ahl al-Bayt*.

¹⁹ From '*Tafsīr Ibn Kathīr*'

²⁰ It is the eighteenth day of Dhul-Hijjah. This stream was named after a man known as Khum. It is on the road between Makkah and Madinah, near Juhfah. The Messenger ﷺ halted there on his way from the Farewell pilgrimage and addressed the people there. He said: "*I remind you of Allah concerning the members of my household*" thrice. That is, remember Allah; remember to fear Him and His punishment if you fail to keep their rights, and remember His mercy and reward if you maintain their rights. (TN)

²¹ Reported by Muslim



The position of the *Ahl as-Sunnah wal Jamā'ah* regarding the *Ahl al-Bayt* is one of moderation and fairness; they take as allies the people of *Dīn* (religion) and steadfastness amongst them and dissociate from anyone of them who contravenes the *Sunnah* and deviates from the religion, even though he be one of the *Ahl al-Bayt*. His being of the *Ahl al-Bayt* and closeness to the Messenger will benefit him naught, till he is steadfast upon the religion of Allah. Abū Hurayrah ؓ narrated saying:

‘When the following verse was revealed to the Messenger of Allah ﷺ:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

“And warn your tribes [O Muḥammad ﷺ] of near kindred.” (Qur’an 26: 214)

He ﷺ stood up and said:

يَا مَعْشَرَ قُرَيْشٍ - أَوْ كَلِمَةً نَحْوَهَا - اشْتَرُوا أَنْفُسَكُمْ لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا، يَا عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا، يَا صَفِيَّةُ عَمَّةَ رَسُولِ اللَّهِ ﷺ لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا، وَيَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ سَلِينِي مِنْ مَالِي مَا شِئْتَ لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا.

‘O Quraysh – or something similar – purchase your souls (by believing in Islamic Monotheism and doing good deeds), I will not avail you aught before Allah. O ‘Abbās bin ‘Abdul Muṭallib! I will not avail you aught before Allah, O Ṣafīyyah, paternal aunt of the Messenger of Allah ﷺ! I will not avail you aught before Allah. O Fāṭimah, daughter of Muḥammad! Request from me (now) of my wealth whatever you please, I will not avail you aught before Allah.’²²

And the *ḥadīth*:

مَنْ بَطَأَ عَمَلَهُ لَمْ يَسْرِعْ بِهِ نَسَبُهُ.

‘Whoever is sluggish with his deeds, his lineage will not benefit him.’²³

²² Reported by al-Bukhārī

²³ Reported by Muslim



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Ahl-us-Sunnah wal Jamā'ah dissociate from the way of the *Rāfiḍah* (Shiite sect), who go to extremes regarding the *Ahl al-Bayt* and claim infallibility for them. The *Ahl-us-Sunnah wal Jamā'ah* also dissociate from the way of the *Nawāsib* who display enmity towards the steadfast amongst the *Ahl al-Bayt* and blemish their characters. The *Ahl as-Sunnah wal Jamā'ah* also dissociate from the way of the innovators and superstitious people who make *Tawassul* with the *Ahl al-Bayt* and take them as lords besides Allah.

In regards to this matter and others, the *Ahl-us-Sunnah wal Jamā'ah* are upon the methodology of moderation and the straight path, which is devoid of excessiveness, laxity, stupidity and of extremism regarding the rights of *Ahl al-Bayt* and others besides them. The steadfast ones amongst the *Ahl al-Bayt*, disapprove of extremism about their persons and dissociate themselves from such extremists. The Leader of the Believers, Alī bin Abī Ṭalib ؑ burnt those who went to extremism regarding him in a fire and Ibn 'Abbās ؓ supported him in killing them, but viewed that they should have been killed with the sword, rather than being burnt. Also, 'Alī ؑ sought after 'Abdullāh bin Saba', the leader of these extremists in order to kill him, but he fled and went into hiding.



[5] SECTION 5: The Nobility of the Companions and What Must Be Believed About Them and the Position of *Ahl-us-Sunnah Wal Jamā'ah* Regarding What Occurred Between Them

1. What is meant by the companions and what must obligatorily be believed about them

A companion is anyone who met the Prophet ﷺ, believed in him and died upon that belief. It is obligatory to believe that they are the noblest of this *Ummah* (followers of Muḥammad) and the best generation, for their precedence in Islam, the peculiarity of being companions of the Prophet ﷺ, going forth in Jihad with him, conveying the *Shari'ah* from him and informing those succeeding them about it. Allah has praised them in His Book, He said:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَنِ رِضَى اللَّهِ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

“And the first to embrace Islam of the Muhajirūn (those who migrated from Makkah to Al-Madīnah) and the Ansar (the citizens of Al-Madīnah who helped and gave aid to the Muhajirūn) and also those who followed them exactly (in Faith), Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.” (Qur’an 9: 100)

He - the Most High - also said:



﴿ مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۚ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَزَعٍ أُخْرِجَ شَطْفُهُ فَفَازَرَهُ فَأَسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوْفِهِ يَعْجِبُ الزُّرَّاعُ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۚ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٥٩﴾

“Muhammad ﷺ is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful amongst themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (forehead) from the traces of (their) prostration (during prayer). This is their description in the Taurah (Torah). But their description in the Injil (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stand straight on its stem, delighting the sowers – that He may enrage the disbelievers with them. Allah has promised those among them who believe [i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection] and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).” (Qur’an 48: 29)

He - the Most High - also said:

﴿ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ هُمُ الصَّدِيقُونَ ﴿٦٠﴾ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَن هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ



فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ
خَصَاصَةٌ وَمَنْ يُوَقِّ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾

“(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him. And helping Allah (i.e. helping his Religion) and His Messenger [Muḥammad ﷺ]. Such are indeed the truthful (to what they say); And those who, before them, had homes (in Al-Madīnah) and had adopted Faith, - love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Bani An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.” (Qur’an 59: 8 - 9)

In these verses, Allah, the Glorified, praised the *Muhajirūn* (emigrants) and the *Ansar* (Helpers) and described them with being foremost in good deeds. He also informed that He is pleased with them and has prepared Gardens (Paradise) for them. He described them as being merciful amongst themselves and severe against the disbelievers. He also described them with frequent bowing and prostration, goodness of hearts and that they are recognized with the sign of obedience and Faith. He also informed that He specially selected them in order to enrage His enemies, the disbelievers. He also described the *Muhajirūn* (emigrants) with having left their cities and wealth for the sake of Allah, assisting His Religion and seeking His Bounty and Pleasure; He also informed that they are truthful thereupon.

He similarly described the *Anṣār* (helpers) as being the citizens of the destination of the *Hijrah* [Emigration of the Prophet ﷺ] helpers, and possessors of true Faith. He described them with love for their brothers, the *Muhajirūn*, preferring them to themselves, exhibiting beneficence towards them and the freedom from greed; by these they attained success. These are their collective virtues, there are also specific virtues and station with which they surpass one another by virtue of their precedence in Islam, *Jihād* and *Hijrah*, and may Allah be pleased with them all.

The noblest of the companions are the Four Caliphs:



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Abū Bakr, 'Umar, 'Uthmān and 'Ali. Then the rest of the ten given the glad tidings of Paradise [by the Prophet ﷺ], they are; the above four and Talḥah, az-Zubair, Abdur Rahman bin 'Awf, Abū'Ubaidah bin al-Jarrah, Sa'd bin Abī Waqqas and Sa'eed bin Zaid. Also the *Muhajirūn* are superior to the *Ansar*, those who witnessed the battle of *Badr* and those who witnessed the Pledge of *Ridwan*. Those who accepted Islam before the conquest of Makkah and fought in Allah's way are superior to those who accepted Islam thereafter.

2. The position of *Ahl-us-Sunnah wal Jamā'ah* regarding the battle and Fitnah (tribulation) which occurred between them

The cause of the tribulation: The Jews conspired against Islam and its followers; they planted an evil deceiver who falsely manifested Islam amongst the Muslims. He was 'Abdullah bin Saba, one of the Jews of Yemen. This Jew began to fan the embers of his hatred and venom against the third Caliph, 'Uthmān bin 'Affan ؓ. He fabricated all sorts of allegations against the Caliph, and those easily fooled amongst shallow thinking people, those of weak Faith and the lovers of chaos, gathered around him. Their conspiracy eventually led to the illegitimate killing of the third Rightly Guided Caliph, 'Uthmān ؓ. On the heels of his murder, the Muslims became divided and *Fitnah* (chaos) broke out due to the incitement of this Jew and his followers. So, a battle occurred between the Companions, as a result of their *Ijtihād* (Juristic exertion).

The author of *Sharḥ at-Taḥawīyyah* said:

'The rebellion was originated by a heretic hypocrite, whose goal was to destroy the religion of Islam and blemish the character of the Messenger ﷺ as the scholars have mentioned. When Abdullah Saba' openly declared his Islam, his intention was to destroy the religion of Islam with his schemes and evil just as Paul had done to the religion of Christianity. So, he manifested devotion, and then pretended to be commanding good and forbidding evil, till he led to the Fitnah of 'Uthmān and his killing. Then, when he had gained control over Kufah, he manifested extremism (extreme love) for 'Ali and assistance to him, in order that he might be able to accomplish his objective. When Ali got informed of this, he sought after him in order to kill him but he fled and his story is well known in history.'



Shaykh al-Islam Ibn Taymiyyah رحمہ اللہ said:

*'When 'Uthmān had been killed, peoples' hearts became disunited, anxiety became severe, evil persons became significant and pious ones became insignificant, those who were incapable of withstanding tribulation went ahead to bell it, and those who desired good and wanted to make amend became incapacitated therein. So, they pledged allegiance to the Leader of the Believers, 'Ali bin Abi Ṭālib عليه السلام, and he was the most rightful person to the Caliphate and the best of those alive at the time. However, peoples' hearts were disunited and the flames of Fitnah (crisis) were ablaze, thus there was no consensus, the body of Muslims was unorganized and the Caliph along with other pious people were unable to achieve all the good they desired. Some people become involved in sectarianism and Fitnah (crisis) and that which occurred took place.'*²⁴

He also said explaining the excuse (from blame) of those who fought in the battle between 'Ali and Mu'awiyah:

'Mu'awiyah never laid claim to the Caliphate, nor was he given the oath of allegiance thereupon, nor did he fight Ali claiming to be the Caliph or being rightful to it. Mu'awiyah used to admit this to whoever asked him. Also, Mu'awiyah and his companions did not intend to start a fight with 'Ali. However, when 'Ali عليه السلام and his companions saw that it was obligatory upon them (Mu'awiyah and his companions) to pledge allegiance to and obey him, since the Muslims cannot have but one Caliph (at an instant), and they were making this impossible, and they saw that they possessed great strength, he decided to fight them till they fulfill this obligation and thus achieve their obedience and unity. Mu'awiyah and his companions were saying that this was not (yet) obligatory upon them and if they were fought thereupon they would have been wronged. Their excuse was that 'Uthmān was killed unjustly according to the consensus of the Muslims and his murderers were (currently) amongst the soldiers of Ali and they dominated authority therein. If we raise objections they would tyrannise us and transgress over us, 'Ali would be unable to protect us just as he was unable to protect 'Uthmān and that we are only obligated to pledge allegiance to a Caliph who is capable of being fair to us, and reciprocate fairness to us.'

²⁴ Majmū' al-Fatāwā, v. 25, no. 304 - 305



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The position of *Ahl-us-Sunnah wal Jamā'ah* regarding this disagreement, which occurred (between them), and the *Fitnah* that led to the battles between the companions can be summarized to two issues:

(i) They refrain from discussing that which transpired between them and avoid investigating it because the way of Islam regarding such things is silence, and they say:

﴿ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا

غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴾

“...Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.” (Qur'an 59: 10)

(ii) Responding to the narrations, which have been reported about their errors. They do this from several perspectives:

a. Some of these narrations are false; these were fabricated by the enemies of the Companions in order to defame their reputation.

b. There are others amongst these narrations, which have been edited: added to and detracted from, and twisted from the true perspective. So, falsehood came into them and they have been distorted and do not deserve attention.

c. As for those, which are authentic from the narrations (and these are very few), they are excused thereupon. This is because they were people who made *Ijtihād* (Juristic exertion) and were either right or were wrong. These issues were issues subject to *Ijtihād* and whoever is right therein gets two rewards and whoever is wrong therein gets a reward and his error is forgiven according to the *ḥadīth* wherein the Messenger of Allah ﷺ said:

إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ فَلَهُ أَجْرَانِ، وَإِنْ اجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ وَاحِدٌ.



*'When a judge makes Ijtihād (juristic exertion) and is right, he gets two rewards, but if he makes Ijtihad and is wrong, he gets a single reward.'*²⁵

d. They are humans and thus, it is possible for them to fall into error individually. They are not individually infallible with regards to sins, however whatever occurs from them has several atonements. Some include:

- That he could have repented therefrom. Repentance obliterates sin no matter how grave they are as reported in the Qur'an and Sunnah.
- They have antecedents and virtues, which necessitate the forgiveness of that which emanates from them if it does. Allah - the Most High - said:

﴿إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَٰلِكَ ذِكْرِي لِلذَّكْرَيْنِ﴾

"...Verily, the good deeds remove the evil deeds (i.e. small deeds)..."
(Qur'an 11: 114)

- They also have the virtue of companionship of and Jihād along with the Messenger of Allah ﷺ, which necessitates the obscuring of individual errors.
- Their reward is multiplied many manifolds above those of others, no one is equal to them in respect of virtue. It is established from the Messenger of Allah ﷺ that they are the best generation and that a *Mudd*²⁶ (of grains), which they give in charity, is better than the entire mount *Uhud* of gold that anyone other than them gives in charity.

Shaykh al-Islam Ibn Taymiyyah رحمه الله said:

'All the Ahl as-Sunnah wal Jamā'ah and the leading scholars amongst the Muslims do not believe in the infallibility of anyone amongst the companions, or the relatives (of the Prophet) or the foremost to accept Faith or anyone else. Rather, they believe in the possibility of sins occurring from them, and Allah - the Most High, forgives them as a

²⁵ The *ḥadīth* of Amru bin al-'As in *Ṣaḥīh al-Bukhārī* and *Ṣaḥīh Muslim*

²⁶ A measure roughly the size of the combined palms' full of an average sized adult male. (TN)



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result of their repentance and raises their station. He also forgives them as a result of good deeds, which obliterate evil deeds or for other factors (of forgiveness). Allah - the Most High - said:

﴿وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۖ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾ هُمْ مَّا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٣٤﴾ لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٥﴾﴾

“And he [Muhammad ﷺ] who has brought the truth (this Qur’an and Islamic Monotheism) and (those who) believed therein (i.e. the true believers of Islamic Monotheism), those are Al-Muttaqūn (the pious and righteous persons). They shall have all that they will desire with their Lord. That is the reward of the Muhsinūn (good-doers). So that Allah may remit from them the evil of what they did and give them the reward, according to the best of what they used to do.” (Qur’an 39: 33 - 35)

He - the Most High - also said:

﴿حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ ۖ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۖ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٦﴾ أُولَٰئِكَ الَّذِينَ نَقْبَلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ ۖ﴾

“...Till when he attains full strength and reaches forty years, he says: ‘My Lord Grant me the power and ability that I may be grateful for Your Favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your will). They are those from whom We shall accept the best of



their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise...” (Qur’an 46: 15-16)²⁷

The enemies of Allah have seized the opportunity of the *Fitnah* (crisis) and disagreement, which occurred between the Companions as a means of disparaging them and detracting their nobility. Some present-day authors have followed this evil path, discussing that which they are not knowledgeable about. They made themselves judges between the companions of the Messenger of Allah ﷺ, judging some as right and some as wrong, without any evidence; rather, out of ignorance, following their desires, and a parroting of the statements of the biased and resentful orientalists and their stooges. Till they were able to cast doubts into the hearts of some up-coming Muslims, who have a shallow education about the glorious history of their *Ummah* and their pious predecessors who are the best generation ever to exist on earth. This was in order to be able thereby to blemish Islam, disunite the Muslims and place in the hearts of the later generations of this *Ummah*, hatred against its earliest generation, in place of their emulation of the pious predecessors and acting by the statement of Allah - the Most High:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا
إِنَّكَ رءُوفٌ رَحِيمٌ﴾

“And those who came after them say: ‘Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.’” (Qur’an 59: 10)

²⁷ See *Majmū' al-Fatāwā*, v. 35, pg. 69



[5] SECTION 6: The Prohibition of Abusing the Companions and the Leaders of Guidance.

1. Prohibition of abusing the companions:

Amongst the principles of the *Ahl-us-Sunnah wal Jamā'ah*, is the goodness of their hearts and tongues towards the companions of the Messenger of Allah ﷺ, as Allah has described them. Allah - the Most High - said:

﴿ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴾

“...Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.” (Qur'an 59: 10)

Also in obedience to the Messenger ﷺ regarding his statement:

لَا تَسُبُّوا أَصْحَابِي، فَإِلَّذِي نَفْسِي بِيَدِهِ لَوْ أَنْفَقَ أَحَدُكُمْ مِثْلَ ذَهَبٍ مَا بَلَغَ مَدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ.
‘Do not abuse my companions, for (I swear) by the One in Whose Hand is my soul, if one of you spent the size of mount Uhud of gold (in charity), he would not have equated their Mudd (of grains) nor half of it.’²⁸

They avoid the path of the *Rāfiḍah* and the *Khawārij* who abuse the companions ﷺ, despise them, deny their virtues and declare most of them as disbelievers.

The *Ahl-us-Sunnah wal Jamā'ah* accept what has come in the Qur'an and the Sunnah about their virtues and believe that they are the best generation as the Prophet ﷺ has said:

²⁸ Al-Bukhārī and Muslim



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خَيْرُكُمْ قَرْنِي...

'The best of people are those in my time...' ²⁹

When he mentioned the division of the Muslims into seventy-three sects, saying they are all in the Fire except one, and they asked about that one saved sect, he said:

هُمْ مَنْ كَانَ عَلَى مِثْلِ مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي.

'They are those who are upon the like of what I and my companions are upon today.' ³⁰

Abū Zur'ah, the most notable of the *Shaykhs* of Imam Muslim said:

'Whenever you see a man disparaging anyone of the companions, know that he is a heretic. This is because the Qur'ān is truth, the Messenger is true and what he has come with is truth, and none has conveyed all of these to us except the Companions. So, whoever disparages them only intends to invalidate the Qur'ān and Sunnah. Thus disparaging him (this person) is more befitting and declaring him heretical and misguided is most valid and most true.'

The Eminent scholar, Ibn Hamdan said in *Nihayatul Mu'tadi'in*:

'Whoever abuses anyone of the Companions believing that it is permissible to do so has disbelieved. If he does not believe it is permissible to do so, he is a wrong-doer.'

He also said:

'He is a disbeliever (whether or not he believes it is permissible to abuse them), and whoever declares any of them a wrong-doer or disparages their religion (i.e. religious uprightness), is a disbeliever.' ³¹

²⁹ Al-Bukhārī and Muslim

³⁰ Reported by Aḥmad and others

³¹ *Sharḥu 'Aqīdatu as-Safarīni* v. 2, pg. 388 - 389



2. Prohibition of abusing the leaders of guidance from amongst the scholars of this Ummah (nation)

Next to the companions in virtue, honor and station, are the leaders of guidance; from amongst the *Tabi'in* (successors of the companions), their successors in the virtuous generations and those who came after them and followed the companions in righteousness, as Allah - the Most High - has said:

﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَدَّمُونَ وَالَّذِينَ آمَنُوا بِحُسْنِ رِضَىٰ اللَّهِ عَنْهُمْ وَرَضُوا عَنْهُ﴾

“And the first to embrace Islam of the Muhajirūn (those who migrated from Makkah to Al-Madīnah) and the AnṢar (the citizens of Al-Madīnah who helped and gave aid to the Muhajirūn) and also those who followed them exactly (in Faith), Allah is well-pleased with them as they are well-pleased with Him...” (Qur'an 9: 100)

It is not permissible to disparage them or abuse them because they are the notable bearers of guidance. Allah - the Most High - had said:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا﴾

“And whoever contradicts and opposes the Messenger [Muḥammad ﷺ] after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen and burn him in Hell – what an evil destination.”

(Qur'an 4: 115)

The author of *Sharḥ at-Taḥawiyyah* said:

‘It is obligatory upon every Muslim, after taking Allah and His Messenger as allies, to also take as allies all believers, as the Qur'an has stated, particularly, those who are inheritors of the Prophets, those whom Allah placed in the position of stars by which people are



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guided in the darkness of the sea and land, and whom all Muslims are agreed that they are upon guidance and good understanding (of the religion).

They are his successors in his Ummah and the revivers of that which has gone into oblivion of his Sunnah. By them, the Qur'ān was established (as law in the earth) and by it, they were established (as righteous leaders of mankind). By them, the Qur'ān spoke and with it, they spoke. All of them are unanimously agreed upon the obligation of following the Messenger ﷺ. However, if a statement originates from one of them which is contradicted by an authentic hadeeth, then he must have left it (the ḥadīth) for a valid excuse.'

The possible excuses are of three kinds:

- (i) Not being convinced that the Prophet ﷺ uttered it.
- (ii) Not believing that the Prophet ﷺ intended it to apply to that issue (in which he has contradicted the ḥadīth).
- (iii) He could believe that the ruling (in the ḥadīth) has been abrogated.

They possess virtues and favors above us; as a result of precedence (i.e. preceding us in Faith), conveying the message with which the Messenger ﷺ had been sent to us, and clarifying that which would have been hidden to us. So, Allah was pleased with them and made them pleased:

﴿ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا

غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴾

“...Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.” (Qur'an 59: 10)



Belittling the status of scholars due to errors of *Ijtihād* (juristic exertion) that some of them fell into is the way of the people of *Bid'ah* (innovation) and part of the schemes of the enemies of the *Ummah*, in order to throw doubts about Islam into the minds and to instigate enmity between the Muslims. They also desire thereby, to detach the later generations of this *Ummah* from their predecessors and to cause divisions between its youth and the scholars as has happened today. So, those beginners at seeking knowledge, who belittle the significance of the scholars and the Islamic Jurisprudence (*fiqh*), and who abandon their teachings and what is therein of truth and correctness, should take note. They should take pride in their (the scholars') understanding and respect their scholars, and they should not be duped by misguided calls and those with hidden motives. Allah is the guide to that which is correct.



CHAPTER 6: Bid'ah (Innovation)

- Section 1:** The definition of *Bid'ah*, its types and rulings.
- Section 2:** The appearance of *Bid'ah* in the lives of Muslims and the factors that led to it.
- Section 3:** The position of Islam regarding the innovators and the methodology of the *Ahl as-Sunnah wal Jamā'ah* at refuting them.
- Section 4:** Discussions about some modern day innovations:
- i) Celebrating the birthday of the Prophet ﷺ.
 - ii) Seeking blessings with some locations, with vestiges (of pious persons), the dead and so on.
 - iii) Innovations in the realm of worship and seeking closeness to Allah.



[6] SECTION 1: The Definition of *Bid'ah* (Innovation), Its Types and Rulings

1. The definition of *Bid'ah*: Linguistically, the word *Bid'ah* is derived from the root word *Bad'u*, which implies an invention that has no similar precedence. An example is the statement of Allah - the Most High:

﴿بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ﴾

“The Originator of the heavens and the earth.” (Qur'an 2: 117)

That is, the One Who invented it without the like of it haven ever existed.

Also in Allah's statement:

﴿قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَا أَدْرَىٰ مَا يَفْعَلُ بِي وَلَا بِكُمْ إِنَّا نَتَّبِعُ
إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٠٨﴾﴾

“Say: [O Muhammad ﷺ]: ‘I am not a new thing among the Messengers (of Allah) (i.e. I am not the first Messenger) ...’

(Qur'an 46: 9)

Meaning, I am not the first one to come with a Message from Allah to His slaves; rather, I was preceded by several Messengers. So, when the word *Bid'ah* is used in reference to the product of a person's effort it implies that he invented something, which has no similitude preceding it.

Al-Ibtida'u (Innovation) is of two categories

- The first is innovation in mundane customary matters, such as modern inventions. This is permissible because the basis for all mundane customary affairs is permissibility.



- The second is innovation in matters of religion. This is unlawful, because the basis in matters of religion is restraint. The Prophet ﷺ said: '*Whoever innovates into this matter of ours, it is rejected of him.*'¹ And in another text: '*Whoever performs a deed which we have not given approval, it is rejected.*'²

2. Types of *Bid'ah* (Innovation)

Innovation in the religion is of two types:

a. *Bid'ah* in utterance (opinions) and doctrine: Such as the utterances and doctrines of the *Jahmiyyah*, *Mu'tazilah*, the *Rāfiḍah* and all deviant sects.

b. *Bid'ah* in acts of worship: Such as worshipping Allah with acts of worship which He has not legislated. This is of several types:

(i) That which is not an act of worship in the first place: Such as inventing an act of worship which has no basis in the *Shari'ah*. Examples include, innovating a *Ṣalāh* (Prayer) which is not prescribed, or a fast which is not prescribed in the first place, or a festival which is not prescribed, such as the practice of celebrating birthdays and so on.

(ii) That which involves increasing the legislated acts of worship: Such as one who adds a *Rak'ah* (round) to the *Dhuhr* (afternoon) prayer or 'Asr (late afternoon) prayer.

(iii) That which occurs in the manner of observing a prescribed act of worship: Such as observing a prescribed act of worship in a manner which has not been prescribed. Examples of this include making *Adhkār* (word of remembrance of Allah) with a rhythmic voice in congregational unison, and overburdening one's self in acts of worship beyond the limits of the Sunnah of the Messenger ﷺ.

¹ Reported by al-Bukhārī and Muslim

² Reported by Muslim



(iv) That which involves selecting a particular time for a prescribed act of worship which has not been legislated: Such as selecting the 15th day of the month of *Sha'ban*³ for fasting and its night for prayer. Fasting and night prayers are prescribed, however particularizing them to a specific time requires evidence (from the Qur'an or Sunnah).

3. The ruling on *Bid'ah* (all types thereof)

Every *Bid'ah* in the religion is unlawful and is misguidance based upon the statement of the Prophet ﷺ:

وَأَيَّاكُمْ وَمُخَدَّنَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُخَدَّنَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ.

*'Beware of novel matters, for every novelty (in religion) is a Bidh (innovation) and every Bid'ah is misguidance.'*⁴

And his statement ﷺ:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

*'Whoever innovates into this matter of ours, it is rejected of him.'*⁵

And in another text:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

*'Whoever performs a deed which we have not given approval, it is rejected.'*⁶

These two *ḥadīths* indicate that all novelties in the religion are innovations and all innovations are misguidance, which are rejected. The meaning of this is that innovations in worship and doctrine are prohibited; however, the levels of prohibition vary depending upon the types of *Bid'ah*. There are those, which are clear disbelief, such as circumambulating graves as rapprochement towards their occupants, presenting sacrifices and vows to them, invoking their occupants, and seeking victory from them.

³ The eight month of the Islamic lunar calendar year. (TN)

⁴ Reported by at-Tirmidhi and he said: *ḥadīth Ḥasan Ṣaḥīḥ*

⁵ Reported by al-Bukhārī and Muslim

⁶ Reported by Muslim



Other examples, which are tantamount to disbelief, include the utterances of extreme members of the *Jahmiyyah* and *Mu'tazilah* sects. There are also those, which are means towards polytheism, such as building tombs over graves, and praying and supplicating at gravesites. There are also those, which constitute errant doctrines such as the utterances and doctrines of the *Khawārij*, *Qadariyyah* and the *Murji'ah*, which contradict the Qur'ān and Sunnah. There are also those which are sins, such as celibacy, standing in the sun while fasting, and castration in order to prevent sexual urge.⁷

NOTE:

Whoever categorizes *Bid'ah* into Good *Bid'ah* and Bad *Bid'ah* is erroneous and he contradicts the statement of the Prophet ﷺ: 'Every *Bid'ah* is misguidance.'⁸ This is so because the Messenger ﷺ ruled that all *Bid'ah* are misguidance, while this person says: 'Not every *Bid'ah* is a misguidance; rather, some are good.'

The great scholar of *ḥadīth* Ibn Rajab رحمه الله said in his commentary of *al-Arba'in*:

*'His statement: "Every Bid'ah is misguidance," is one of his all - encompassing utterances, from which nothing can be exempted. It is an important principle amongst the principles of this religion and it is similar to his statement ﷺ: "Whoever innovates into this matter of ours, it is rejected of him." So, whoever innovates anything in the religion, which has no basis to which it can be referenced, then it is misguidance from which the religion is free. This is regardless of whether it (Bid'ah) is in matters of doctrine, which are hidden, or in manifest actions and utterances.'*⁹

These people do not have any evidence that there is something called good *Bid'ah* except the statement of 'Umar رضي الله عنه regarding the *Tarāwīḥ* Prayers¹⁰ whereby he said: 'What a good *Bid'ah* this is!' They also said that several things were innovated and the *Salaf* (pious predecessors) never disapproved to it, such as the compilation of the Qur'ān into a single book, the documentation of *ḥadīth* and its compilation.

⁷ See *Al-'Itiṣām* of ash-Shātībī, v. 2, pg. 37

⁸ Reported by at-Tirmidhi and he said: *ḥadīth Ḥasan Ṣaḥīḥ*

⁹ *Jāmi' al-'Ulūm wal Ḥikam*, pg. 233.

¹⁰ The late night superogatory prayers in the month of Ramadan (Month of Muslim Fast – the ninth month of the Islamic lunar calendar). (TN)



The reply to this is that these things have a basis in *Shari'ah*. They are not novelties. As for the statement of 'Umar: '*What a good Bid'ah this is,*' he intended the linguistic meaning of *Bid'ah* and not its technical (*Shari'ah*) meaning. If something has a basis in the *Shari'ah* to which it can be referenced, if it is referred to as a *Bid'ah*, the linguistic meaning is intended not the technical (*Shari'ah*) meaning. This is because *Bid'ah* in the *Shari'ah* refers to something that has no basis in the *Shari'ah*. The compilation of the Qur'an into a single book has a basis in the *Shari'ah* because the Prophet ﷺ used to order that the Qur'an be written down, but it was not in a single place. So, the companions collated it into a single bound book in order to preserve it.

As for the *Tarāwīḥ* prayers, the Prophet ﷺ had prayed it with his Companions for some nights and stayed away from them in the last night fearing that it might be made obligatory upon them. The companions ﷺ continued to observe it in separate groups during the lifetime of the Prophet ﷺ and thereafter, till 'Umar bin Al - Khattāb ؓ gathered them behind a single Imam as they had been behind the Prophet ﷺ. So, this is not a *Bid'ah* in the religion.

Also, the documentation of *ḥadīth* has a basis in the religion; the Prophet ﷺ ordered some of his companions to write down some of his *ḥadīth* when they requested that from him. Abū Hurayrah ؓ used to write *ḥadīth* during the era of the Prophet ﷺ. That which was dreaded was the writing of *ḥadīth* by everyone during his time, out of the fear that what was not part of the Qur'an could be confused and mixed with it. When he ﷺ passed away, this danger elapsed as the Qur'an had become complete and preserved before his demise ﷺ. So, the Muslims compiled the *ḥadīth* thereafter, in order to preserve it from being lost. May Allah reward them on behalf of Islam and the Muslims with immense good, for they preserved the Book of their Lord and the Sunnah of their Prophet ﷺ from peril and from the fiddling of frivolous people.



[6] SECTION 2: The Appearance of *Bid'ah* in the Lives of Muslims and the Factors That Led to It.

1. The appearance of *Bid'ah* in the lives of Muslims: This involves two issues:

(i) When did *Bid'ah* appear: *Shaykh-ul-Islam* Ibn Taimiyyah رحمہ اللہ said¹¹:

'Know that majority of the Bidh associated with learning and worship occurred at the tail end of the reign of the Rightly Guided Caliphs as the Prophet ﷺ had said:

مَنْ يَعِشْ مِنْكُمْ، فَسِيرَیْ اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدِّدِينَ

"Whoever lives long amongst you (the companions) shall witness several differences. So, upon you is (following) my Sunnah and the Sunnah of the Rightly Guided Caliphs¹²"

The first sets of *Bid'ah* to appear were the *Bid'ah* of *Qadar*¹³, the *Bid'ah* of *Irja'*¹⁴, *At-Tashee*¹⁵ and *Al-Khawārij*. When disunity occurred after the murder of 'Uthmān رضی اللہ عنہ, the *Bid'ah* of *al-Hurūriyyah*¹⁶ appeared. Then, towards the end of the era of the companions, the *Bid'ah* of *Qadariyyah*¹⁷ came about. This was towards the end of the lives of Ibn 'Umar, Ibn 'Abbas, J ābir and their likes amongst the companions رضی اللہ عنہم. The *Bid'ah* of *Murji'ah*¹⁸ also appeared about close to that time. As for the *Jahmiyyah*, it came about towards the end of the era of the *Tabi'in*¹⁹ after the demise of 'Umar bin 'Abdul 'Aziz²⁰. It has been reported that he warned against

¹¹ *Majmū' al-Fatāwā* v. 10, pg. 354

¹² Reported by Abū Dāwūd and At-Tirmidhi who said: *ḥadīth Ḥasan Ṣaḥīḥ*

¹³ The doctrine of rejecting destiny and pre-ordination. (TN)

¹⁴ The doctrine of believing that faith neither increases nor decreases, and that being a Muslim renders one immune from Allah's punish regardless of one's sins. (TN)

¹⁵ The Shiite doctrine. (TN)

¹⁶ The doctrine of the *Khawārij*. (TN)

¹⁷ Those who reject *Qadar* (see note 125).

¹⁸ Those who believe in *al-Irja'* (see note 126).

¹⁹ Those Muslims who met the companions of the Prophet ﷺ and learnt from them.

²⁰ One of the Umayyad caliphs, he was a very just ruler and is regarded in some quarters as the fifth rightly guided caliph.



them. Jahm appeared in *Khurasan* during the caliphate of Hishām bin‘Abdul Mālik.

These innovations emerged in the second century (after Hijra) and some of the companions were alive. They rebuked the adherents of these innovations. Then the *Bid'ah* of *Al-‘Itizāl*²¹ emerged and *Fitan* (crises) occurred amongst the Muslims. Differences in opinion and inclination towards desire emerged. Also, the *Bid'ah* of *Taşawwuf* (*Sufism*) emerged. The *Bid'ah* of building over graves emerged after the noblest centuries. And so on, as time went on the innovations became more intense and varied.

(ii) Where did *Bid'ah* first appear: The cities of Islam vary in the emergence of *Bid'ah* therein. *Shaykh al-Islam* Ibn Taimiyyah said:

‘The great cities of Islam in which the Companions of the Messenger of Allah ﷺ lived, and from which knowledge and Imān emanated were five: the two sacred cities (Makkah and Madinah), Kufah, Basrah and Damascus. From these places emanated the knowledge of the Qur‘an and ḥadīth, Fiqh (jurisprudence), Ibādah (worship) and all matters of Islam secondary to them. Bid‘ah in the fundamentals (of Islam) emanated from these cities with the exception of Madinah; from Kufah emerged the Bidah of at-Tashayyu‘ and al-Irja‘, and then it spread to other cities, from Basrah emerged the Bid‘ah of Qadar, al-‘Itizāl and false asceticism, and it spread to other cities thereafter. In Damascus, there was the Bidah of Nusb²² and Qadar. As for Jahmiyyah, it emanated from a part of Khurasan and it is the worst of Bid‘ah.

The emergence (and spread) of Bid‘ah was dependent upon the remoteness of various places from the city of the Prophet. When disunity occurred after the murder of ‘Uthmān, the Bid‘ah of Harūriyyah emerged. As for the city of the Prophet ﷺ (i.e. Madīnah), it remained safe from the manifestation of these innovations, although, there were some people therein, who secretly held such beliefs. However, they were humiliated and censured. There were some Qadariyyah and others therein, but they were subdued and humiliated. This was contrary to at-Tashayyu‘ and al-Irja‘ in Kufah, al-‘Itizāl and asceticism in Basrah, and Nusb in Damascus, which were dominant. It is

²¹ The belief in the affirmation of the Names (of Allah), with the implication that they are wordings alone, devoid of meanings, and the denial of all (His) Attributes.(TN)

²² The doctrine of raising enmity towards the upright ones amongst the *Ahl al-Bayt*(TN)



*established in the authentic hadeeth from the Prophet ﷺ that the Dajjāl²³ will not enter Madinah. Knowledge and Imān (Faith) did not cease to be dominant therein till the time of the companions of Mālik, and they were in the fourth generation.*²⁴

As for the three noble generations, there was no manifest *Bid'ah* in the city of the Prophet, nor did any *Bid'ah* emanate therefrom in the fundamentals of the religion, as it occurred in all other cities.

2. Factors that led to the emergence of Bid'ah

Undoubtedly, safety from falling into *Bid'ah* and misguidance lies in holding fast to the Qur'an and the Sunnah. Allah - the Most High - said:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصْنُكُمْ بِهٖ لَعَلَّكُمْ تَتَّقُونَ﴾

“And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path...”
(Qur'an 6: 153)

The Prophet ﷺ has explained this in the *ḥadīth* narrated by Ibn Mas'ud رضي الله عنه, who said:

‘The Messenger of Allah ﷺ drew a line for us (on the ground) and said:

هَذَا سَبِيلُ اللَّهِ، ثُمَّ خَطَّ خُطُوطًا عَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ ثُمَّ قَالَ: وَهَذِهِ سُبُلٌ، عَلَى كُلِّ سَبِيلٍ مِنْهَا شَيْطَانٌ يَدْعُو إِلَيْهِ.

“This is the Path of Allah.” Then he drew other paths on its right and left and said: “Each of these paths has a Shayṭan (devil) upon it inviting to it.” Then he recited the verse: “And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His

²³ The Great deceptive liar known as the Antichrist in Christian theology who shall appear at the end of time.(TN)

²⁴ *Majmū' al-Fatāwā* v. 20, pg. 300 - 303



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Path. This He has ordained for you that you may become Al-Muttaqūn (the pious).²⁵

Whoever turns away from the Qur'an and Sunnah is bedeviled by deviant paths and innovations.

The factors which led to the emergence and spread of Bid'ah can be summarized into the following:

Ignorance about the rulings of the religion, following of desires, bias towards opinions and personalities, and imitating and following the disbelievers. We shall discuss each of these factors in some detail:

(a) Ignorance about the rulings of the religion: As time passed and people become more remote from the influence of the Message (of the Prophet), knowledge diminished and ignorance became widespread as the Prophet ﷺ had informed:

مَنْ يَعِشْ مِنْكُمْ، فَسَيَرَى اخْتِلَافًا كَثِيرًا.

*'Whoever lives long amongst you (the companions) shall witness several differences.'*²⁶

And in his ﷺ statement:

إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ؛ حَتَّى إِذَا لَمْ يُبْقَ عَالِمًا اتَّخَذَ النَّاسُ رُؤُوسًا جُهَالًا، فَسُئِلُوا فَأَمَّتُوا بَعِيرٍ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا.

*'Allah does not take knowledge away by snatching it from the hearts of men, rather, He takes away knowledge by taking the souls of the scholars, till there is not left a single scholar. So, people take for themselves leaders who are ignorant, they inquire (about the religion) from them and they respond without knowledge, so they go astray and lead others astray.'*²⁷

²⁵ Reported by Ahmad, Ibn Hibban, al-Hakim and others.

²⁶ Reported by Abū Dāwūd and at-Tirmidhi who said: *ḥadīth ḥasan Ṣaḥīḥ*

²⁷ *Jāmi' Bayān al-'Ilm wa Faḍluhu*, by Ibn 'Abdul Barr v.1, pg. 180



Nothing subdues *Bid'ah* except knowledge and the Scholars. Once there is the death of knowledge and Scholars, an opportunity opens up for *Bid'ah* to emerge and spread, and for its proponents to be active.

(b) Following desires: Whoever turns away from the Qur'an and Sunnah follows nothing but his desires as Allah - the Most High - has said:

﴿ فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّهُمْ أَهْوَاءُهُمْ وَمَنْ أَضَلُّ مِمَّنْ
اتَّبَعَ هَوَاهُ بَغْيَ هُدًى مِّنَ اللَّهِ ﴾

“But if they answer you not (i.e. do not believe in your doctrine of Islamic Monotheism, nor follow you), then know that they only follow their own lusts, without guidance from Allah?” (Qur'an 28:50)

Allah - the Most High - also said:

﴿ أَفَرَأَيْتَ مَنِ اخْتَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ
وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ ﴾

“Have you seen him who takes his own lust (vain desires) as his Ilah (god), and Allah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight? Who then will guide him after Allah? ...” (Qur'an 45: 23)

Bid'ah is nothing but a woven fabric of desires being followed.

(c) Bias towards opinions and personalities: Bias towards opinions and personalities places a barrier between a person and following the evidence and knowing the truth. Allah - the Most High - said:

﴿ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ ءَابَاءَنَا
أُولَٰئِكَ كَانُوا ءَابَاءَهُمْ لَا يَعْقِلُونَ ﴾



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“When it is said to them: ‘Follow what Allah has sent down.’ They say: ‘Nay! We shall follow what we found our fathers following...’
(Qur’an 2: 170)

This is the situation with today’s bigot from amongst the Sufis and the grave worshippers. When they are invited to follow the Qur’an and Sunnah, and to abandon what they are upon, which contravenes the two, they argue with the *Madhhab*s (schools of thought), their scholars, their fathers and forefathers.

(d) Imitating the disbelievers: It is one of the most serious means by which one falls into *Bid’ah* as narrated by Abū Wāqid al-Laithī who said:

‘We went out with the Messenger of Allah ﷺ on the day of Hunain while we were still newly won from disbelief. The polytheists had a lotus tree upon which they would hang their weapons (with the belief that it would ensure victory over their enemies). This tree was known as Dhātu Anwāt. We passed by a lotus tree and we said: “O Messenger of Allah! Establish for us a Dhātu Anwāt, just like they have a Dhātu Anwāt.” So, he said:

اللَّهُ أَكْبَرُ، إِنَّمَا السُّنُّ!

“Allah Akbar (Allah is Great), verily it is the custom! (I swear) by the One in Whose Hand is my soul, you have said exactly what the Banū Isrāīl (children of Israel) said to Mūsā:

﴿قَالُوا يَمُوسَىٰ اجْعَلْ لَّنَا إِلَٰهًا كَمَا لَهُمْ آلِهَةٌ﴾

“...O Mūsā (Moses)! Make for us an ilāhun (a god) as they have aliha (gods).” (Qur’an 7: 138)

لَتَرْكَبُنَّ سُنُنَ مَنْ قَبْلِكُمْ.

*You shall certainly follow the ways of those before you.*²⁸

This *ḥadīth* shows that it was imitation of the disbelievers that made *Banū Isrāīl* to make this horrible request from *Mūsā*; that he should make for them an idol to worship. It was the same factor, which impelled these companions of Muḥammad ﷺ to request from him a tree by which they shall seek blessings from besides Allah.

²⁸ Reported by at-Tirmidhi and he authenticated it.



This is the same situation today; most Muslims have imitated the disbelievers in acts of innovation and polytheism such as the celebration of birthdays, designation of specific days and weeks for specific acts, celebrating religious dates and memorials, erecting statues and memorial busts, celebrating funeral ceremonies, the innovations in funeral, building over graves and so on.



[6] SECTION 3: The Position of Islam Regarding the Innovators and the Methodology of the *Ahl As-Sunnah Wal Jamā'ah* At Refuting Them.

A. The position of *Ahl-us-Sunnah wal Jamā'ah* on the people of *Bid'ah*:

The *Ahl-us-Sunnah wal Jamā'ah* have never ceased to refute the people of *Bid'ah*. They rebuke them for their innovations and hinder them from their practices. The following are some examples:

(i) It is reported from Ummu ad-Dardā' that she said:

*'Abū ad-Dardā' entered upon me infuriated and I said to him: "What is the matter with you?" He said: "(I swear) by Allah, I do not know about them of anything of the affairs of Muḥammad, except that they observe prayers in congregation.'*²⁹

(ii) It is reported from 'Umar bin Yaḥya that he said:

'I heard my father narrating from his father saying: "We used to sit at the door of Abū Abdur -Raḥman 'Abdull āh bin Mas'ūd before the morning prayers. When he comes out, we would walk along with him to the Mosque. One day, Abū Mūsā al-Ash'ari came to us and said: "Has Abū 'Abdur-Raḥman come out to you?" We said: "No." So, he sat with us until he (Ibn Mas'ūd) came out. When he had come out, we all stood up to him. He (Abū Mūsā) then said: "O Abū 'Abdur-Raḥman! I saw something in the Mosque recently, which I despised, and praise be to Allah, I saw nothing but good." He said: "What was it?" He (Abū Mūsā) replied: "If you tarry long enough you shall also see it. I saw people gathered in circles in the Mosque, awaiting the prayers. Within each circle, there was a man, and in their hands were pebbles. They say: 'Say Allah Akbār (Allah is Great) a hundred times and they would do so. They would say: "Say Lā ilāha illallāh (none is worthy of worship but Allah)" a hundred times and they would do so. They would also say: "Say Subhanallāh (Glorified be Allah) a

²⁹ Reported by al-Bukhārī



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hundred times" and they would say so.'" So he (Ibn Mas'ud) said: "So what did you say to them?" He (Abū Mūsā) said: "I did not say anything to them, I was awaiting your opinion or he said: I was awaiting your order." He said: "Should you not have told them to enumerate their sins and assured them that their good deeds will not go to waste?"

He went on till he reached one of these circles. He stopped upon them and said: "What is this I see you doing?" They said: "O Abū 'Abdur Raḥman, pebbles with which we count Takbir (Allah Akbar), Tahlil (Lā ilāha illallāh), Tasbih (Subhanallāh) and Tahmīd (al-Hamdulillāhi)." He said: "Rather, count your sins; I assure you that none of your good deeds shall go to waste. Woe unto you O followers of Muḥammad, how quickly you go to destruction. Here are his companions, still numerous around you, here are his cloths, yet to wear out, and here are his utensils, yet to get broken. (I swear) by the One in Whose Hand is my soul, you must be upon a path, which is more guided than that of Muḥammad, or you have opened up a door of misguidance." They said: "O Abū 'Abdur Raḥman! We intended nothing but good." He said: "How many are those who intend good but do not achieve it! Verily, the Messenger of Allah ﷺ told us about a people who shall recite the Qur'an, but it shall not go beyond their throats, by Allah I do not know, perchance most of them are amongst you." Then he turned away from them. Amr bin Salmah said: "We saw most of them fighting us on the Day of Nahrawān along with the Khawārij"³⁰

(iii) A man came to Imam Mālik bin Anas رضي الله عنه and said: 'From where should I put on the *Ihrām* (pilgrim's dress)?' He (Mālik) said: 'From the places where the Messenger of Allah ﷺ designated and from where he himself assumed the *Ihrām*.' He said: 'What if I assume the *Ihrām* from a farther place?' He said: 'I do not think you should do that.' The man said: 'What do you dislike about that?' He said: 'I dislike *Fitnah* (trial) for you.' He said: 'What *Fitnah* is there in increase in good acts?' So, Imam Mālik said: 'Allah - the Most High - said:

³⁰ Reported by ad-Dārimī



﴿ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ

﴿ أَلِيمٌ ﴾

“...And let those who oppose the Messenger’s [Muḥammad ﷺ] commandments (i.e. his Sunnah – legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them.” (Qur’an 24: 63)

*What Fitnah could be greater than you being distinguished with a virtue, which the Messenger of Allah ﷺ has not being distinguished with?!*³¹

These are some examples. Scholars have not ceased to rebuke the people of *Bid’ah* in every century; and Praise is to Allah.

B. The methodology of the Ahl as-Sunnah wal Jamā’ah at refuting the people of Bid’ah.

Their methodology at refuting the people of *Bid’ah* is based upon the Qur’an and Sunnah; they mention the confusions of the people of *Bid’ah* and refute them. They present the Qur’an and Sunnah as evidence for the obligation of sticking to the *Sunnah* (practices of the Prophet ﷺ) and the prohibition of innovations and novelties. They have authored several books on this and also refuted the innovated utterances regarding the fundamentals of Faith and doctrine of the *Khawārij*, the *Jahmiyyah*, the *Mu’tazilah*, and the *Asha’irah*, in books of *Aqīdah* (Faith). They also authored books specifically on innovations, such as that authored by Imam Aḥmad refuting the *Jahmiyyah* and those authored by other scholars such as ‘Uthmān bin Sa’īd ad-Darimi. Also in the books of *Shaykh al-Islam* Ibn Taymiyyah and his student Ibn Qayyim, *Shaykh* Muhammad bin Abdul Wahhāb and others, refuting these sects, the grave worshippers and the Sufis. As for books authored

³¹ Mentioned by Abū Shāmmah in the book: *‘al-Bā’ith ‘ala Inkār al-Bida’i wal Ḥawāḍith* narrating from Abū Bakr al-Khallāl, pg. 14



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specifically to refute the people of *Bid'ah*, they are numerous. By way of example we shall mention amongst old books:

1. '*Al- 'Itiṣām*' by Imām Ash-Shātibī.
2. '*Iqtiḍā'us Ṣirāṭ il-Mustaḳim*' by *Shaykh al-Islam* Ibn Taymiyyah. A large part of it was devoted to refuting the people of *Bid'ah*
3. '*Inkārul al-ḥawādith wal Bida 'I*' by Ibn Waddah.
4. '*Al-ḥawādith wal Bida 'I*' by Ṭartūshi.
5. '*Al-Bā'ith 'Ala Inkār al-Bida 'i wal Ḥawādith*' by Abu Shāmmah.

And amongst recent books:

1. '*Al-Ibdā 'u fi Maḍāril Ibtidā*' by *Shaykh* Ali Mahfūz.
2. '*As-Sunnan wal Muḩtada 'āt al-Muta 'allaqu bil Adhkār was Salawāt*' by *Shaykh* Muḩammad bin Aḩmad ash-Shuḩairī al-ḥawāmidī.
3. '*At-Taḩdhīr minal Bida 'i*' by *Shaykh* 'Abdul 'Azīz bin Bāz.

Muslim scholars have not ceased to – and Praise be to Allah –reject innovations and refute the people of *Bid'ah* through newspapers, magazines, radio and television programs, seminars, lectures and so on, which has had a profound effect at alerting the Muslims, terminating innovations and subduing the people of innovation.



[6] SECTION 4: Discussions on some modern day innovations

1. Celebrating the birthday of the Prophet ﷺ.

2. Seeking blessings with some locations, with vestiges (of pious persons), the dead and so on.

3. Innovations in the realm of worship and seeking closeness to Allah.

Modern day innovations are numerous due to the remoteness of this age from the Prophetic era, the scarcity of knowledge, the abundance of callers to innovation and contradictions (of the Sunnah), and the pervasive tendency to imitate the cultures and religious customs of the disbelievers in confirmation of the statement of the Prophet ﷺ:

لَتَرْكِبُنَّ سُنْنَ مَنْ كَانَ قَبْلَكُمْ

‘You shall certainly follow the practices of those before you.’³²

(1) Celebrating the birthday of the Prophet ﷺ:

This is an imitation of the Christians in an act known as Christmas [celebration of the birth of Prophet ‘Īsā (عليه السلام) (Jesus)]. So, ignorant Muslims or misguided scholars organize a celebration every year, in the month of *Rabi‘ul Awwal* or other months, to mark the birth of the Messenger Muhammad ﷺ. Some amongst them hold this celebration in the Mosque, some in homes, or some prepared location. Large groups of common people attend these celebrations in imitation of the Christians in their innovation of celebrating the birth of ‘Īsā (عليه السلام) (Jesus). In addition to the fact that this celebration is an innovation and an imitation of the Christians, most times, it is never devoid of polytheism and despicable things such as recitation of eulogies which go to the extremes regarding the rights of the Messenger ﷺ, such extremes that reach the level of invoking him besides Allah and seeking victory by him. The Prophet ﷺ had prohibited going to extremes at praising him. He said:

³² Reported by at-Tirmidhi and he authenticated it.



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لَا تُطْرُونِي كَمَا أَطْرَبَ النَّصَارَى ابْنَ مَرْيَمَ، إِنَّمَا أَنَا عَبْدٌ فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ.

*'Do not extol me as the Christians extolled the son of Maryam, I am but a slave of Allah. So say (call me): The slave of Allah and His Messenger.'*³³

These celebrations could also be accompanied by intermingling between males and females, corruption of manners and preponderance of intoxicants and so on. Sometimes, they believe that the Messenger ﷺ attends their celebrations. Amongst the detestable things, which accompany these celebrations is the collective chanting of melodious eulogies, beating of drums and other things such as innovated words of remembrance of the *Sufis*. There could also be intermingling between men and women, which leads to temptations and leads to indecency (fornication). Even if these celebrations were devoid of these evils, and were limited to gathering, eating and manifesting joy as they say, they are still innovations, and every novelty (in religion) is a *Bid'ah* (innovation) and every *Bid'ah* is misguidance. Also, it will serve as a means, which shall develop, and the evils, which occur in other celebrations, shall eventually occur therein.

We have said it is an innovation because it has no basis in the Qur'an, Sunnah, and the actions of the *Salaf* (pious predecessors) and the noble generations. It was innovated much later after the fourth century after Hijra. The *Faṭimiyyah* sub-sect of the Shiite group invented it. Imam Abū Ḥafs Tājuddīn al-Fākihānī رحمه الله said:

*'As for what follows: A question has come repeatedly from a group of blessed ones about the gathering which some people do in the month of Rabi'ul Awwal and call it Mawlud [birthday (of the Prophet)]. Does it have a basis in the religion? They desired a response to this in order to clarify and a beneficial explanation on the issue. So, I say: 'Guidance is from Allah: I do not know of a basis for the Mawlud in the Qur'an or the Sunnah, nor of any report that it was performed by any of the scholars of this Ummah, who are the role-models of this religion, those who hold tenaciously to the practices of the predecessors. Rather, it is an innovation invented by the jobless and a lust of the soul, with which the gluttons are satisfied.'*³⁴

³³ Reported by al-Bukhārī and Muslim

³⁴ *Risalat al-Mawrid fi 'Amalil Mawlud.*



Shaykh al Islam Ibn Taymiyyah ﷺ said:

*'So also, what some people have innovated, either in imitation of the Christians' celebration of the birthday of 'Īsā ﷺ or out of love for the Prophet ﷺ and exaltation of him ... taking the birthday of the Prophet as a festival, despite the disagreement of people as to the date of his birth. This has not been practiced by any of the Salaf (pious predecessors). Had it been a good thing clearly or predominantly, the Salaf ﷺ would have been more rightful to it than us. They loved the Prophet vehemently and regarded him more than we do, and they were more eager to do good deeds than we are. Rather, their love and regard for the Prophet ﷺ manifested in following and obeying him, following his orders, reviving his Sunnah internally and externally, spreading what he had been raised with, and waging Jihad thereupon with the heart, hand and tongue. This is the path of the foremost predecessors amongst the Muhajirūn (Emigrants) and the Anṣar (Helpers) and those who followed them in good.'*³⁵

Several books and notes have been written in the past and of recent, on the disapproval of *Bid'ah*. Added to the fact that it is an innovation and an imitation of the disbelievers, it also leads to the establishment of other birthday celebrations, such as the birthdays of Saints, *Shaykhs* and notable persons, and thus, it opens the door to several evils.

(2) Seeking blessings with some locations, and with the vestiges (of pious persons), living or dead.

Amongst the innovated matters is the act of seeking blessings with created beings. It is a shade of idolatry and a snare by which the hanger-on preys upon the wealth of the gullible. Seeking blessings implies requiring the bringing of good and desiring an increase therein. Seeking the establishment of good and its increase should only be from one who has the capability to do so, and that is Allah, the Glorified. He is the One, Who descends blessing and establishes it. As for created beings, they do not have the capability to confer or bring about blessing, nor to preserve it and establish it. Therefore, seeking blessings with locations and the vestiges of people, whether living or dead, is not permissible. This is because it is

³⁵ *Iqtidā'us Širāt-al Mustaqīm*, v. 2, pg. 615 (with the verification of Dr. Nāsīr Al-'Uqla)



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shirk when it is believed that such a thing confers blessing, or a means to *shirk*, when it is believed that visiting it, touching it and wiping over it are factors, which enable one to receive blessings from Allah.

As regards what the companions used to do, seeking blessings with the hair of the Prophet ﷺ, his saliva and whatever got detached from his body, this is restricted to him as has been previously mentioned. This is restricted to the Prophet ﷺ alone. The companions never sought blessings with his room or grave after his demise, nor did they go to the places where he had observed prayers or sat, in order to seek blessings therewith. So, the stations of the *Awliyā'* (friends of Allah – i.e. pious people) are more deserving of prohibition. They (the companions) never used to seek blessings with the personalities of pious people, such as Abū Bakr, 'Umar and others amongst the notable companions; not in their lifetime nor after their demise. Also, they never used to go to the cave *Hirā'*³⁶ to observe prayers therein or make invocations, nor did they used to go to the mount *Tur*, upon which Allah spoke to Mūsā ؑ in order to observe prayers thereupon or make invocations, or to any other locations in the mountains, which are reported as the stations of Prophets and others, nor to the shrine built upon the vestiges of anyone amongst the Prophets. Also, the locations at which the Prophet ﷺ observed prayers in Al-Madinah still exists, but none of the *Salaf* (pious predecessors) used to touch or kiss them, nor did they do so for the locations where he observed prayers in Makkah or elsewhere. So, if it is not legislated for his *Ummah* to wipe over or kiss the locations where he placed his two noble feet and observed prayers, then what about locations where it is said that other than the Prophet ﷺ, observed prayer upon or slept? The scholars have known necessarily that wiping or kissing any of such things is not part of his *Shari'ah* ﷺ.³⁷

(3) Innovations in the realm of worship and seeking closeness to Allah

The innovations, which have been invented in the sphere of worship in this present time, are numerous. However, the basis in worship is restraint. Nothing is legislated therein except with evidence. Whatever is not indicated by evidence is innovation. This is based upon to the statement of the Prophet ﷺ:

³⁶ The cave where the Prophet ﷺ used to contemplate before he was made a Prophet. It was therein that angel Jibrīl appeared to him for the first time. (TN)

³⁷ *Iqtidā'us Širāt-ul Mustaqīm*, v. 2, pg. 795 - 802 (with the verification of Dr. Nasir Al-Uqla)



مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

*'Whoever performs a deed, which we have not given approval, it is rejected.'*³⁸

Acts of worship which are frequently practiced today, but for which there are no evidences are very numerous, amongst them are:

(i) Audibly announcing intention: Such as saying: *'I intend to observe such-and-such prayer for Allah.'* This is an innovation because it is not part of the Sunnah of the Prophet ﷺ and because Allah the Most High said:

﴿ قُلْ أَتَعْلَمُونَ أَنَّ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾ (٤٩)

***"Say: 'Will you inform Allah about your religion? While Allah knows all that is in the heavens and all that is in the earth, and Allah is All-Aware of everything.'"* (Qur'an 49: 16)**

The place of the intention is the heart, it is an action of the heart not that of the tongue.

(ii) Amongst these innovations is congregational *Dhikr* (chanting of words of remembrance) after prayers. This is because what is legislated is that every individual chants the established *Dhikr* individually.

(iii) Amongst these innovations is requesting the recitation of Surah *al-Fātiḥah* (Qur'an chapter one) at occasions, after invocation and for the dead.

(iv) Amongst these innovations is organizing funeral ceremonies for the dead, preparing food and hiring reciters (of Qur'an), believing that

³⁸ Reported by Muslim



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this is part of mourning the dead and that it benefits the dead. These are all innovations, which have no basis in the religion. They are only burdens and fetters (which people have placed upon themselves) for which Allah has revealed no authority.

(v) Amongst these innovations is celebrating religious events such as the *Isrā' wal Mīraj* (The Night Journey and Ascension into the heavens by the Prophet ﷺ) and celebrating the *Hijrah* (Emigration of the Prophet ﷺ). Celebrations to commemorate these events have no basis in the *Shari'ah*.

(vi) Also, amongst these innovations is what is done in the month of *Rajab* and the acts of worship, which are performed therein specifically, such as voluntary prayers and fast, which are regarded as peculiar to this month alone. There is no distinction for it (*Rajab*) over other month, not in fasting, nor prayer, nor slaughtering for sacrifice, nor in other acts of worship.

(vii) Also, amongst these innovations are the different types of *Adhkār* (words of remembrance) of the *Sufis*. They are innovations and inventions because they contravene the legislated *Adhkār* in wordings, manners and times for their observance.

(viii) Also, amongst these innovations is the choosing of the night of the middle of the month of *Sha'ban* for standing in prayer and its day for fasting. There is nothing authentic from the Prophet ﷺ regarding this distinction.

(ix) Also, amongst these innovations is constructing buildings upon graves, taking them as Mosques, visiting them in order to seek blessings therewith, seeking intercession with the dead and other polytheistic intents, and women visiting them, despite the fact that the Prophet ﷺ cursed women who visit graves and those who build Mosques and place lamps upon them (graves).



Finally, we say that *Bid'ah* (innovation) is the courier of disbelief. It is an excess in the religion which neither Allah nor His Messenger have legislated. *Bid'ah* is worse than Major sins, and the *Shayṭan* rejoices more at it than he does at Major sins. This is because the sinner commits sins while knowing he sins, so he repents from it, but the person of *Bid'ah* engages in *Bid'ah*, believing it is worship and an act of seeking closeness to Allah; so he does not repent therefrom. *Bid'ah* extinguishes the Sunnah and makes detestable to its adherents, the Sunnah and the people of Sunnah. *Bid'ah* distances one from Allah, it brings about His wrath and punishment and causes a deviation of the heart and its corruption.

How to deal with the people of Bid'ah

It is unlawful to visit or sit with the person of *Bid'ah* except in order to admonish him and to rebuke him for his innovation, because interacting with him influences the one who interacts with him with evil, and spreads his transgression to others. Therefore, it is obligatory to caution against him and his evil if he is not restrained and prevented (by the authorities) from his pursuits. It is obligatory upon the Muslim scholars and those in authority, to prohibit *Bid'ah* and restrain the people of innovation, and to inhibit them from their evil. This is because their hazard to Islam is severe. It is also obligatory to know that disbelieving states embolden the people of innovation to disseminate their innovation and aid them thereupon in several ways, because it extinguishes Islam and mutilates its image.

We beseech Allah ﷻ to aid His Religion, to Exalt His Statement and Humiliate His enemies.

*May Allah send His blessings and peace upon our Prophet,
Muhammad, his household and his Companions.*