

الواجبات المتحتمات المعروفة على كل مسلم ومسلمة

للإمام محمد بن عبد الوهاب التيمي رحمه الله

THE FOREMOST OBLIGATORY DUTIES EVERY MUSLIM MUST HAVE KNOWLEDGE ABOUT

By Imām Muḥammad Ibn ‘Abdul-Wahhāb At-Tamīmī

(May Allāh Have Mercy on Him)



Al-Ansār
Madrasah Al-Ansār Online

العقيدة – المُستوى الأول

Islamic Creed - Level One

الوَاجِبَاتُ الْمُتَحَتِّمَاتُ الْمَعْرِفَةُ

عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ

لشيخ محمد بن عبد الوهاب رحمه الله

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Muslim Must Have Knowledge About**

By Imām Muḥammad Ibn ‘Abdul-Wahhāb
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Translated & Annotated By
Madrasah Al-Anṣār Online

Transliteration Guide

ب	b	ت	t	ث	th
ج	j	ح	h	خ	kh
د	d	د	d	ر	r
ذ	z	س	s	ش	sh
ص	ṣ	ض	ḍ	ط	ṭ
ظ	ẓ	ع	ʿ	غ	gh
ف	f	ق	q	ك	k
ل	l	م	m	ن	n
ه	h	و	w	ي	y

ء , ه ه h

ا	a	أ	u	إ	i
آ	ā	أُو	ū	إِي	ī
أَي	á	أَو	aw	أَي	ay

We have used the above guide to transliterate any Arabic terms and names so as to make finding the correct pronunciation easier for the reader.

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The Foremost Obligatory Duties Every Muslim Must Have Knowledge About

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh the Most Merciful the most Beneficial

الأصول الثلاثة

[Three Fundamental Principles]

الأصول الثلاثة التي يجب على كل مسلم ومسلمة معرفتها: وهي: معرفة العبد ربه ودينه ونبيه محمداً ﷺ.

The three fundamental principles that are obligatory upon every Muslim male and female to have knowledge of are:

- 1) Knowledge of his Rabb (Lord),
- 2) Knowledge of his Religion,
- 3) Knowledge of his Prophet ﷺ.

[Who Is Your Lord?]

فإن قيل لك: من ربك؟

If it is asked: Who is your Rabb (Lord)?

فقل: ربي الله الذي رباني وربى جميع العالمين بنعمته، وهو معبودي، ليس لي معبود سواه.

Then say: My Lord is Allāh, the One who nurtured me and nurtured all of creation through His favours. My worship is solely for Him [alone], there being to me no [false] deity worshipped that is equal to Him.

[What Is Your Religion?]

وَإِذَا قِيلَ لَكَ: مَا دِينُكَ؟

If it is asked: What is your Religion?

فَقُلْ: دِينِي الْإِسْلَامُ، وَهُوَ الْإِسْتِسْلَامُ لِلَّهِ بِالتَّوْحِيدِ وَالْإِنْقِيَادِ وَالطَّاعَةِ وَالْبِرِّ مِنَ الشَّرْكِ وَأَهْلِهِ.

Then reply: My religion is Islām; it is to submit to Allāh with recognition of His Oneness [Tawḥīd], obedience to His orders, and to disavow from Shirk [Polytheism] and its adherents.

[Who Is Your Prophet?]

وَإِذَا قِيلَ لَكَ: مِنْ نَبِيِّكَ؟

If it is asked: Who is your Prophet?

فَقُلْ: مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ، وَهَاشِمٌ مِنْ قُرَيْشٍ، وَقُرَيْشٌ مِنَ الْعَرَبِ، وَالْعَرَبُ مِنْ ذُرِّيَةِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَلَيْهِمَا وَعَلَى نَبِينَا أَفْضَلُ الصَّلَاةِ وَالتَّسْلِيمِ.

Then reply: He is Muḥammad, the son of ‘Abdullāh, the son of ‘Abdul-Muṭṭalib, the son of Hāshim. Hāshim was from the [tribe of] Quraysh, and Quraysh was from the Arabs. The Arabs are from the offspring of [the Prophet] Ismā‘īl, son of [Prophet] Ibrāhīm, the close friend of Allāh. May Allāh send the best of His peace and blessings on him and on our Prophet [Muḥammad].

أصل الدين وقاعدته أمران

Fundamentals & Principles of the Religion

أصل الدين وقاعدته أمران:

The foundation of the religion and its principle are of two matters:

الأول: الأمر بعبادة الله وحده لا شريك له، والتحريض على ذلك، والموالاته فيه، وتكفير من تركه.

- 1) The command to worship Allāh alone without associating any partner with Him, inciting [calling others] towards that, allying [befriending] based upon it, and regarding those who renounce it [Tawḥīd] as disbelievers [Takfīr – to excommunicate].

الثاني: الإنذار عن الشرك في عبادة الله، والتغليظ في ذلك، والمعاداة فيه، وتكفير من فعله.

- 2) Warning against Shirk [associating partners] in worshiping Allāh, being harsh [rejecting] for it, having enmity for it, and regarding those who commit it [Shirk] as disbelievers.

شروط لا إله إلا الله

Conditions of the Testimony of Faith [Lā ilāha ill-Allāh – There is no deity worthy of worship except Allah]

الأول: العلم بمعناها نفياً وإثباتاً.

- 1) Knowledge [‘Ilm] of its meaning, related to rejecting and affirming.

الثاني: اليقين، وهو: كمال العلم بها، المنافي للشك والريب.

- 2) Certainty [Yaqīn] with perfect knowledge of it, which negates all doubts and suspicions about it.

الثالث: الإخلاص المنافي للكذب.

- 3) Sincerity [Ikhlāṣ - of intention] in contradiction of dishonesty.

الرابع: الصدق المنافي للكذب.

- 4) Truthfulness [Ṣidq] in contradiction of lying.

الخامس: المحبة لهذه الكلمة، ولما دلت عليه، والسرور بذلك.

- 5) Love [Muḥabbah] of what [the Testimony of Faith] consists of and what it indicates towards [who to show affection to and who not to], and to be pleased with it.

السادس: الانقياد لحقوقها، وهي: الأعمال الواجبة، إخلاصاً لله، وطلباً لمرضاته.

- 6) Submission [Inqiyād] to its rights [those matters we must submit to], which include the obligatory acts [of worship], to perform them sincerely for the sake of Allāh, and seeking His Pleasure.

السابع: القبول المنافي للرد.

- 7) Acceptance [Qabūl] in contradiction of rejection of the Testimony of Faith.

أدلة هذه الشروط من كتاب الله تعالى ومن سنة رسول الله

Evidences of These Conditions From the Book of Allāh [Qur'ān] & the Sunnah of the Messenger of Allāh ﷺ

[Evidence for Knowledge]

دليل العلم:

Evidence for Knowledge:

قوله تعالى: ﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾

Allāh the Most High says: “So know, [O Muḥammad], that there is no deity worthy of worship except Allāh.”¹

وَقَوْلُهُ: ﴿إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ﴾ أَيِّ بٍ “لَا إِلَهَ إِلَّا اللَّهُ.”

And His saying: “But only those who testify to the Truth [can benefit]”² i.e. testifying to Lā ilāha ill-Allāh.

﴿وَهُمْ يَعْلَمُونَ﴾ بقلوبهم مانطقوا به بألسنتهم.

"And they know." – with their hearts they affirm the Truth [which agrees with] that which they are saying with their tongues.

ومن السنة: الحديث الثابت في الصحيح عن عثمان قال: قَالَ رَسُولُ اللَّهِ: مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ.

And [the evidence] from the Sunnah is the established narration in the Ṣaḥīḥ [in Ṣaḥīḥ Muslim] on the authority of ‘Uthmān [may Allāh be pleased with him] when he reported that the Prophet ﷺ said: “He who died knowing (fully well) that there is no deity worthy of worship except Allāh entered Paradise.”³

¹ Reference: Sūrah Muḥammad (47): 19.

² Reference: Sūrah az-Zukhruf (43): 86.

³ Reference: Recorded in Ṣaḥīḥ Muslim (no. 26).

[Evidence for Certainty]

ودليل اليقين:

Evidence for Certainty:

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

Allāh the Most High says: “Only those are the believers who have believed in Allāh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allāh. Those! They are the truthful.”⁴

فاشترط في صدق إيمانهم بالله ورسوله كونهم لم يرتابوا - أي لم يشكوا - فأما المرتاب فهو من المنافقين.

The condition for proving one’s truthfulness in their belief in Allāh and His Messenger is that they do not have any doubts or suspicion. As for those who have doubts and suspicions, then they are from the hypocrites.

ومن السنة: الحديث الثابت في الصحيح عن أبي هريرة رضي الله عنه، قال: قَالَ رَسُولُ اللَّهِ: أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ، لَا يَلْقَى اللَّهُ بِهَمَا عَبْدٌ غَيْرُ شَاكٍ فِيهِمَا إِلَّا دَخَلَ الْجَنَّةَ.

And [the evidence] from the Sunnah is the established narration in the Ṣaḥīḥ on the authority of Abū Hurayrah [may Allāh be pleased with him] when he reported that the Prophet ﷺ said: “I bare testimony that there is no deity worthy of worship except Allāh and that I am His Messenger. The slave [of Allāh] who meets Allāh with these two [testimonies], having no doubt about them, will enter paradise.”⁵

وفي رواية: لَا يَلْقَى اللَّهُ بِهَمَا عَبْدٌ غَيْرُ شَاكٍ فَيَحْجُبُ عَنْ الْجَنَّةِ.

And in another narration, it is mentioned: “No slave who meets Allāh with these two [testimonies], without harbouring any doubt about these two [truths], will be prevented from [entering] paradise.”⁶

⁴ Reference: Sūrah al-Hujurāt (49): 15.

⁵ Reference: Recorded in Ṣaḥīḥ Muslim (no. 27).

⁶ Reference: Recorded in Ṣaḥīḥ Muslim (no. 27).

وعن أبي هريرة أيضا من حديث طويل: مَنْ لَقِيََتْ مِنْ وَرَاءِ هَذَا الْحَائِطِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَيْقِنًا بِهَا مِنْ قَلْبِهِ فَبَشَّرَهُ بِالْجَنَّةِ.

And on the authority of Abū Hurayrah [may Allāh be pleased with him], in a lengthy narration he reported that the Prophet ﷺ said: “Go and give glad tidings of Jannah to whoever you meet who testifies ‘There is no deity worthy of worship except Allāh’, being whole-heartedly certain of it.”⁷

[Evidence for Sincerity]

ودليل الإخلاص:

Evidence for Sincerity:

قوله تعالى: ﴿أَلَا لِلَّهِ الدِّينُ الْخَالِصُ﴾

Allāh the Most High says: “Surely, the religion [i.e. the worship and the obedience] is for Allah only....”⁸

وقوله سبحانه: ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾

And His saying, Glorified be He: “And they were commanded not, but that they should worship Allāh, and worship none but Him Alone [abstaining from ascribing partners to Him]...”⁹

ومن السنة: الحديث الثابت في الصحيح عن أبي هريرة عن النبي ﷺ: أَسْعَدُ النَّاسِ بِشَفَاعَتِي مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ - أَوْ مِنْ نَفْسِهِ - .

And [the evidence] from the Sunnah is established in the narration in the Ṣaḥīḥ on the authority of Abū Hurayrah [may Allāh be pleased with him] when he reported that the Prophet ﷺ said: “The happiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart ‘There is no deity worthy of worship except Allāh.’”¹⁰

⁷ Reference: Recorded in Ṣaḥīḥ Muslim (no. 31).

⁸ Reference: Sūrah az-Zumar (39): 3.

⁹ Reference: Sūrah al-Bayyinah (98): 5.

¹⁰ Reference: Recorded in Ṣaḥīḥ al-Bukhārī (no. 99).

وفي الصحيح عن عتبان بن مالك عن النبي ﷺ: إِنَّ اللَّهَ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ عَزَّ وَجَلَّ.

And in the authentic narration on the authority of ‘Utbān ibn Mālik [may Allāh be pleased with him] who reported that the Prophet ﷺ said: “Allāh has forbidden the [Hell] Fire for those who testify that there is no deity worthy of worship except Allāh, seeking Allāh’s pleasure.”¹¹

وللنسائي في "اليوم والليلة" من حديث رجلين من الصحابة عن النبي ﷺ: مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، مُخْلِصًا بِهَا مِنْ قَلْبِهِ، يَصْدُقُ بِهَا لِسَانُهُ . . . إِلَّا فَتَقَّ اللَّهُ السَّمَاءَ فَتَقًّا، حَتَّى يُنْظَرَ إِلَى قَائِلِهَا مِنْ أَهْلِ الْأَرْضِ، وَحَقٌّ لِعَبْدٍ نَظَرَ إِلَيْهِ اللَّهُ أَنْ يُعْطِيَهُ سُؤْلَهُ.

And [Imām] an-Nasā’ī reports the narration on the authority of two companions that the Prophet ﷺ said: “Whoever says, ‘There is no deity worthy of worship except Allāh Alone, Who is without partner; His is the Dominion, and His is the Praise, and He is capable of all things,’ with sincerity from his heart and confirmation from his tongue, Allāh opens up the sky cleaving it asunder in order to see the speaker of those words from among the inhabitants of the Earth, and it is a confirmed truth that whoever Allāh looks upon, He will give that which he asks for.”¹²

¹¹ **Reference:** Recorded in Ṣaḥīḥ al-Bukhārī (no. 5401)

¹² **Reference:** Recorded in ‘Amal al-Yawm wal-Laylah (no. 28) by Imām an-Nasā’ī and by Imām Ibn Khuzaymah in Kitāb Tawḥīd (2/905) and he classed it as ṣaḥīḥ.

[Evidence for Truthfulness]

ودليل الصدق:

Evidence for Truthfulness:

قوله تعالى: ﴿الم (1) أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ (2) وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ﴾

Allāh the Most High says: “[1] Alif-Lām-Mīm. [2] Do people think that they will be left alone because they say, ‘We believe,’ and will not be tested. [3] And We indeed tested those who were before them. And Allāh will certainly make known [the truth of] those who are true, and will certainly make known [the falsehood of] those who are liars, [although Allāh knows all that before putting them to test].”¹³

وقوله تعالى: ﴿وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ (8) يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ (9) فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ﴾

And His saying: “[8] And of mankind, there are some [hypocrites] who say, ‘We believe in Allāh and the Last Day,’ while in fact they believe not. [9] They [think to] deceive Allāh and those who believe, while they only deceive themselves, and perceive [it] not! [10] In their hearts is a disease [of doubt and hypocrisy] and Allāh has increased their disease. A painful torment is theirs because they used to tell lies.”¹⁴

ومن السنة: ما ثبت في الصحيحين عن معاذ بن جبل عن النبي ﷺ: مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صِدْقًا مِنْ قَلْبِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ.

And [the evidence] from the Sunnah is established in the narration in the Ṣaḥīḥayn [al-Bukhārī and Muslim] on the authority of Mu‘ādh ibn Jabal [may Allāh be pleased with him] when he reported that the Prophet ﷺ said: “There is none who testifies sincerely that there is no deity worthy of worship except Allāh and Muḥammad is His Messenger, except that Allāh, will forbid the Hell-fire for him.”¹⁵

¹³ Reference: Sūrah al-‘Ankabūt (29): 1-3.

¹⁴ Reference: Sūrah al-Baqarah (2): 8-10.

¹⁵ Reference: Recorded in Ṣaḥīḥ al-Bukhārī (no. 128).

[Evidence for Love]

ودليل المحبة:

Evidence for Love:

قوله تعالى: ﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

Allāh the Most High says: “And of mankind are some who take [for worship] others besides Allāh as rivals [to Allāh]. They love them as they love Allāh. But those who believe, love Allāh more [than anything else].”¹⁶

وَقَوْلُهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ﴾

And His saying: “O you who believe! Whoever from amongst you turns back from his religion [Islām], Allāh will bring a people whom He will love, and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allāh, and never afraid of the blame of the blamers....”¹⁷

ومن السنة: ما ثبت في الصحيح عن أنس رضي الله عنه، قال: قَالَ رَسُولُ اللَّهِ: ثَلَاثٌ مِّنْ 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 إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يَقْدِفَ فِي النَّارِ.

And [the evidence] from the Sunnah is the established narration in the Ṣaḥīḥ on the authority of Anas ibn Mālik [may Allāh be pleased with him] when he reported that the Prophet ﷺ said: “Whoever possesses the [following] three qualities will have the sweetness of faith: [1] The one to whom Allāh and His Messenger become dearer than anything else; [2] Who loves a person and he loves him only for Allāh’s Sake; [3] who hates to revert to disbelief as he hates to be thrown into the Fire.”¹⁸

¹⁶ Reference: Sūrah al-Baqarah (2): 165.

¹⁷ Reference: Sūrah al-Mā'idah (5): 54.

¹⁸ Reference: Recorded in Ṣaḥīḥ al-Bukhārī (no. 6941).

[Evidence for Submission]

ودليل الانقياد:

Evidence for submission:

ما دل عليه قوله تعالى: ﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ﴾

Allāh the Most High says: “And turn in repentance and in obedience with true Faith [Islamic Monotheism] to your Lord and submit to Him [in Islām] before the torment comes upon you, then you will not be helped.”¹⁹

وقوله: ﴿وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾

And Allāh says: “And who can be better in religion than one who submits his face [himself] to Allāh [i.e. follows Allāh’s Religion of Islamic Monotheism]; and he is a Muḥsin [a good-doer].”²⁰

وقوله: ﴿وَمَنْ يُسَلِّمْ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ﴾ أي بـ “لَا إِلَهَ إِلَّا اللَّهُ.”

And He says: “And whosoever submits his face [himself] to Allāh [i.e. follows Allāh’s Religion of Islamic Monotheism], while he is a Muḥsin [good-doer], then he has grasped the most trustworthy hand-hold...”²¹ The handhold means the words *Lā ilāha ill-Allāh* - There is no deity worthy of worship except Allāh.

وقوله تعالى: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

And Allāh says: “But nay, by your Lord, they will not truly believe until they make you [the Messenger of Allāh] judge of what is in dispute between them, and find within themselves no dislike of which you decide, and submit with full submission.”²²

¹⁹ Reference: Sūrah az-Zumar (39): 54.

²⁰ Reference: Sūrah an-Nisā’ (4): 125.

²¹ Reference: Sūrah Luqmān (31): 22.

²² Reference: Sūrah an-Nisā’ (4): 65.

ومن السنة: قَوْلُهُ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ. وهذا هو تمام الانقياد وغايته.

And [the evidence] from the Sunnah is the narration in which the Prophet ﷺ says: “None of you [truly] believes until his desires are compliant to that which I have brought.”²³ This is the perfect [example] of submission and its purpose.

[Evidence for Acceptance]

ودليل القبول:

Evidence of Acceptance:

قوله تعالى: ﴿وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ (23) قَالَ أُولُو جُنُثِكُمْ بَاهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ (24) فَانْتَقَمْنَا مِنْهُمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ﴾

The saying of Allāh the Most High: “[23] And similarly, We sent not a warner before you [O Muḥammad] to any town [people] but the luxurious ones among them said, “We found our fathers following a certain way and religion, and we will indeed follow their footsteps.” [24] [The warner] said, “Even if I bring you better guidance than that which you found your fathers following?” They said, “Verily, we disbelieve in that with which you have been sent.” [25] So We took revenge of them, then see what was the end of those who denied [Islamic Monotheism].”²⁴

وقوله تعالى: ﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ (35) وَيَقُولُونَ إِنَّا لَنَارْكُوا آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ﴾

And His saying: “[35] Truly, when it was said to them, ‘Lā ilāha ill-Allāh [there is no deity worthy of worship except Allah],’ they puffed themselves up with pride [i.e. denied it]. [36] And [they] said, “Are we going to abandon our ālihah [deities] for the sake of a mad poet?”²⁵

²³ **Reference:** Recorded in Faḥ al-Bārī (13/302), Ḥāfiẓ ibn Ḥajr said the narrators are trustworthy, on the authority of Abū Hurayrah [May Allāh be pleased with him].

²⁴ **Reference:** Sūrah az-Zukhruf (43): 23.

²⁵ **Reference:** Sūrah aş-Şāffāt (37): 35-36.

ومن السنة: ما ثبت في الصحيح عن أبي موسى عن النبي ﷺ: مِثْلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنْ الْهُدَى وَالْعِلْمِ كَمِثْلِ الْعَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ قَبِلَتْ الْمَاءَ فَأَنْبَتَتْ الْكَلَّا وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ فَنَفَعَ اللَّهُ بِهِ النَّاسُ فَشَرَبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَ مِنْهَا طَائِفَةٌ أُخْرَى إِنَّمَا هِيَ قِيَعَانٌ لَا تُمْسِكُ الْمَاءَ وَلَا تُنْبِتُ كَلًّا، فَذَلِكَ مِثْلُ مَنْ فَقِهَ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ، وَمِثْلُ مَنْ لَمْ يُزِفِعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ.

And [the evidence] from the Sunnah is the established narration in the Ṣaḥīḥ on the authority of Abū Mūsá [may Allāh be pleased with him] when he reported that the Prophet ﷺ said: “The example of guidance and knowledge with which Allāh has sent me is like abundant rain falling on the Earth, some of which was fertile soil that absorbed rainwater and brought forth vegetation and grass in abundance. [And] another portion of it was hard and held the rainwater and Allāh benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. [And] a portion of it was barren which could neither hold the water nor bring forth vegetation [then that land gave no benefits]. The first is the example of the person who comprehends Allāh’s religion and gets benefit [from the knowledge] which Allāh has revealed through me [the Prophet] and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allāh’s guidance revealed through me [He is like that barren land].”²⁶

²⁶ **Reference:** Recorded in Ṣaḥīḥ al-Bukhārī (no. 79).

نواقض الإسلام

Nullifiers of Islām

اعلم أن نواقض الإسلام عشرة:

You should know that the nullifiers of Islām are ten:

الأول: الشرك في عبادة الله تعالى، قال الله تعالى:

[1] Shirk [associating partners] in worshipping Allāh. Allāh Most High says:

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

Allāh Most High says: “Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases...”²⁷

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

And Allāh says: “Verily, whosoever sets up partners in worship with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And for the *ẓālimūn* [polytheists and wrong-doers] there are no helpers.”²⁸

ومنه الذبح لغير الله، كمن يذبح للجن أو للقبر

Shirk [has many forms] including slaughtering animals to others besides Allāh, like those who slaughter to the Jinn or the graves.

الثاني: من جعل بينه وبين الله وسائط يدعوهم ويسألهم الشفاعة ويتوكل عليهم، كفر إجماعاً.

[2] Whoever sets up intermediaries between himself and Allāh, supplicating to them, asking them to intercede on their behalf, and placing their ultimate trust in them, [has committed] disbelief according to the *ijmā'* [consensus of the scholars].

²⁷ Reference: Sūrah an-Nisā' (4): 48.

²⁸ Reference: Sūrah al-Mā'idah (5): 72.

الثالث: من لم يكفر المشركين أو شك في كفرهم أو صحح مذهبهم.

[3] He who does not make Takfīr [excommunicate] of the polytheists, or doubts their disbelief, or holds their beliefs as valid [is a disbeliever].

الرابع: من اعتقد أن غير هدي النبي ﷺ أكمل من هديه، أو أن حكم غيره أحسن من حكمه - كالذي يفضل حكم الطواغيت على حكمه - فهو كافر.

[4] He who believes that the guidance of other than the Prophet ﷺ is more complete than his ﷺ guidance, or that the ruling of other than his is better than his ﷺ ruling - for instance those who prefer the rule and legal decisions of Ṭawāghīt [idols and false deities] over the Prophet's rule - is a disbeliever.

الخامس: من أبغض شيئاً مما جاء به الرسول ﷺ ولو عمل به، كفر.

[5] He who hates any part of what the Messenger of Allāh ﷺ came with, even if they act upon it, has disbelieved.

السادس: من استهزأ بشيء من دين الرسول ﷺ أو ثوابه أو عقابه. والدليل قوله تعالى:

[6] He who mocks any aspect of the religion of the Messenger of Allāh ﷺ, or of any of its rewards or punishments, becomes a disbeliever. The proof is the saying of Allāh the Most High:

﴿وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ (65) لَا تَعْدِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾

“If you ask them (about this), they declare: “We were only talking idly and joking.”

Say: “Was it at Allāh, and His Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?” (66) Make no excuse; you have disbelieved after you had believed.”²⁹

²⁹ Reference: Sūrah at-Tawbah (9): 65-66

السابع: السحر، ومنه الصرف والعطف، فمن فعله أو رضي به كفر. والدليل قوله تعالى:

[7] The practice of magic: This includes [for example] aṣ-Ṣarf [causing a rift between a husband and wife by turning his love for her into hatred], and al-‘Aṭf [tempting a person to do things he dislikes using black arts]. The proof is the saying of Allāh the Most High:

﴿وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ﴾

“but neither of these two [angels] taught anyone [such things] till they had said, “We are only for trial, so disbelieve not [by learning this magic from us].”³⁰

الثامن: مظاهرة المشركين ومعاونتهم على المسلمين. والدليل قوله تعالى:

[8] Supporting and aiding the polytheists against the Muslims. The proof is the saying of Allāh the Most High:

﴿وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

“And if any amongst you takes them as Awliyā’, then surely he is one of them. Verily, Allāh guides not those people who are the *Ẓālimūn* [polytheists and wrong-doers and unjust].”³¹

التاسع: من اعتقد أن بعض الناس يسعه الخروج عن شريعة محمد ﷺ، كما وسع الخضر الخروج عن شريعة موسى عليه السلام، فهو كافر.

[9] He who believes that some people are permitted to depart from the Sharī‘ah of the Prophet Muḥammad ﷺ, as al-Khiḍr was exempted from the law of Mūsá [peace be upon him], is a disbeliever.

العاشر: الإعراض عن دين الله تعالى، لا يتعلمه ولا يعمل به، والدليل قوله تعالى:

[10] To avoid and turn completely away from the religion of Allāh the Most High, by neither learning it’s teachings nor acting upon it.

³⁰ Reference: Sūrah al-Baqarah (2): 102.

³¹ Reference: Sūrah al-Mā’idah (5): 51.

The proof is the saying of Allāh the Most High:

﴿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].”³²

ولا فرق في جميع هذه بين الهازل والجاد والخائف إلا المكره. وكلها من أعظم ما يكون خطراً وأكثر ما يكون وقوعاً، فينبغي للمسلم أن يحذرهما ويخاف منها على نفسه، نعوذ بالله من موجبات غضبه وأليم عقابه.

It makes no difference whether such violations are committed as a joke [in a mocking manner], or in all seriousness, or out of fear, except for the one who is under compulsion [i.e. under severe torture and under threat of death, etc]. All of these violations are of the most dangerous of horrendous evils even though they may occur frequently. We seek refuge in Allāh from such beliefs and deeds which necessarily bring His wrath and most painful punishment.

³² Reference: Sūrah as-Sajdah (32): 22.

التوحيد ثلاثة أنواع

Tawhīd [Islamic Monotheism] Is of Three Categories

الأول: توحيد الربوبية :

[1] Tawhīd ar-Rubūbiyah [The Oneness of the Lordship]:

وهو الذي اقر به الكفار على زمن رسول الله ﷺ، وقاتلهم رسول الله ﷺ، ولم يدخلهم في الإسلام، واستحل دمائهم وأموالهم، وهو توحيد الله بفعله تعالى، والدليل قوله تعالى:

The polytheists at the time of the Prophet ﷺ acknowledged this kind of Tawhīd, but their acknowledgment did not bring them into Islām, and the Messenger of Allāh ﷺ fought against them and declared that their blood and properties may be taken legally [under the conditions of Islamic law]. This Tawhīd is the Tawhīd of Allāh's actions, may He be Exalted. The proof is the saying of Allāh the Most High:

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ﴾

“Say [O Muḥammad]: “Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead, and brings out the dead from the living? And who disposes the affairs?” They will say: “Allāh.” Say: “Will you not then be afraid of Allāh’s Punishment [for setting up rivals in worship with Allāh]?”³³

والآيات على هذا كثيرة جداً.

The verses of Allāh [in the Qur’ān] on this subject are numerous.

³³ Reference: Sūrah Yūnus (10): 31.

الثاني: توحيد الألوهية:

[2] Tawhīd al-Ulūhīyah [the Oneness of Allāh's Divinity and of His exclusive right to be sincerely worshipped]:

وهو الذي وقع فيه النزاع من قديم الدهر وحديثه.

This is the [category of] Tawhīd which has been the subject of controversy from ancient times until the modern era [the polytheists at the time of the Prophet ﷺ did not believe that all worship should be directed to Allah Alone, but did believe that Allah is the Creator and Sustainer of the heavens and earth].

وهو توحيد الله بأفعال العباد، كالدعاء والنذر والنحر والرجاء والخوف والتوكل والرغبة والرغبة والإنابة، وكل نوع من هذه الأنواع عليه دليل من القرآن.

This is the Tawhīd of Allāh by the actions of His slave [directed to Him], like worshipping Him through:

- Ad-Du‘ā’ [supplication],
- An-Nadhr [making oaths and vows],
- An-Naḥr [slaughtering],
- Ar-Rajā’ [hope],
- Al-Khawf [reverential fear],
- At-Tawakkul [trust and reliance],
- Ar-Raghbah [longing],
- Ar-Rahbah [dreading],
- Al-Inābah [turning repentantly].

All of these forms of worship [and many others] are evidenced from the Book of Allāh, the Qur’ān.

الثالث: توحيد الذات والأسماء والصفات - قال الله تعالى:

[3] Tawhīd adh-Dhāt wal-Asmā' waṣ-Ṣifāt [the Oneness of Allāh's Exalted Being, His Names and Attributes]: Allāh the Most High says:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

“Say [O Muḥammad]: He is Allāh, [the] One. [2] Allāh-uṣ-Ṣamad [The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks]. [3] He begets not, nor was He begotten; [4] And there is none co-equal or comparable unto Him.”³⁴

وقوله تعالى:

And He the Most High says:

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

“And [all] the Most Beautiful Names belong to Allāh, 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.”³⁵

وقوله تعالى:

And He the Most High says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him, and He is the All-Hearer All-Seer.”³⁶

³⁴ Reference: Sūrah al-Ikhlāṣ (112): 1-4.

³⁵ Reference: Sūrah al-A'rāf (7): 180.

³⁶ Reference: Sūrah ash-Shūrā (42): 11.

ضد التوحيد الشرك

The Opposite of Tawhīd Is Shirk [Polytheism]

وهو ثلاثة أنواع: شرك أكبر، وشرك أصغر، وشرك خفي.

Shirk is of three kinds:

- 1) The Major or Greater Shirk,
- 2) The Minor or Lesser Shirk, and
- 3) The Hidden Shirk.

[First Type of Shirk: Major Shirk]

الشرك الأكبر، لا يغفره الله ولا يقبل معه عملاً صالحاً، قال الله عز وجل.

Major Shirk: Allah does not forgive Major Shirk, and He doesn't accept any good deed from those who commit it. Allāh the Mighty and Majestic has said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا﴾

“Verily! Allāh forgives not [the sin of] setting up partners in worship with Him, but He forgives whom he pleases sins other than that, and whoever sets up partners in worship with Allāh, has indeed strayed far away.”³⁷

وقال سبحانه:

And Allāh Most Exalted says:

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

“... But the Messiah [‘Īsá - Jesus] said: “O Children of Israel! Worship Allāh, my Lord and your Lord.” Verily, whosoever sets up partners in worship with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode . And for the *ẓālimūn* [polytheists and wrong-doers] there are no helpers.”³⁸

³⁷ Reference: Sūrah an-Nisā’ (4): 116.

³⁸ Reference: Sūrah al-Mā’idah (5): 72.

وقال تعالى:

And Allāh the Most High says:

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا﴾

“And We shall turn to whatever deeds they [disbelievers, polytheists, sinners, etc.] did, and We shall make such deeds as scattered floating particles of dust.”³⁹

وقال سبحانه:

And Allāh Glorified be He says:

﴿لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

“... If you join others in worship with Allāh, [then] surely [all] your deeds will be in vain, and you will certainly be among the losers.”⁴⁰

وقال سبحانه:

And Allāh Glorified be He says:

﴿وَلَوْ أَشْرَكُوا لَحِطَ عَنْهُمْ مَّا كَانُوا يَعْمَلُونَ﴾

“... But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.”⁴¹

³⁹ **Reference:** Sūrah al-Furqān (25): 23.

⁴⁰ **Reference:** Sūrah az-Zumar (39): 65.

⁴¹ **Reference:** Sūrah al-An‘ām (6): 88.

[Four Types of Major Shirk]

والشرك الأكبر أربعة أنواع:

Major Shirk is of four categories:

الأول: شرك الدعوة – والدليل قوله تعالى:

[1] The first category of Major Shirk is Shirk ad-Du‘ā’ - Association in supplication – supplicating to others beside Allāh: The proof is the statement of the Most High:

﴿فَإِذَا رَكِبُوا فِي الْفَلَكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾

“And when they embark on a ship, they invoke Allāh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.”⁴²

الثاني: شرك النية والإرادة والقصد – والدليل قوله تعالى:

[2] The second category of Major Shirk is Shirk an-Nīyah wal-Irādah wal-Qaṣd - Association in intention, desire and purpose: The proof is the statement of the Most High:

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ (15) أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ﴾

“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.”⁴³

⁴² Reference: Sūrah al-‘Ankabūt (29): 65.

⁴³ Reference: Sūrah Hūd (11): 15.

الثالث: شرك الطاعة - والدليل قوله تعالى:

[3] The third category of Major Shirk is Shirk at-Ṭā'ah - Association in obedience: The proof is the statement of the Most High:

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

“They [Jews and Christians] took their rabbis and their monks to be their lords besides Allāh [by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allāh], and [they also took as their Lord] al-Masīḥ [the Messiah], son of Maryam [Mary], while they [Jews and Christians] were commanded [in the Tawrāh – Torah] and the Injīl [Gospel] to worship none but One Ilāh [Deity – Allāh] Lā ilāha illā 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].”⁴⁴

وتفسيرها الذي لا إشكال فيه: طاعة العلماء والعباد في المعصية، لا دعاؤهم إياهم، كما فسرهما النبي ﷺ لعدي بن حاتم لما سأله، فقال: (لسنا نعبدهم!) فذكر له أن عبادتهم طاعتهم في المعصية .

The interpretation undoubtedly refers to obedience towards the scholars and the people in sin, and not to supplicate to them, as explained by the Prophet ﷺ to ‘Adī ibn Ḥātim when he asked him, ‘We do not worship them!’, which means obedience to them in their sinful acts.

الرابع: شرك المحبة: والدليل قوله تعالى:

[4] The fourth category of Major Shirk is Shirk al-Muḥabbah - Association in loving Allāh: The proof is the statement of the Most High:

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ﴾

“And of mankind are some who take [for worship] others besides Allāh as rivals [to Allāh]. They love them as they love Allāh.”⁴⁵

⁴⁴ Reference: Sūrah at-Tawbah (9): 31.

⁴⁵ Reference: Sūrah al-Baqarah (2): 165.

[Second Type of Shirk: Lesser/Minor Shirk]

النوع الثاني من أنواع الشرك:

The second category from the categories Shirk:

شرك أصغر: وهو الرياء - والدليل قوله تعالى:

The second type of Shirk is the ‘Lesser Shirk’, like that of the Shirk of ar-Riyā’ [showing off in worship to be seen and praised by the creation]. The proof is the statement of the Most High:

﴿فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ﴾

“So, whoever hopes for the Meeting with his Lord, let him do righteous deeds and associate none as a partner in the worship of his Lord.”⁴⁶

النوع الثالث من أنواع الشرك:

The third category from the categories Shirk:

شرك خفي: والدليل قوله ﷺ:

The Concealed Shirk is the Shirk mentioned by the Prophet ﷺ when he said:

الشِّرْكُ فِي هَذِهِ الْأُمَّةِ أَحْفَى مِنْ دَبِيبِ النَّمْلَةِ السَّوْدَاءِ عَلَى صَفَاةٍ سَوْدَاءٍ فِي ظُلْمَةِ اللَّيْلِ.

“Shirk in this nation is more concealed and subtle than the footstep of the black ant on a black boulder in the darkness of the night.”⁴⁷

وكفارته قوله ﷺ:

The expiation [of the sin of this form of shirk] is as the Prophet ﷺ said:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرَكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ مِنَ الذَّنْبِ الَّذِي لَا أَعْلَمُ.

“O Allāh! I seek refuge in you lest I associate anything with you while I know it, and I seek your forgiveness for what I do not know.”⁴⁸

⁴⁶ Reference: Sūrah al-Kahf (18): 110.

⁴⁷ Reference: Reported by al-Ḥākim who claimed it to be ṣaḥīḥ.

⁴⁸ Reference: Recorded in Adab al-Mufrad (no. 716).

الكفر كفران

Al-Kufr [Disbelief] Is of Two Kinds

النوع الأول: كفر يخرج من الملة - وهو خمسة أنواع:

The first kind of disbelief [is the greater form of Shirk – Shirk al-Akbar]: This [type of disbelief] takes one outside the Millah [religion]. It is of five categories:

[Major Disbelief]

النوع الاول: كفر التكذيب - والدليل قوله تعالى:

[1] Kufr at-Takdhīb - Disbelief by denial and rejection of the Truth: The proof is the statement of Allāh the Most High:

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى 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 Allāh or denies the Truth [Muḥammad and his doctrine of Islamic Monotheism and this Qur’ān], when it comes to him? Is there not a dwelling in Hell for disbelievers [in the Oneness of Allāh and in His Messenger Muḥammad]?”⁴⁹

النوع الثاني: كفر الإباء والاستكبار مع التصديق - والدليل قوله تعالى:

[2] Kufr al-Ibā’ wal-Istikbār - Disbelief by arrogant refusal and pride: The proof is the statement of Allāh the Most High:

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

“And [remember] when We said to the angels: “Prostrate yourselves before Ādam.”. And they prostrated except Iblīs [Shayṭān/Satan], he refused and was proud and was one of the disbelievers [disobedient to Allāh].”⁵⁰

⁴⁹ Reference: Sūrah al-‘Ankabūt (29): 68.

⁵⁰ Reference: Sūrah al-Baqarah (2): 34.

النوع الثالث: كفر الشك - وهو كفر الظن، والدليل قوله تعالى:

[3] Kufr ash-Shakk wa Kufr az-Zann - Disbelief by doubt and disbelief by suspicion: The proof is the statement of Allāh the Most High:

﴿وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا (35) وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا (36) قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا (37) لَّكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا﴾

“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. [36] And I think not 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.’ [37] 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 Nuṭfah [mixed semen drops of male and female discharge], then fashioned you into a man? [38] But as for my part [I believe] that He is Allāh, my Lord, and none shall I associate as partner with my Lord.’”⁵¹

النوع الرابع: كفر الإعراض - والدليل قوله تعالى:

[4] Kufr al-I'rāḍ - Disbelief by avoidance and turning away: The proof is the statement of Allāh the Most High:

﴿وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُعْرِضُونَ﴾

“But those who disbelieve turn away from that whereof they are warned.”⁵²

⁵¹ Reference: Sūrah al-Kahf (18): 35-38.

⁵² Reference: Sūrah al-Aḥqāf (46): 3.

النوع الخامس: كفر النفاق – والدليل قوله تعالى:

(5) Kufr an-Nifāq - Disbelief by hypocrisy – this is the hypocrisy related to one's belief: The proof is the statement of Allāh the Most High:

﴿ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ﴾

*“That is because they believed, then disbelieved, therefore their hearts are sealed, so they do not understand.”*⁵³

[The Lesser Disbelief]

النوع الثاني من نوعي الكفر – وهو كفر اصغر لا يخرج من الملة، وهو كفر النعمة. والدليل قوله تعالى:

The second kind of disbelief [is the lesser form of Shirk – Kufr al-Asghar]: This type does not take one outside the religion, and it is [called] Kufr an-Ni‘mah [ingratitude of Allāh’s blessings]. The proof is the statement of the Most High:

﴿وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ﴾

*“And Allāh puts forward the example of a township [Makkah], that dwelt secure and well content; its provision coming to it in abundance from every place, but it [its people] denied the Favours of Allāh [with ungratefulness]. So, Allāh made it taste the extreme of hunger [famine] and fear, because of that [evil – i.e. denying Prophet Muḥammad] which they [its people] used to do.”*⁵⁴

⁵³ Reference: Sūrah al-Munāfiqūn (63): 3.

⁵⁴ Reference: Sūrah an-Naḥl (16): 112.

أنواع النفاق

Types of Hypocrisy

النفاق نوعان: اعتقادي وعلمي:

Hypocrisy is of Two Kinds:

- 1) Hypocrisy of belief.
- 2) Hypocrisy of action.

[Hypocrisy of Belief Is of Six Categories]

النفاق الاعتقادي: ستة انواع، صاحبها من أهل الدرك الأسفل من النار:

The Hypocrisy of Belief - Nifāq al-I'tiqādī: This [type] is of six categories, and anyone who commits one or more of these is from the lowest depths of the Hell-Fire:

الأول: تكذيب الرسول ﷺ.

First: Denial of the Messenger ﷺ [i.e. denial of the truth of his statements].

الثاني: تكذيب بعض ما جاء به الرسول ﷺ.

Second: Denial of any part of the Message which the Messenger ﷺ came with.

الثالث: بغض الرسول ﷺ.

Third: Detesting [and hating] the Messenger ﷺ.

الرابع: بغض بعض ما جاء به الرسول ﷺ.

Fourth: Detesting [and hating] any part of that which the Messenger ﷺ came with.

الخامس: المسرة بأنخفاض دين الرسول ﷺ.

Fifth: Rejoicing at the disgrace of the religion of the Messenger ﷺ [i.e. by the victory of the disbelievers over the believers].

السادس: الكراهية بانتصار دين الرسول ﷺ.

Sixth: Being displeased by the victory of the religion of the Messenger ﷺ [i.e. at the spread of Islām and victory over its enemies].

[Hypocrisy of Action Is of Five Categories]

النفاق العملي: خمسة أنواع – والدليل قوله:

The Hypocrisy of Action - Nifāq al-‘Amalī: This [type] is of five categories, the proof being from the saying of the Messenger of Allāh ﷺ:

آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا ائْتُمِّنَ خَانَ.

“The signs of a hypocrite are three: [1] Whenever he speaks, he tells a lie; and [2] whenever he promises, he breaks his promise; and [3] whenever he is entrusted, he betrays (proves to be dishonest).”⁵⁵

وفي رواية:

And, in another narration [we find the additional two categories]:

إِذَا خَاصَمَ فَجَرَ، وَإِذَا عَاهَدَ غَدَرَ

“...[4] when he disputes he transgresses, and [5] when he makes an agreement he violates it.”⁵⁶

⁵⁵ **Reference:** Recorded in Ṣaḥīḥ al-Bukhārī (no. 6095).

⁵⁶ **Reference:** Recorded in Ṣaḥīḥ al-Bukhārī (no. 34).

معنى الطاغوت ورؤوس أنواعه

The Meaning of Ṭāghūt & Its Major Categories

اعلم رحمك الله تعالى أنّ أول ما فرض الله على ابن آدم الكفر بالطاغوت والإيمان بالله، والدليل قوله تعالى:

Know, may Allāh have mercy on you [O Muslim seeking the Truth], that the first obligation upon [all] the sons of Ādam is the rejection of false deities [al-Kufr biṭ-Ṭāghūt], and the belief in Allāh [al-īmān bil-Lāh]. The proof is the statement of the Most High:

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

“And verily, We have sent among every Ummah [community, nation] a Messenger [proclaiming]: “Worship Allāh [Alone], and avoid [or keep away from] aṭ-Ṭāghūt [all false deities, etc. – i.e. do not worship Ṭāghūt besides Allāh].”⁵⁷

[Ways of Rejecting aṭ-Ṭāghūt]

فأما صفة الكفر بالطاغوت أن تعتقد بطلان عبادة غير الله وتركها وتبغضها وتكفر أهلها وتعاديهم .

The way of rejecting Ṭāghūt is to believe that its worship is false and nullified, to leave and abandon it totally, to hate and detest it, to declare all those who practice it as disbelievers, and to become their enemies.

وأما معنى الإيمان بالله أن تعتقد أنّ الله هو الإله المعبود وحده دون سواه . وتخلص جميع أنواع العبادة كلها لله . وتنفيها عن كل معبود سواه، وتحب أهل الإخلاص وتواليهم . وتبغض أهل الشرك وتعاديهم .

The meaning of believing in Allāh is to believe that Allāh is the One and Only Deity Who is worthy of worship, taking no deity besides Him, to sincerely worship Him with all the [prescribed] forms of worship, to refute and reject all other objects of worship, to love the people of sincere worship, making them your friends and allies, and to hate and despise the people of Shirk, making them your worst enemies.

⁵⁷ Reference: Sūrah an-Nahl (16): 36.

وهذه ملّة إبراهيم التي سفه نفسه من رغب عنها. وهذه هي الأسوة التي أخبر الله بها في قوله تعالى:

This is the religion [Millah] of Ibrāhīm [peace be upon him], that whoever deviates from, will only make a fool of himself. There is a good example of this [in the way of Ibrāhīm - peace be upon him] as Allāh has informed us in His saying:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ﴾

“Indeed, there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people, ‘Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has started between us and you, hostility and hatred forever, until you believe in Allāh Alone’... ”⁵⁸

والطاغوت عام في كل ما عُبد من دون الله ورضي بالعبادة من معبود أو متبوع أو مطاع في غير طاعة الله ورسوله فهو طاغوت.

Aṭ-Tāghūt is a general term which is applied to everything and anything that is worshipped besides Allāh, and is pleased with that worship, following or obedience, which is besides the obedience towards Allāh and His Messenger, then that is a Tāghūt.

⁵⁸ Reference: Sūrah al-Mumtaḥinah (60): 4.

[The Heads of Ṭaghūt]

والطواغيت كثيرة ورؤوسهم خمسة:

The Ṭawāghīt are many [and varied], but the heads [leaders] of the Ṭawāghīt are five:

الأول: الشيطان الداعي إلى عبادة غير الله، والدليل قوله تعالى:

[1] Shayṭān [Satan/the devil] who calls man to worship others besides Allāh. The proof being the saying of Allāh Most Exalted:

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾

“Did I not ordain for you, O Children of Ādam, that you should not worship Shayṭān [Satan]. Verily, he is a plain enemy to you.”⁵⁹

الثاني: الحاكم الجائر المغير لأحكام الله، والدليل قوله تعالى:

[2] The oppressive ruler, who changes the law of Allāh. The proof is the saying of Allāh the Most High:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا 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 seen those [hypocrites] who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement [in their disputes] to the Ṭaghūt [false judges, etc.] while they have been ordered to reject them. But Shayṭān [Satan] wishes to lead them far astray.”⁶⁰

⁵⁹ Reference: Sūrah Yāsīn (36): 60.

⁶⁰ Reference: Sūrah an-Nisā' (4): 60.

الثالث: الذي يحكم بغير ما أنزل الله، والدليل قوله تعالى:

[3] Anyone who judges by other than what Allāh has revealed. The proof is the saying of Allah the Most High:

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

“And whosoever does not judge by what Allāh has revealed, such are the disbelievers.”⁶¹

الرابع: الذي يدّعي علم الغيب من دون الله، والدليل قوله تعالى:

[4] Anyone who claims knowledge of the unseen without revelation from Allāh [which is not possible, as knowledge of the unseen is only with Allāh].

The proof is the saying of Allāh the Most High:

﴿عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا (26) إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا﴾

“[26] [He Alone] the All-Knower of the Ghayb [unseen], and He reveals to none His Ghayb. [27] Except to a Messenger [from mankind] whom He has chosen [He informs him of unseen as much as He likes], and then He makes a band of watching guards [angels] to march before him and behind him.”⁶²

⁶¹ Reference: Sūrah al-Mā'idah (5): 44.

⁶² Reference: Sūrah al-Jinn (72): 26-27.

وقوله تعالى:

Allāh the Most High says:

﴿وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

“And with Him are the keys of the Unseen [and Hidden]; none knows them except He. And He knows whatever there is in the earth and in the sea; not even a leaf fall but He knows it. There is not a grain in the darkness of the earth, nor anything moist [and fresh] or dry, [and hard] but it is written in a Clear Record-Book.”⁶³

الخامس: الذي يعبد من دون الله وهو راض بالعبادة، والدليل قوله تعالى:

[5] Anyone who allows himself to be worshipped and is pleased by such worship. The proof is the saying of Allāh the Most High:

﴿وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِثْلُ دُونِهِ فَلَيْسَ بِنَذِيرٍ لَهُ وَمَنْ يَفْعَلْ ذَلِكَ يَنفُخْ فِي الصُّورِ﴾

“And if any of them should say, “Verily, I am an ilāh [a deity] besides Him [Allāh],” such a one We should recompense with Hell. Thus, We recompense the *ẓālimūn* [polytheists and wrong-doers, etc.].”⁶⁴

واعلم أن الإنسان ما يصير مؤمنا بالله إلا بالكفر بالطاغوت، والدليل قوله تعالى:

It should be known that no person becomes a believer [Mu'min] in Allāh except by rejecting *Tāghūt*. The proof is the saying of Allāh the Most High:

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

“Whoever disbelieves in *Tāghūt* and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.”⁶⁵

⁶³ Reference: Sūrah al-An‘ām (6): 59.

⁶⁴ Reference: Sūrah al-Anbiyā’ (21): 29.

⁶⁵ Reference: Sūrah al-Baqarah (2): 256.

الرشد: دين محمد صلى الله عليه وآله وسلم، والغى: دين أبي جهل، والعروة الوثقى: شهادة أن لا إله إلا الله، وهي متضمنة للنفي والإثبات، تنفي جميع أنواع العبادة عن غير الله، وتثبت جميع أنواع العبادة كلها لله وحده لا شريك له .

The rightly guided way is the religion of Muḥammad [the Messenger of Allāh] ﷺ, whereas deviation therefrom is the religion of Abū Jahl [the way of misguidance]. The most trustworthy handhold is the testimony of faith “*Lā ilāha ill-Allāh*” – *there is no deity worthy of worship except Allāh* – which includes within it a negation and affirmation; a negation of all that is worshipped other than Allāh, and an affirmation that all worship is only for Allāh alone, who has no partner.

والحمد لله الذي بنعمته تتم الصالحات.⁶⁶

All Praise is to Allāh by Whose grace good deeds are accomplished and performed.

[End of Booklet]

⁶⁶ **Reference:** The Arabic text was taken from شبكة مشكاة الإسلامية.

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