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Definition Of Aqeedah

Aqeedah refers to those matters which are believed in, with certainty and conviction, in one's heart and soul. They are not tainted with any doubt or uncertainty.

The Arabic word 'aqeedah stems from the root 'aqada, which conveys meanings of certainty, affirmation, confirmation, etc. In the Qur'aan, Allaah says (interpretation of the meaning):

"Allaah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths (bimaa 'aqqadtum al-aymaan)..."

[al-Maa'idah 5:89]



The verb paraphrased here as “deliberate oaths” is ‘aqqada/ta’qeed, which refers to when one has determination in the heart. It may be said in Arabic, ‘aqada’l-habl (the rope was tied), i.e., it was pulled tight together. The word i’tiqaad (belief) is also derived from this root, and has the meaning of tying up and making strong. The phrase a’taqadtu kadhaa (I believe such and such) means: I am convinced of it in my heart; this is a rational conviction.

In Islam, ‘aqeedah is the matter of knowledge. The Muslim must believe in his heart and have faith and conviction, with no doubts or misgivings, because Allaah has told him about ‘aqeedah in His Book and via His Revelations to His Messenger (peace and blessings of Allaah be upon him).

The principles of ‘aqeedah are those which Allaah has commanded us to believe in, as mentioned in the aayah (interpretation of the meaning):

“The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allaah, His Angels, His Books and His Messengers. They say, ‘We make no distinction between one and another of His Messengers’ – and they say, ‘We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).”

[al-Baqarah 2:285]

And as defined by the Prophet (peace and blessings of Allaah be upon him) in the famous hadeeth which describes how Jibreel came to him and asked him about Islam etc.: “Eemaan (faith) is to believe in Allaah, His angels, His Books, the meeting with Him on the Last Day, His Messengers, and the Day of Resurrection.”

So in Islam, ‘aqeedah refers to the matters which are known from the Qur’aan and sound ahaadeeth, and which the Muslim must believe in his heart, in acknowledgement of the truth of Allaah and His Messenger.



MEANING & DEFINITION OF TAWHEED:

Tawheed in Arabic means attributing Oneness to Allaah and describing Him as being One and Unique, with no partner or peer in His Essence and Attributes.

The Arabs say waahid, ahad and waheed, all meaning one. Allaah is Waahid, meaning that He has no rivals or peers in any way. So Tawheed means knowing Allaah is One, with none like unto Him. Whoever does not acknowledge Allaah in these terms and does not describe Him as being One with no partner or associate does not believe in Tawheed.

With regard to the shar'i definition of Tawheed, it means believing in Allaah alone as God and Lord and attributing to Him alone all the attributes of Lordship and divinity.

It may be defined as follows: Believing that Allaah is One with no partner or associate in His Lordship (ruboobiyyah), divinity (uloohiyyah) or names and attributes (al-asma' wa'l-sifaat).

This word (Tawheed) and its derivatives are used with this meaning in the Qur'aan and Sunnah. For example:

Allaah says (interpretation of the meaning):

“Say (O Muhammad): He is Allaah, (the) One [Ahad].

2. Allaah-us-Samad [Allaah — 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”

[al-Ikhlaas 112:1-4]

“And your Ilaah (God) is One Ilaah [ilaahun waahidun] (God — Allaah), Laa Ilaaha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful”

[al-Baqarah 2:163]

“Surely, disbelievers are those who said: ‘Allaah is the third of the three (in a Trinity).’ But there is no Ilaah (god) (none who has the right to be worshipped) but One Ilaah [ilaahun waahidun] (God —Allaah). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them”



[al-Maa'idah 5:73]

And there are many similar verses.

In Saheeh al-Bukhaari (7372) and Saheeh Muslim (19) it is narrated that Ibn 'Abbaas (may Allaah be pleased with him) said: When the Prophet (peace and blessings of Allaah be upon him) sent Mu'aadh ibn Jabal to Yemen, he said to him: "You are going to people from among the People of the Book, so let the first thing to which you call them be belief in Allaah alone (Tawheed). If they accept that, then tell them that Allaah has enjoined on them five prayers every day and night. If they pray then tell them that Allaah has enjoined on them zakaah from their wealth to be taken from their rich and given to their poor. If they agree to that then take it from them but avoid the best of people's wealth."

In Saheeh Muslim it is narrated from Ibn 'Umar (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: "Islam is built on five (pillars): belief that Allaah is One, establishing regular prayer, paying zakaah, fasting Ramadaan and Hajj."

What is meant by Tawheed in all these texts is affirming the meaning of the testimony that there is no god but Allaah and that Muhammad is the Messenger of Allaah, which is the essence of the religion of Islam with which Allaah sent His Prophet Muhammad (peace and blessings of Allaah be upon him), based on the evidence of the words of the Qur'aan and Sunnah. In some versions of the hadeeth of Mu'aadh quoted above it says: "You will come to some people from among the People of the Book so when you come to them, call them to bear witness that there is no god except Allaah and that Muhammad is the Messenger of Allaah."

Narrated by al-Bukhaari, 1492.

According to another version of the hadeeth of Ibn 'Umar: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Islam is based on five (pillars): the testimony that there is no god except Allaah and that Muhammad is His slave and Messenger..." Narrated by Muslim, 16.

This indicates that Tawheed is the essence of the testimony that there is no god except Allaah and that Muhammad is the Messenger of Allaah, and that this is Islam with which Allaah sent His Prophet to the two races of mankind and the jinn, other than which Allaah will not accept any religion from anyone.

Allaah says (interpretation of the meaning):

"Truly, the religion with Allaah is Islam"



[Aal 'Imraan 3:19]

“And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers”

[Aal 'Imraan 3:85]

CATEGORIES OF TAWHEED:

Once this is understood, it should be noted that the scholars have divided Tawheed into three categories, as follows:

1. Tawheed al-Ruboobiyyah (Oneness of Divine Lordship), Tawheed al-Uloohiyyah (Oneness of Divinity) and Tawheed al-Asma' wa'l-Sifaat (Oneness of the Divine Names and Attributes).

Tawheed al-Ruboobiyyah (Oneness of Divine Lordship):

means believing in Allaah as One and Unique with regard to His actions such as creation, sovereignty, control, giving life and death, and so on.

There is a great deal of evidence to support this in the Qur'aan and Sunnah. See question no. **13532** to learn some of it.

Whoever believes that there is any creator other than Allaah or any sovereign controlling this universe and disposing of its affairs other than Allaah has denied this aspect of Tawheed and disbelieved in Allaah.

The kuffaar of old accepted this aspect of Tawheed in general terms, although they differed with regard to some of its details. The evidence that they used to accept this is to be found in several verses of the Qur'aan such as the following (interpretation of the meaning):

“And if you were to ask them: ‘Who has created the heavens and the earth and subjected the sun and the moon?’ they will surely reply: ‘Allaah.’ How then are they deviating (as polytheists and disbelievers)?”

[al-'Ankaboot 29:61]

“And if you were to ask them: ‘Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?’ they will surely reply: ‘Allaah.’ Say: ‘All the praises and thanks be to Allaah!’ Nay, most of them have no sense”

[al-'Ankaboot 29:63]

“And if you ask them who created them, they will surely say: ‘Allaah.’ How then are they turned away (from the worship of Allaah Who created them)?”



[al-Zukhruf 43:87]

In these verses Allaah states that the kuffaar affirm that He is the Creator, Sovereign and Controller, but despite that they do not worship Him alone (Tawheed of worship), which points to the graveness of their wrongdoing and lies, and the weakness of their reasoning. For if there is One Who is described in such terms, none should be worshipped except Him alone and none should be described as being one and unique except Him; may He be glorified above those that they associate with him.

So whoever affirms this Tawheed in the true sense must inevitably also affirm the Oneness of Allaah's Divinity (Tawheed al-Uloohiyyah).

Tawheed al-Uloohiyyah:

means devoting all acts of worship, both inward and outward, in word and deed, to Allaah Alone, and not worshipping anything or anyone other than Allaah, no matter who he is. Allaah says (interpretation of the meaning):

“And your Lord has decreed that you worship none but Him”

[al-Isra' 17:23]

“Worship Allaah and join none with Him (in worship)”

[al-Nisa' 4:36]

It may be described as devoting all one's actions to Allaah alone.

It is called Tawheed al-Uloohiyyah because it is based on ta'alluh lillaah which is worship and devotion of Allaah accompanied by love and veneration.

It is also called Tawheed al-'Ibaadah (oneness of worship) because it means that a person worships Allaah by doing that which He has commanded and avoiding that which He has forbidden.

It is also called Tawheed al-Talab wa'l-Qasd wa'l-Iraadah (Oneness of goal, purpose and will) because it means that a person does not seek anything except the Face of Allaah, so he worships Him sincerely.

This is the kind of Tawheed concerning which people went astray, which is why the Prophets were sent and the Books were revealed. This is the purpose for which the universe was created and laws were prescribed. Concerning this disputes arose between the Prophets and their peoples, so the stubborn were doomed and the believers were saved.



Whoever goes astray with regard to this Tawheed, such as devoting some of his worship to someone other than Allaah, has gone beyond the pale of Islam and drifted away from true belief. May Allaah protect us from that.

Tawheed al-Asma' wa'l-Sifaat:

With regard to Tawheed al-Asma' wa'l-Sifaat (Oneness of the Divine Names and Attributes), this means affirming the names and attributes of Allaah and believing that there is none like unto Allaah in His names and attributes. This Tawheed is based on two principles:

1 – Affirmation: i.e., affirming that which Allaah has affirmed for Himself in His Book or that His Prophet (peace and blessings of Allaah be upon him) has affirmed of His beautiful names and sublime attributes in a manner that suits the Majesty and Greatness of Allaah, without distorting them, twisting their meanings, denying their reality or discussing how they are.

2 – Denial: i.e., denying that Allaah has any faults and denying any shortcomings that He has denied Himself. The evidence for that is the words of Allaah (interpretation of the meaning):

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

[al-Shoora 42:11]

So He has denied that He bears any resemblance to His creation, and affirmed that He has attributes of perfection in a manner that befits Him, may He be glorified.

[See al-Hujjah fi Bayaan al-Mahajjah, 1/305; Lawaami' al-Anwaar al-Bahiyyah, 1/57].

Important Benefits:

1) All three types of Tawheed are mandatory, he who believes only in one or two of the three types has not yet singled out Allaah.

2) Even though the polytheists who Prophet Muhammad (Salla Allaahu Alayhi wa Sallam) was sent to believed in Tawheed Ar-rabubiya, they knew that Allaah alone is the creator, the one who gives life, and the one who causes death, and they still were not considered as Muslims.

3) Tawheed Al-Aluhiya was the mission of all prophets, because it is the fundamental that which all deeds are based on, and without fulfilling the belief in it all deeds are worthless. If Tawheed Al-Aluhiya is not fulfilled, its opponent will then be fulfilled which is Shirk (Polytheist).



The importance & merits of Tawheed:

1) Tawheed is the greatest pillar of the five pillars of Islam, and it is not possible that one can become Muslim without singling out Allaah (in all three types), and approving his worship to Allaah alone, and denying all false deities.

2) Tawheed is the greatest of all tasks, and it is the first of all duties. It comes before all deeds due to its great status, and it is the first thing that we shall call others to, the Prophet Salla Allaahu Alayhi Wa Sallam said to Moaz when he sent him to Yemen: (You are heading to people of the book “Christians”, let it be that the first thing you call them to is to single out Allaah.)

3) All acts of worship are unaccepted without Tawheed; it is the condition of its acceptance & the worship isn't called worship unless Tawheed is involved just as the prayers aren't called prayers unless Wudu'u (purification) is involved. Worship without Tawheed becomes Shirk (Polytheism), damages all the deeds, and causes the person to be of the dwellers of fire.

4) Tawheed is the reason for security and guidance in the dunya (this worldly life) & in the Akhira (the hereafter), and the proof of that from the Quran is:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ [الأنعام: ٨٢]

Ibn Kathir (The Quran interpreter) said: (The meaning of this verse is that those who devoted all acts of worship to Allaah alone “according to the Quran and Sunnah”, without associating any partners to him are the secured ones on the Day of Recompense, and are well guided in this life and in the hereafter. Who meets Allaah with pure Tawheed is offered pure security and pure guidance. Shirk is the greatest oppression, and Tawheed is the greatest justice.)

5) Tawheed is the reason for entering Janna (Heaven), and it is a reason for being saved from hell-fire. The prophet Salla Allaahu Alayhi WA Sallam said: (Allaah has prohibited the fire from burning whoever says “La Ilaha Illa Allaah” with devotion.)

6) Tawheed is salvation from the distress of the dunya (this life) and Akhira (hereafter).



It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided.

Ibn Ul Qayyim (a great Muslim scholar) said: (Tawheed is the helper of both its enemies and its friends).

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As for its enemies: It is the salvation of the distresses and hardships of this life. And the proof of that is:

And for its friends: It is the salvation of the distresses and hardships of this life and the hereafter. There is nothing that fights hardship and distress like Tawheed does. When Prophet Yunes was swallowed by the whale he was not saved from that distress until he said: (La Ilaha Illa Anta Subhanak Inny Kuntu Min ath'thalimeen), and that is when Allaah commanded the whale to spit him out to the land, only after he declared that there is no God other than Allaah.

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

7) Tawheed is the wisdom behind the creation of mankind and jinn. Allaah says in the Quran:

– Not a single prophet or messenger was sent, nor were the books revealed, nor were the laws obligated on mankind except that Allaah should be singled out and should be worshipped alone.

Conditions of the Shahadah

The testimony or the creed called as Shahadah or Shahadatain consists of two parts ie, Kalima-E-Tawheed (Allah's Oneness) and Kalima-E-Risalat (Prophet Muhammad's Messengerhood). This testament is a foundation for all other beliefs and practices in Islam. The first part of Shahadah is laa ilaha illal-lah which means that there is no deity worthy of being worshipped except Allah.



Common message of all the Prophets

It is the same message (laa ilaha illal-lah) conveyed by Aadam, Ibrahim (Abraham), Musa (Moses), 'Eesa (Jesus) etc and finally to mankind until the Day of Resurrection by Prophet Muhammad (ﷺ), Qur'an.Surah Anbiya 21:25. This testimony is the key to Paradise. But there is no key except that it has ridges. If you come with the key that has the right ridges, the door will be open for you. Otherwise, it will not open for you. In order to achieve Paradise through this testimony, one must fulfill certain conditions that constitute the "right ridges" for this key statement (Fuzail bin Iyaaz, a tabieen) as mentioned in Tafseer Ibn e Katheer.

Pillars of LAA ILAHA ILLALLAH:

It is the declaration that represents the belief in the oneness of Allah (سبحانه و تعالى) (Tawheed). It is composed of negation and confirmation phrases. The first part of testimony (laa ilaha illallah) comprises of two pillars: Pillar of Denial and Pillar of Affirmation.

Denial: Laa Ilaha

'There is no (true) god in reality (deserved to be worshipped)', denies believe and worship for anything (except Allah).

Affirmation: Illallah

'Except Allah', affirms believe and worship for Allah alone.

The Seven conditions of the Kalima-E-Tawheed or LAA ILAHA ILLALLAH

Seven critical conditions of the Kalima-E-Tawheed (Laa ilaha illallah) which is compulsory to know as a Muslim, without which it is considered to be meaningless, are as follows:

Al-'Ilm(العلم): Knowledge of the meaning of the Shahadah, its negation and affirmation and its opposite is ignorance.

Al-Yaqeen(اليقين): Certainty – perfect knowledge of it that counteracts suspicion and doubt.

Al-Ikhlaas(الإخلاص): Sincerity which negates shirk (Associating partners with Allah (سبحانه و تعالى)).

Al-Sidq(الصدق): Truthfulness that permits neither falsehood nor hypocrisy.



Al-Mahabbah (المحبة): Love of the Shahadah and its meaning, and being happy with it.

Al-Inqiad (الانقياد): Submission to its rightful requirements, which are the duties that must be performed with sincerity to Allah (سبحانه و تعالى). (alone) seeking His pleasure.

Al-Qubool (القبول): Acceptance that contradicts rejection.

To disbelieve in everything that is worshipped besides Allah.

1. Knowledge (Al-'Ilm)

Knowledge of Allah (سبحانه و تعالى) and knowledge about the nature, concepts and methodology of worship are essential to the practice as well as the understanding of Islam. The beneficial knowledge is the one that leads to complete disassociation from false deities and to the devotion of intentions to Allah (سبحانه و تعالى) alone. Allah (سبحانه و تعالى), the Most High, says: "And know that none has the right to be worshipped but Allah (سبحانه و تعالى) and ask forgiveness for your sins, and also for the sin of believing men and believing women. And Allah (سبحانه و تعالى) knows well your moving about, and your place of rest in your home" Qur'an, Surah Muhammad 47:19

The Prophet Muhammad (ﷺ) said: "He who died knowing (fully well) that there is no true God worthy of being worshipped except Allah (سبحانه و تعالى) entered al-Jannah (Paradise)." Sahih Muslim Vol 1:39

2. Certainty (Al-Yaqeen)

The testimony has to be made without any suspicion regarding its meaning. Allah (سبحانه و تعالى), the Exalted, says: "Only those are the believers who have believed in Allah (سبحانه و تعالى) and His Messenger and never since doubted". Qur'an, Surah al-Hujuraat, 49:15.

The Prophet Muhammad (ﷺ): "I bear witness that there is no true God worthy of being worshipped except Allah (سبحانه و تعالى), and I am His Messenger. The slave of Allah (سبحانه و تعالى) who would meet Him without harboring any doubt about his (testimony) would enter al-Jannah (Paradise)."

Sahih Muslim Vol 1:40,41

3. Purity and Sincerity (Al-Ikhlaas)

The intention of accepting Islam and performing all acts of worship must be purely devoted to Allah (سبحانه و تعالى): "Say, (O Muhammad (ﷺ)): Verily, I am commanded to worship Allah (سبحانه و تعالى) (alone) by obeying Him and doing religious deeds sincerely for Allah's sake only and not to show off, and not to set up rivals with Allah (سبحانه و تعالى) in worship." (Qur'an, Surah Zumar, 39:11). So, when one declares this



testimony, he should be doing so solely for the sake of Allah (سبحانه و تعالى), not for anyone else. Purity and sincerity is the opposite of Shirk (associating others in that which is due to Allah alone). The one who proclaims this Shahaadah (testimony) for any worldly gain has failed to meet this condition of Sincerity of worship and has failed to meet Allah's command, when He says: "Worship Allah (سبحانه و تعالى), making the Religion pure and sincere for Him." Qur'an. Surah Zumar, 39:14

The Prophet (ﷺ) said: "Allah has forbidden the Fire upon one who says laa ilaaha illal-laah seeking by this the Face of Allah." Sahih Al Bukhari Vol 8:431

4. Truthfulness (As-Sidq)

Truthfulness paves the way for a meaningful understanding of this declaration. It strengthens the drive of man towards achieving knowledge about his Creator, Allah (سبحانه و تعالى). The hypocrites utter the declaration, but they conceal rejection in their hearts: "They said with their tongues what is not in their Hearts." Qur'an. Surah Fath, 48:11

The heart is like the king and the limbs are the soldiers. The Prophet Muhammad (ﷺ) said: "Truly there is a piece of flesh in the body if it become good (reformed) the whole body becomes good but if it gets spoilt the whole body becomes spoilt." Sahih Muslim 1599, 3882 and Sahih Al Bukhari 1:49

When the love of Allah (سبحانه و تعالى) fills the heart, truthfulness and honesty fill it too, but when desire gets to the heart, the way for corruption and hypocrisy becomes opened and man will utter what is not really in his heart. The whole and sound heart is the one free from:

- a) Association of anyone /anything in the worship of Allah (سبحانه و تعالى),
- b) False pride and arrogance
- c) Envy
- d) Misery
- e) Love for this life
- f) Love for leadership and domination
- g) Lust



h) Bid'ah

This is the kind of heart that fulfills the declaration of Shahaadah. This is known in the Qur'an as "Al-Qalb As-Saleem; the clean, sound, safe and whole heart," and it is the thing that really counts on the Day of Reckoning : "The Day whereon neither wealth nor sons will avail except him who brings to Allah (سبحانه و تعالی) a clean heart[clean from Shirk (polytheism) and Nifaq (hypocrisy)]." (Qur'an. Surah Shu'ara 26: 88-89).

5. Love (Al-Mahabab)

Love is:

a) To love Allah (سبحانه و تعالی) and His Messenger Muhammad (ﷺ), more than all else.

b) To love what Allah (سبحانه و تعالی) and His Messenger (ﷺ) love

c) To hate or dislike what Allah (سبحانه و تعالی) and His Messenger (ﷺ) hate or dislike in all matters that are related to Islam. This is the true meaning of love in Islaam and these three elements form the foundations behind the concept of al-walaa wal-baraa.

The Prophet Muhammad (ﷺ) said: "Whoever possesses (the following) three qualities will relish the sweetness (delight) of Eemaan (Faith): The one to whom Allah (سبحانه و تعالی) and His Messenger (ﷺ) becomes dearer than anything else; that he loves a person for Allah (سبحانه و تعالی) alone (i.e. to purely seek Allah and His Pleasure); that he hates to revert to Kufr (disbelief) after Allah (سبحانه و تعالی) has rescued him from it as he hates to be thrown into Hell."

[Sahih Al Bhukari Vol 1:15 and Sahih Muslim 67]

The love of Allah (سبحانه و تعالی) and His Messenger Muhammad (ﷺ) must be translated into following their orders. This negates the following innovators and/or their innovations. Those who introduce concepts and/or ways that are not according to Islamic teachings: like the mystics of Sufism and their so-called "Tareeqas(ways)" which have nothing to do with Islam. Their ideas originated from other religious concepts. They elevate their Sufi Sheikhs and leaders (Aqtab) to divine levels: "And of mankind are some who take (for worship) others besides Allah (سبحانه و تعالی) as rivals (to Allah). They love them as they love Allah (سبحانه و تعالی) . But those who believe love Allah (سبحانه و تعالی) more (than anything else)." [Qur'an.Surah Baqarah 2:165]



In the following narration, Abdullah bin Mas'ud (R) said: "The Prophet Muhammad (ﷺ) said one statement and I said another. The Prophet Muhammad (ﷺ) said: "Whoever dies while still invoking anything other than Allah (سبحانه و تعالی) as a rival to Allah (سبحانه و تعالی) , will enter Hell (Fire)." And I said, "Whoever dies without invoking anything as a rival to Allah (سبحانه و تعالی), will enter Al-Jannah (Paradise)." Sahih Al Bukhar Vol 6:24

The Love of Allah (سبحانه و تعالی) and His Message of Islam is related to the Knowledge of Him and of His Names and Attributes. The more the person knows of Allah (سبحانه و تعالی), the love of Him becomes stronger. This makes the believer eager to meet Allah (سبحانه و تعالی), see Him, and listen to His Words in the Hereafter. This becomes the goal and all the worldly attachment gets weaker and weaker. The spirit is lifted up. It aims high towards its Creator. It would not trap itself on any road that would lead to other than the submission to Allah (سبحانه و تعالی) alone. The person becomes motivated to comply with Allah's command to the best of his abilities. This produces the true happiness in this life and in the Hereafter.

6. Obedience (Al-Inqiyaad)

The testimony is fulfilled by obedience to Allah (سبحانه و تعالی) and His Messenger Muhammad (ﷺ) and by safeguarding against what Allah (سبحانه و تعالی) forbids: "Whoever submits his face to Allah (سبحانه و تعالی).. (i.e. follow Islam), while he is doing good (i.e. obey Allah and His Messenger Muhammad (ﷺ) in all respects) has grasped the most trustworthy hand-hold"

[Qur'an.Surah Luqman 31:22].

The compliance to the declaration of the Shahaadah must be free of hesitation. Rather it is a matter of full submission. This is well illustrated in the saying of Allah (سبحانه و تعالی). "It is not for a believer, man or woman, when Allah (سبحانه و تعالی). and his Messenger (ﷺ) have decreed a matter that they should have any option in their decision. And whoever disobeys Allah (Glory be Him) and his Messenger, he has indeed strayed in a plain error." Qur'an.Surah Ahzaab 33:36. The decrees of Allah (سبحانه و تعالی) and His Messenger (ﷺ) are not subject to human evaluation. The Message is a Revelation. What it contains is for the benefit of man. Therefore, man's submission in Islam is for his own good.

7. Acceptance (al-Qubool)

It is not enough to recognize the greatness of Islam and that it is the Truth, but this recognition must be ascertained by humble acceptance and humility. The adherence to the meaning of this declaration safeguards the believer from false pride, arrogance and disdainfulness: "Truly when it was said to them: laa ilaha illallaah (None has the right to be worshipped but Allah), they puffed themselves up with pride (i.e. denied it)".[Qur'an.Surah Saafaat 37:35]. The Muslim must realize that this declaration stands against bigoted and blind imitation and calls for an acceptance of



the teachings of Islam according to the understanding of those who followed the correct path. They are the companions and those who follow their footsteps until the day of resurrection. This path is known as the Path of as-Salafus-Saalih (righteous predecessors).

The Prophet Muhammad (ﷺ) gave amazing parables for those who accept and those who reject the guidance and teachings of Islam. He said: "The example of guidance and knowledge with which Allah (سبحانه و تعالى) has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah (سبحانه و تعالى) 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 benefit). The first is the example of the person who comprehends Allah's religion and gets benefit (from knowledge) which Allah (سبحانه و تعالى) 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 Allah's guidance revealed through me (he is like that barren land). Sahih Al Bukhari Vol 1:79.

8. To disbelieve in everything that is worshipped besides Allah

Allah says: "Whoever disbelieves in everything worshiped other than Allah, and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is the All Hearer All Knower"

[Qur'an.Surah Al Baqarah 2: 256]

The Testimony that Muhammad Salla Allaahu Alayhi wa Sallam is the Messenger of Allaah(ﷺ):

Definition:

Proofs from Quran

Pillars

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ [التوبه: ١٢٨]

Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves (i.e. Whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad) is anxious over you (to be rightly guided, to repent to Allaah, and beg Him to pardon and forgive your sins, in



order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he is) full of pity, kind, and merciful-

[At tawba V. 128]

Admitting that he was sent with Allaah's Message.

وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ [المنافقون: ١]

Allah knows that you are indeed His Messenger-

[Al-Munafiqoon V. 1]

The belief that he is a slave to Allaah.

Benefit of believing so

مُحَمَّدٌ رَسُولُ اللَّهِ [الفتح: ٢٩]

After the person dies, he/she will be asked three questions, and one of these questions is: What did you used to say about the man named Muhammad? If the person used to have a firm belief in him, then he will say: I witnessed that he is the slave & Messenger of Allaah. If he does so say that, then he has passes the major test.

وَأَنْتَ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا [الجن: ١٩]

The firm belief from the deep heart that Muhammad is the slave and Messenger of Allaah sent to mankind and Jinn.

The Testimony (Muhammadan Rasool Allaah(ﷺ) does not benefit who says it unless he fulfills the 4 conditions:

The Conditions of (Muhammadan Rasoolullah)

1. The firm belief in what he(ﷺ) has conveyed.
2. Obeying all his commands.
3. Avoiding all what he has prohibited.

Explanation— To believe in every detail that he taught about Allaah with no doubt about it.



Explanation– Allaah gave commands to the Prophet Muhammad (ﷺ) to give to us, and he who obeys Muhammad's commands has obeyed Allaah's commands.

Explanation– There are things that the Prophet Muhammad (ﷺ) told us (through his teachings) to avoid, if we do not avoid what he has prohibited us to do, then we did not yet witness that he is the Messenger of Allah (with firm belief).

4. To worship Allaah in the same manner & way that he(ﷻ) has commanded us to.

Explanation– To avoid innovations in worship, and to adhere to the Sunnah.

Afterall, the testimony of faith to the believer is like a diamond key with sharp teeth that can unlock a golden gate, a gate that cannot easily be found, and when it unlocks its silent, it has no sound, the testimony of faith is like a bullet proof

vest for the person in a war, and more it's like water for a person on the 6th floor of a building caught on fire, and last but not least it's like air for a person on the highway who has a flat tire, that in this respect only if its conditions are fully followed.

The History of Shirk

Ibn Abbas (May Allaah be pleased with him) said:

(There were ten centuries between Adam and Noah where all the people had the Tawheed belief.)

When did the Shirk 1st appear on Earth?

– When the righteous people died, Noah's people started worshipping them, and made idols out of them, and then Allaah sent Noah to invite them to Tawheed.

Appeared with Musa's people:

– When Musa promised his people that he will be back in thirty days, a man named as-samiree brought an idol to them, and convinced them that this idol is Musa's God.

Appeared after Jesus:

– When Isa (Jesus) was risen to the heavens, Paulus, a Jew, pretended that he was Christian, tricked the Christians, changed the true message of Isa, and so many followed him.



Appeared on Hijazi lands:

– When Amro ibn Luhi brought idols to the (The Hijazi) Arab lands, he changed the Prophet Ibrahim's religion, and commanded the people to worship the idols.

Appeared in this Ummah (Prophet Muhammad's (ﷺ) Nation):

- When the Shi'a's built on the graves, and created many innovations.
- When the extremist Suffi's took their scholar as lords.

SHIRK “POLYTHEISM” & ITS TYPES:

Definitions “Linguistically” :

Poly: More than one, or excessive.

Theism: Belief in the existence of a god or gods, especially belief in a personal God as creator and ruler of the world.

Shirk: Associating

Definitions “Religiously”

Poly ; theism: The belief in the existence of more than one, or excessive Gods.

Shirk: Associating others besides Allaah (in things only Allaah can do).

Sections of Shirk

Shirk Akbar (Major Shirk) Open and apparent :

To associate anyone with Allaah as his part (to believe in more than one God).

To associate Allaah's attributes with someone else. (Attributing, considering, or portraying Allaah's knowledge or might to being those of anyone else.

Major Shirk expels the person from Islam.



Shirk Asghar (Minor Shirk) Concealed or hidden:

All verbal or physical actions (deeds) that may lead to major shirk, or which is described as being shirk.

Minor Shirk doesn't expel the person from Islam.

Shirk Akbar VS. Shirk Asghar

Shirk Akbar:

- Expels one from Islam.
- Causes the one who is committing it to remain in Hell forever.
- Nullifies all of the person's deeds.
- Makes the blood (i.e. Life) & wealth of those who commit it lawful.

Shirk Asghar:

- Does not expel one from Islam.
- Does not cause the one who is committing it to remain in Hell- if he enters it all.
- Does not nullify all of the person's deeds. Rather, the showing off and doing actions for the sake of worldly reasons only nullify the deed which they are mixed with.
- Does not make these two things lawful for the Muslim to take.

Types of Shirk Akbar (Major Shirk)

1. Supplicational Shirk:

Calling others for help that only Allaah can provide is considered Shirk.

And when they embark on a ship, they invoke Allah, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of

their worship to others-

[Al-Ankabut V. 65]

- **The Desire & intentional Shirk:**

Worshipping Allaah for (only) the benefits of this life, and disregarding the provisions of the hereafter is Shirk.

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.

[Hud V. 15-16]

- **Obedience Shirk:**

Obeing the scholars in what is unlawful is considered worshipping them.

They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful



according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in the Taurat (Torah) and the Injeel (Gospel)) to worship none but One Ilah (God – Allah) La ilaha 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).”-

[At-tauba, V 31]

- **The Love Shirk:**

Having too much love for someone more than Allaah is considered Shirk.

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)-

[Al- Baqara, V 165]

The All-Mighty Allaah says, in Surat Al-Hajj, V.73:

O people here is an example for you to listen to: The idols and the people being worshipped besides Allaah all together cannot create a single fly, and if the fly took anything from these idols or people being worshipped, then they would never be able to get it back. Both are weak, the seeker, the one being worshipped, and the sought, the fly itself.

The gigantic disease that has spread amongst the nations is what we will talk about today, the disease that all prophets were sent to rescue their people from, a disease that the devil blows into the hearts of his followers, it is something that we are in danger of falling into, it is a catastrophe for its followers, it is inevitable, it is something that will last to the Day of Judgment, and to the very moment Israfil blows the trumpet, it is what we call in our language: Shirk, associating partners with Allaah, may Allaah protect us.

Shirk in English is polytheism, and that is the belief in the existence of more than one God. It is a duty for us to know Shirk, understand it, and study it well... so that we don't fall into it.

Ibn Abbas said: (There were ten centuries between Adam and Noah where all the people had the Tawheed belief.)



So how did Shirk 1st appear on this Earth?

Sit back and hold on really tight to the feather of faith as we take a ride on the wing of Islam and go back in time to the days of the very first Messenger Allaah has ever sent, The Prophet Nuh.

Before Nuh was sent, there were five righteous people named: Wad, Suwaa, Yaghuth, Yao'oq, and Nasra. These people had the Tawheed belief, and they loved Allaah much, when they all died, their people created idols of them and kept these idols as a memorial for them, after many years have passed when the newer generations saw the idols they thought that these people were Gods, and that these idols must be worshipped.

Allaah then sent Nuh to those people to warn them about worshipping the idols, so when Nuh went to them he said:

“O my people! Worship Allah! You have no other Ilah (God) but Him. Certainly, I fear for you the torment of a Great Day!”

Nuh kept warning them for 950 years, but the people disbelieved, and only few of them ended up believing in Allaah, so Allaah commanded Nuh to build an ark and to put his followers on this Ark, and then Allaah saved Nuh and the believers, however there was not a single disbeliever on the surface of this Earth that lived after seeing Allaah's punishment.

Shirk is the greatest evil deed that Allaah hates, it is oppression (ظلم) to one's self, because the Mushrik is giving a portion of his worship to others who don't deserve to be worshipped, and to that Allaah says in Surat Fatir, V. 13 & 14:

And those, whom you call upon instead of Him, do not own even a Qitmeer (the thin membrane over the date stone). If you call upon them, they do not hear your call, and if (in case) they were to hear, they could not grant your request to you. And on the Day of Resurrection, they will disown your worshipping them.

The Danger of Shirk

1. Allaah does not forgive whoever dies as a Mushrik without repenting.



***Mushrik*: Polytheist**

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin-

[An-Nisa'a: 48]

2. The Mushrik's life and belongings are halal (lawful) for the Muslim.

فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَخْصِرُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikeen (see V.2:105) wherever you find them, and capture them and besiege them-

[At-Tauba:05]

3. Allaah doesn't accept any good deed that the Mushrik commits, and all his good actions are worthless.

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

And indeed it has been revealed to you (O Muhammad), as it was to those (Allaah's Messengers) before you: "If you join others in worship with Allaah,



(then) surely (all) your deeds will be in vain, and you will certainly be among the losers.”

[Az-zumr; 65]

4. Entering Janna (heaven) is unlawful for the Mushrik, and his final home is hell fire for eternity.

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

”Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him and the Fire will be his abode. And for the Zalimoon (polytheists and wrongdoers) there are no helpers-”

[Al-Maeda : 72]

The Prophet Muhammad peace be upon him said, “The first people who will be consumed by the fire are three: A scholar who has learned the Qur’an by heart, a mujahid (soldier for Allah) who was killed in the path of Allah, and a very rich man. The first to be called to account will be the reciter of the Qur’an. Allah will ask him, “Did I not teach you what I sent down to My Messenger?” He will say, “Yes, My Lord.” And Allah will ask him, “What did you do with this?” He will say, “I used to stand reciting by night and by day, hoping for your reward.”

Allah will say, “You lied,” and the Angels will say, “You lied,” and then Allah will say, “But you only wanted for people to say, so and so is a reciter of the

Qur’an. And they had already said it. Take him to Hell.” Then the rich man will be brought and Allah will ask him, “Was I not generous to you to the point that you were not in need of anyone?”

He will say, “Yes, My Lord.” Allah will ask him, “So what did you do with what

I gave you?” “My Lord, You provided me with wealth, and I spent it on the poor, hoping for your reward and for Paradise.” Allah will say, “You lied.” And the Angels will say, “You lied.” Allah will say, “Rather, you wanted them to say that so and so is a generous man. And that is what they said. Take him to Hell.”



Then the man who was killed in the path of Allah will be brought. Allah will

ask him, “Why were you killed?” He will say, “My Lord, I went out to battle for your sake and I fought the enemy until I was killed, hoping for your reward and for Paradise.” Allah will say, “You lied.” And the Angels will say, “You lied.”

Then Allah will say, “Rather, you fought so that people would say so and so is a brave man, and that is what they said. Now take him to Hell.”

Examples of Shirk Akbar & Shirk Asghar

Examples of Shirk -e-Akbar

Shirk Akbar Apparent:

Slaughtering for other than Allah’s sake, asking for things from others while Allah is the one who provides, making vows to get closer to others besides Allah.

What does vow mean?

Vow means making it obligatory upon oneself to do some good act, or to refrain from doing an act which it is better not to do, for the sake of, or for the pleasure of Allah.

Shirk Akbar Hidden

The Shirk of the Hypocrites, and their showing off. The secretive fear and that is to fear others besides Allaah in things that only Allaah has power over.



Examples of Shirk-e-Asghar

Shirk Asghar Apparent

Swearing by other than Allaah, saying: if Allaah wills and if you will, and saying: If it wasn't for Allaah and so and so.

Shirk Asghar Hidden

Doing good things with the intention of being complimented & not for Allaah's sake. Seeing an evil omen.

(اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ أَشْرَكَ بِكَ شَيْئًا نَعْلَمُهُ وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُهُ)
[رواه أحمد وحسنه الألباني]

The Nullifiers of the Religion

With proofs There are plenty of nullifiers of Islam, but the most dangerous ones are ten, and they are as follows:

1. Shirk“Polytheism”.

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

”Verily! Allaah 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 Allaah, has indeed strayed far away-”

[An-Nisaa', v. 116]



2. *Placing intermediaries between one's self and Allaah, calling unto them and asking intercession from them, and asking reliance in them.*

3. *Not holding the polytheists to be disbelievers, or having doubt about their disbelief or considering their ways and beliefs to be correct.*

4. *The belief that there is an existing guidance that is more complete than the Prophet Muhammad's (ﷺ).*

5. *Hating something that the Messenger came with, even though the person may act upon it, he has still disbelieved.*

6. *Mocking or ridiculing any part of the Messenger's Religion or its rewards and punishments.*

قُلْ أَبَا اللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

Say: "Was it at Allaah, and His Ayat (proofs, evidences) and His Messenger that you were mocking?" Make no excuse; you have disbelieved after you had believed-

[At-Taubah, V.65]

7. *Sorcery, which includes magic spells that cause a person to hate something he seeks after or love something he doesn't seek after, performing it or being pleased with it both are nullifiers.*

وَمَا يُعَلِّمَنَّ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

"Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic-"

[Al-Baqara, V.102]

8. *Supporting and assisting the polytheists against the Muslims.*

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

"And if any amongst you takes them as Auliya, then surely he is one of them. Verily, Allaah guides not those people who are the Zalimoon (polytheists and wrongdoers and unjust)-"



[Al-Maedah, V.51]

9. Believing that it is permitted for some people to be free of implementing the Sharee'ah (Islamic law) of Muhammad (ﷺ).

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 one of the losers-"

[Al-Imran, V.85]

10. Turning away from Allaah's religion, not learning it or implementing it.

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 Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the Mujrimoon (criminals, disbelievers, polytheists, sinners, etc.)-"

[As-sajda, V.22]