

# WORKBOOK

## An Explanation of Four Basic Texts of Aqeedah

A workbook to follow the audio series in which a student can note a brief synopsis, breakdown and benefits of important treatise on Aqeedah.

**Al-Usool Ath-Thalaathah**

The Three Fundamental Principles

**Al-Qawaa'id Al-Arba'**

The Four Fundamental Principles

**Al-Usool as-Sittah**

The Six Fundamental Principles

**Nawaaqidh Al-Islam**

Matters which invalidate a person's Islam

All authored by Imaam Muhammad Ibn AbdilWahhab [b:1115h]

**Why is it important to study Tawheed?**

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

**Why we study these treatise?**

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---



# الأصُولُ الثَّلَاثَةُ

## The Three Fundamental Principles

### Synopsis

---

---

---

---

---

---

---

---

### Breakdown

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

In the name of Allah, the Most Merciful the Bestower of Mercy.

❖ **[FOUR OBLIGATORY MATTERS AND THEIR PROOFS]**

Know, may Allah have mercy upon you, that it is obligatory upon us to have knowledge of four matters:

1. Knowledge, which is knowledge and awareness of Allah, knowledge of His Prophet and knowledge of the religion of Islam with the evidences.
2. Righteous actions based upon ones knowledge.
3. Da'wah (propogating it and calling to it).
4. Patience upon the harms encountered upon this way.

The proof is the saying of Allah (the Most High), **{By time, indeed mankind is in loss; except those who truly believe; perform righteous deeds; encourage each other upon the truth and encourage each other with patience}** [Soorah al- 'Asr]

Ash-Shaafi'ee (may Allah have mercy upon him) said: "If Allah had not revealed to His creation any other evidence besides this Soorah, it would have been sufficient [as an evidence] upon them."

❖ **[KNOWLEDGE PRECEDES SPEECH AND ACTION]**

Al-Bukhaaree (may Allah have mercy upon him) said: "Chapter: Knowledge comes before speech and action."

The proof is the saying of Allah, the Most High, **{Know that none has the right to be worshipped except Allah, and ask forgiveness of your Lord for your sins}** [47:19]

So He began by mentioning knowledge before speech or action.

❖ **[THREE OBLIGATORY MATTERS TO LEARN & IMPLEMENT]**

Know, may Allah have mercy upon you, that it is obligatory upon every Muslim, male and female, to learn and act upon the following three matters:

First: That Allah created us and provided sustenance for us; He did not leave us without a purpose rather He sent Messengers to us. So whoever obeys them will enter Paradise, and whoever disobeys them will enter the Fire.

The proof is the saying of the Most High, **{Indeed We have sent a Messenger to you, just as We sent a Messenger to Pharaoh. But Pharaoh denied and rejected the Messenger, so We seized him with a severe punishment}** [73:16]

**Second:** Allah is not pleased that anyone should be made a partner with Him in Worship, neither any angel brought near nor any Prophet sent as a Messenger.

The proof is the saying of Allah (the Most High), **{The places of worship are for Allah alone, so do not invoke anyone along with Allah}** [72: 18]

**Third:** Whoever is obedient to the Messenger and directs all Worship to Allah alone, upon Tawheed, then it is not permissible for him to have love, alliance and support for those who oppose Allah and His Messenger, even if they are those most closely related to him.

The proof is the saying of Allah (the Most High), **{You will not find a people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger, even if they are their fathers, or their sons, or their brothers, or their kinsfolk. Rather Allah has decreed true Belief for their hearts, and strengthened them with proof, light and guidance from Him; and He will enter them into the gardens of Paradise beneath which rivers flow, and they will dwell therein forever. Allah is pleased with them and they with Him. They are the party of Allah. Indeed the party of Allah are the successful}** [58:22]

❖ **[AL-HANEEFIYYAH: THE PATH OF IBRAHEEM]**

Know, may Allah direct you to His obedience, Haneefiyyah - the way of Ibraheem - is that you worship Allah alone, making the Religion purely and sincerely for Him. This is what Allah commanded all of the people with, and He created them for this.

Allah (the Most High) says, **{I did not create jinn and mankind except that they should worship Me}** [51:56]

The meaning of "Worship me" is 'to single Allah out with all worship.'  
The greatest that Allah has commanded is Tawheed which is to single out Allah with all worship.  
The most serious thing that He forbade is Shirk, which is to call others besides Him.

The proof of this is His Saying (The Most High), **{Worship Allah alone, making all worship purely for Him, and do not associate anything in worship along with Him}** [04:36]

❖ **[THE THREE FUNDAMENTAL PRINCIPLES]**

So if it said to you: 'What are the three principles which a person must know?'

Say: The servant's knowledge of His Lord, his Religion and his Prophet Muhammad.

❖ **[THE FIRST PRINCIPLE – WHO IS YOUR LORD]**

So if it is said to you: ‘Who is your Lord?’

Say: ‘My Lord is Allah, who has nurtured me and nurtured all of creation with His blessings. He is the One whom I worship and I have no other deity that I worship besides Him.’

The proof is the Saying of Allah (the Most High), **{All praise is for Allah, the Lord of all creation}** [01:01]

Everything besides Allah is a created being and I am one of the creation.

If it is said to you: ‘How did you come to know of your Lord?’

Say: ‘Through His signs and His creations. From His signs are the night, day, sun and moon. Also from His creations are the seven heavens, the seven earths, all those within them and whatever is between them.’

The proof is the saying of Allah, the Most High, **{And from His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun, nor the moon, but prostrate to Allah who created them, if you truly worship Him}** [41:37]

Also His saying (the Most High), **{Your Lord is Allah who created the heavens and the earth to six days, then ascended upon the Throne. He causes the night to cover the day which it follows with haste; and the sun, the moon and the stars are subservient and subject to His command. Certainly creation and commandment are His alone. Exalted is Allah the Lord of all creation}** [07:54]

❖ **[PRINCIPLE: THE CREATOR IS THE ONE DESERVED OF BEING WORSHIPPED]**

The Lord is the one who is worshipped.

The proof is the saying of Allah (the Most High), **{O mankind! Worship your Lord, Who created you and those who were before you so that you may have Taqwa. [He is the one] Who made the earth a resting place for you, the sky as a canopy, sent down water from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know.}** [02:21-22]

Ibn Katheer (may Allah have mercy upon Him) said: “The one who created these objects is the same one who deserves to be worshipped.”

❖ **[DIFFERENT TYPES OF WORSHIP]**

[He should be singled out in Worship in] all the types of worship which Allah commanded such as:

- Islam, Imaan and Ihsaan.
- [Also, from the types of Worship is]
  - Du’aa (Supplication)
  - Khawf (Fear)

- Rajaa (hope)
- Tawakkul (reliance)
- Raghbah (desire)
- Rahbah (dread)
- Khushoo' (humility)
- khashya (awe)
- Inaabah (turning to Allah in repentance)
- Ist'aanah (seeking help), Isti'aadhah (seeking refuge) & Istighaathah (seeking rescue)
- dhabh (sacrificing)
- Nadhr (vows) and all the other forms of worship that Allah has commanded.

The proof for this is his saying (the Most High), **{The places of Salaah (Prayer) are for Allah alone, so do not invoke anyone along with Allah}** [72:18]

Anyone who directs any [these forms of Worship] to other than Allah is a person who has committed Polytheism and Disbelief. The proof of this is His saying, **{Whoever worships along with Allah any other object of worship has no proof for that; his reckoning will be with his Lord. Indeed the unbelievers will never prosper}** [23:117]

❖ **[PROOFS FOR THE DIFFERENT TYPES OF WORSHIP]**

Also the Hadeeth, "Supplications are the core of worship"

The evidence [for the above understanding] is the saying of the Most High, **{Your Lord said: "Invoke Me, I will respond to your (invocation). Verily! Those who scorn My worship, they will surely enter Hell in humiliation}** [40:60]

The evidence for Khawf (fear) is the saying of the Most High, **{So do not fear them, but fear Me and beware of disobeying Me, if you are truly Believers}** [03: 175]

The evidence for Rajaa (hope) is the saying of Allah, **{Whoever hopes to see His Lord and be rewarded by Him, then let him make his worship correct and make it purely and sincerely for Him; and let him not make any share of it for anyone other than Him}** [18:110]

The evidence for Tawakkul (Reliance) is the saying of the Most High, **{And place your reliance and trust in Allah if you are true Believers}** [05:23]

**{And whoever places his reliance and trust in Allah then He will suffice him}** [65:03]

The evidence Raghbah (Desire), Rahbah (dread) & Khushoo' (humility) is the saying of the Most High, **{They used to hasten to acts of devotion and obedience to Allah, and they used to worship Allah upon love and desire, and upon fear, and were reverent and humble before Allah}** [21:90]



The evidence Khashyah (awe) is the saying of the Most High, **{So do not have awe of them, but have awe of Me}** [05:03]

The evidence for Inaabah (turning to Allah in Repentance) is the saying of the Most High,  
**{So turn repentantly and obediently to your Lord, and submit obediently to Him}** [39:54]

The evidence for Isti'aanah (seeking assistance) is the saying of the Most High  
**{O Allah You alone we worship, and to You alone we appeal-for aid}**  
[01:05]

Also, the Hadeeth: **((If you seek help, then seek the help of Allah))** <sup>1</sup>

The evidence for Isti'aadhah (seeking refuge) is the saying of the Most High,  
**{Say: I seek refuge with the Lord of dawn}** [113:01]

**{Say: I seek refuge with the Lord of mankind}** [114:01]

The evidence for Istighaatha (seeking rescue) is the saying of the Most High,  
**{When you sought aid and deliverance of your Lord and He responded to you}** [08:09]

The evidence for Dhabh (sacrificing) is the saying of the Most High, **{Say: Indeed my Salaah (Prayers), my sacrifice, my living and my dying are all purely and solely of Allah, Lord of all creation. There is no share of any of that for other than him}** [08:162]

The Prophet (ﷺ) said **"Allah has cursed the person who sacrifices for other than Allah"**.

The evidence for Nadhr (vows) is the Saying of Allah: **{They fulfil their vows and they fear a day whose evil is widespread}** [76:07]

#### ❖ [THE SECOND PRINCIPLE: WHAT IS YOUR REIGION?]

Knowledge of the religion of Islam with the proofs; It is to:

'Submit to Allah with Tawheed, being consistent in His obedience as well as disassociating oneself from shirk and its people.'

[The Religion] is three levels:

1. Islam [submission to Allah]
2. Imaan [true faith and belief of the heart, speech of the tongue and actions of the limbs]
3. Ihsaan [perfection of worship]

Each level has its pillars.

#### ❖ [PILLARS OF THE FIRST LEVEL: ISLAM]

---

<sup>1</sup> Narrated by Ibn Abbaas; Collected by Tirmidhee  
www.Madeenah.com

Pillars of Islam are five:

1. The testimony that no one has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah.
2. Establishing the Salaah (Prayers).
3. Paying Zakaah (Obligatory Charity).
4. Fasting Ramadhan.
5. Making Hajj to the sacred House of Allah.

The proof for the testimony is the saying of the Most High, **{Allah bears a witness that none has the right to be worshipped but Him; and likewise the angels and the people of knowledge bear witness: He who maintains justice, none has the right to be worshipped but Him, the All Might, the All Wise}** [03:18]

❖ **[MEANING OF THE FIRST TESTIMONY]**

The meaning [of the testimony] is: ‘none has the right to be worshipped except Allah’.

“Laa Ilaaha” negating the right of everything being worshipped besides Allah. “Illa Allah” affirming that worship for Allah alone; He has no partners in His Kingdom.

The explanation which will make it clear is the saying of Allah (the Most High), **{When Ibraheem said to his father and his people: "Verily, I am free what you worship, Except He who did create me, and verily, He will guide me. And he [Allah] made it a Word lasting among his offspring, that they may turn back (to repent to Allah)}** [43:26-28]

**{Say: "O people of the Book: Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims}** [03:64]

The proof for the testimony that Muhammad is the Messenger of Allah, is the Saying of Allah, **{There has indeed come to you Allah’s Messenger, from amongst yourselves and known to you. It grieves him that you should suffer. He is eager and anxious for the guidance of those of you who are astray, and that they should repent and return to the truth, and he is full of compassion and mercy for the Believers}** [09:128]

❖ **[MEANING OF THE SECOND TESTIMONY]**

The meaning of the testification that Muhammad is the Messenger of Allah is: ‘to obey him in whatever he commands; to accept everything he informed of as being the truth; to avoid everything he forbade; and that you worship Allah only with that which he legislated.’

❖ **[EVIDENCES FOR THE PILLARS OF ISLAM]**

The proof for the Salaah, Zakaah and the explanation of Tawheed is the Saying of Allah, **{They were not commanded except that they should worship Allah alone; making their worship and obedience purely for Him, upon the true**

**Religion and free from shirk; and that they should establish the Salaah (Prayer) and pay the Zakaah, and that is the straight and true Religion} [98:05]**

The evidence for Fasting is the saying of the Most High, **{O you who believe Fasting is prescribed as an obligation for you as it was prescribed as an obligation for those who came before you, so that you may attain taqwaa, obedience to Allah and avoidance of whatever He has forbidden} [02:183]**

The evidence for Hajj is the His saying (the Most high), **{And hajj to Allah’s sacred House is an obligation upon those able to perform it; and whoever refuses and rejects the obligation of hajj to Allah’s House, then Allah has no need of him or of any of the creation} [Soorah Aal-‘Imraan: 97]**

**❖ [PILLARS OF THE SECOND LEVEL: IMAAN]**

It has seventy odd branches; the highest of them is the testimony Laa ilaaha Illa Allah (none has the right to be worshipped except Allah), the lowest of the branches is removing a harmful object from a pathway; Hayaa (modesty and shyness) is also a branch of Imaan.

Its pillars are six, as is mentioned in the Hadeeth: “Imaan is to believe in Allah, His angels, His Books, His Messengers, the Last Day and the Decree - the good and bad of it”.

The proof for these six pillars is the saying of Allah, **{It is not righteousness that you turn your faces to the east or the west, but rather righteousness is the righteousness of those who truly believe in Allah, and the Last Day, and the Angels and the Books and the Prophets} [02:177]**

The proof for Decree is His saying (the Most High), **{We have created all things in accordance with a pre-decreed measure} [54:49]**

**❖ [PILLARS OF THE THIRD LEVEL: IHSAAN]**

The third level is Ihsaan (perfection of Worship) of which the first pillar as has been mentioned in the Hadeeth:”(is to worship Allah as if you see Him and if you do not see him, then He sees you”.

The proof of this is His saying, **{Truly, Allah is with those who fear Him and those who are do Ihsaan (all types of good)} [16:128]**

**{Put your trust in the All-Mighty, the Most Merciful, who sees you when you stand up and your movements among those who fall prostrate. Verily! He, only He, is the All-Hearer, the All-Knower} [26:217]**

**{Whatever you may be doing, and whatever portion you may be reciting from the Qur’aan, and whatever deed you perform, We are Witness thereof, when you are doing it} [10:61]**

**❖ [THE FAMOUS HADEETH OF JIBREEL – A SUMMARY OF THE THREE LEVELS ABOVE]**

The proof from the Sunnah is the famous hadeeth of Jibreel narrated by 'Umar (may Allah be pleased with him):

"One day when we were sitting with the Messenger of Allah (sal-Allahu alayhi wa sallam), a man suddenly came to us; his clothes were extremely white and his hair extremely black. There were no signs of travel on him and nobody from amongst us knew him. He sat down next to the Prophet (sal-Allahu alayhi wa sallam) and put his hands on his thighs.

He said, "O Muhammad, tell me about Islam."

The Messenger of Allah (sal-Allahu alayhi wa sallam) said, "Islam is to testify that there is no deity worthy of worship except Allah and Muhammad is the Messenger of Allah, to establish the Salaah (Prayer)s, to pay Zakaah, to fast Ramadhaan and to make Hajj if you are to do so".

He said "You have been truthful."

We were amazed that he would ask the question and then testify to the correctness [of the answer].

He then said, "Tell me about Imaan."

He (the Prophet) responded, "It is to believe in Allah, His Angels, His Books, His Messengers, the Last Day and to believe in the Decree - the good and the evil of it".

He said "You have been truthful."

He said "Tell me about Ihsaan."

He (the Prophet) answered, "It is that you worship Allah as if you see Him; [if you cannot do this] due to knowing you cannot see him, then you know that He sees you".

He said, "Tell me about the Hour."

He (the Prophet) answered, "The one being questioned knows no more than the one asking the question".

He said, "Tell me about its signs."

He (the Prophet) answered, "The slave-girl shall give birth to her female master; and you will see the barefooted, scantily clothed, poor destitute shepherds competing in constructing lofty buildings".

Then he went away. I stayed for a long time.

Then he (the Prophet) said, "O 'Umar, do you know who the questioner was?"

I said, "Allah and His Messenger know best."

He said, "It was Jibreel; he came to teach you your religion".

❖ **[THE THIRD PRINCIPLE – WHOIS YOUR PROPHET]**

Knowledge of your Prophet Muhammad (ﷺ).

He is Muhammad, the son of Abdullah, the son of Abdul-Muttalib, the son of Haashim, the son of Quraysh who are from the Arabs.

The Arabs are from the offspring of Isma'eel, the son of Ibraheem the Khaleel (Beloved) - may peace and blessings be on him and our Prophet.

❖ **[THE BEGINNING OF PROPHETHOOD]**

The Prophet (sal-Allahu alayhi wa sallam) lived 63 years, 40 of those years were before Prophethood and twenty three as a Messenger and Prophet. [Through the revelation of Soorah] 'Iqraa' he became a Prophet, and [through the revelation of Soorah] 'Muddathir' he became a Messenger. His city was Makkah and he migrated to Madeenah.

Allah sent him to warn against shirk and to call to Tawheed. The proof of this is the saying of the Most High, **{O you enveloped in garments arise and warn! Exalt your Lord! Purify your garments! keep away from ar-Rujz. Give not a thing in order to have more. Be patient for the sake of your Lord}** [74:01-07]

The meaning of "arise and warn" is: warn against shirk and call to tawheed.

The meaning of "Exalt your Lord" is exalt Him with Tawheed.

The meaning of "purify your garments" is: purify your deeds from shirk.

The meaning of "keep away from Ar-Rujz (the idols)" is: Ar-Rujz are the idols; keep away from them is by leaving them, disassociating from them the people who are associated with them.

❖ **[THE MESSAGE OF THE PROPHET WHILST IN MAKKAH]**

In implementing this (the above verses), the Prophet (sal-Allahu alayhi wa sallam) spent ten years calling to Tawheed. After ten years he taken to the Heavens and the five daily Salaah (Prayers) where obligated upon him. He prayed in Makkah for three years.

❖ **[THE HIJRAH OF THE PROPHET; ITS DEFINITIONS AND RULING]**

He was then ordered to make Hijrah (migration) Madeenah.

Hijrah is: 'migrating from the land of Shirk to the land of Islam.'

Hijrah is compulsory on this Ummah from the land of shirk to the land of Islam. This ruling will remain thus until the establishment of the Hour.

The proof is the saying of the Most High, **{Those people who the angels take while they are wronging themselves, the angels say: 'In what condition were you?' They will reply: 'We were weak and oppressed on earth.' The angels will say: 'Was not the earth of Allah spacious enough for you to emigrate therein?' Such men will find their abode in Hell - What an evil destination! Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. For these there is hope that Allah will forgive them, and Allah is Ever Oft Pardoning, Oft-Forgiving}** [04:97-99]

Also, His saying, **{O My slaves who believe, verily My earth is spacious so worship Me}** [29:56]

Al-Baghawee (may Allah have mercy on him) said: "This verse was revealed regarding the Muslims in Makkah that did not migrate. Allah has called them "believers"

The proof of the Hijrah from the Sunnah is: "**Hijrah shall not be cut off until Tawbah is cut off and Tawbah shall not be cut off until the sun rises from the west**".

#### ❖ [THE MESSAGE OF THE PROPHET WHILST IN MADEENAH]

When he settled in Madeenah, the remainder of the rulings of Islam were legislated upon him; such as Zakaah, Fasting, Hajj, Jihaad, the Adhaan, ordering good & forbidding evil as well as the other legislations of Islam.

He worked on establishing this for ten years and after that he died – may the peace and blessings of Allah be upon him - but His religion remains - and this is his religion.

He didn't leave any good except he guided the Ummah to it, and he left no evil except he warned the Ummah from. The good that he has led to is Tawheed and all that Allah loves and is pleased with; The evil he warned about is Shirk and all that Allah hates and is not pleased with. Allah sent him to all mankind and He made it compulsory Jinn and Mankind to follow him.

The proof for this is: **{Say: 'O mankind! Verily, I am sent to you all as the Messenger of Allah}** [07:158]

Allah completed the religion through the Prophet; the proof of this is His saying, **{This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion}** [05:03]

#### ❖ [THE DEATH OF THE PROPHET (ﷺ)]

The proof of his death is the statement of Allah (the Exalted), **{Verily, you will die and verily, they too will die. Then, on the Day of Resurrection, you will be disputing before your Lord}** [39:30]

#### ❖ [RESURRECTION AFTER DEATH]

When the people die they will then be resurrected; the proof of this is the saying of the Most High, **{From it we have created you and in it we are going to return you and from it you are going to come out another time}** [50:22]

**{And Allah has brought you forth from the (dust of) earth. Afterwards He will return you into it and bring you forth}** [70:17-18]

After the Resurrection the people are going to be asked about their deeds and made responsible for them. The proof is the statement of Allah (the Exalted) **{To Allah belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done, and reward those who do good, with what is best}** [53:31]

The person who rejects the Resurrection has disbelieved; the proof for this is His saying, **{The disbelievers pretend that they will never be resurrected. Say "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allah}** [65:07]

❖ **[THE MESSAGE OF ALL THE PROPHETS & MESSENGERS]**

Allah sent all the Messengers as people who gave glad tidings and also warned (of punishment). The proof of this is His saying, **{Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the Messengers}** [04:165]

The first of the Prophets was Nooh ('alayhi as-salaam) and the last of them was Muhammad (sal-Allahu alayhi wa sallam); the proof that the first amongst them was Nooh (alayhi as-salaam) is, **{Verily, We have inspired you as We inspired Nooh (Noah) and the Prophets after him}** [04:163]

Allah sent a Messenger to every nation from Nooh to Muhammad, ordering them to worship Allah alone and forbidding them from worshipping false deities.

The proof of this is the statement of Allah (the Majestic), **{And verily, We have sent to every nation a Messenger [proclaiming], 'Worship Allah and abandon all Taaghoot (all false deities)}** [16:36]

❖ **[WHAT IS A TAAGHOOT?]**

Allah has made it compulsory on all his slaves that they reject the Taaghoot (false deities) and worship Allah.

Ibn al-Qayyim (may Allah have mercy on him) said: "A Taaghoot is an object that is worshipped, followed or obeyed and the people exceed the limits with regards to it; there are many False Deities."

The heads [of the Taaghoot] are five:

1. Iblees may the curse of Allah be on him,
2. He who is worshipped whilst being pleased with this
3. He who calls people to worship him
4. A person who claims that he knows something from the future
5. The one who rules by that which Allah has not revealed

The proof is the statement of Allah the Exalted, **{There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taaghoot and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower}** [02:156]

This is the meaning of 'Laa ilaaha illa Allah'







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

❖ **[KEYS TO HAPPINESS]**

I ask Allah, the Most Generous; the Lord of the Great Throne, to protect you in this world and the Hereafter; that He makes you blessed wherever you are and makes you from those who:

- Show gratitude when provided for
- Are patient when afflicted [with a calamity]
- Seek forgiveness when committing a sin.

Indeed these three [characteristics] are the signs of happiness.

❖ **[AL-HANEEFIYYAH]**

Know - may Allah guide you to His obedience - that al-Haneefiyah is the religion of Ibraaheem (alayhi as-salaam): that you worship Allah alone, making the religion sincerely for Him.

He (the Most High) said, **{I did not create the jinn and mankind except to worship Me}** [51:56]

❖ **[TAWHEED AND SHIRK]**

When you have acknowledged that Allah created you for His worship, then know that worship is not regarded as being worship unless it is accompanied by Tawheed, just as the Salaah (Prayer) is not regarded as Salaah (Prayer) unless it is accompanied by purification.

Similarly, if Shirk enters into worship it invalidates it, just like impurity [invalidates] purification when it enters into it.

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

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

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

❖ **[THE FIRST PRINCIPLE – THE MUSHRIKON OF QURAYSH AFFIRMED THE RUBOOBIYYAH OF ALLAH]**

You should know that the disbelievers whom the Messenger of Allah (sal Allahu alayhi wa salaam) fought, they used to affirm that Allah (the Most High) is the Creator and the One who controls all the affairs. However, this [mere belief] did not enter them into Islam.

The evidence of this is the saying of the Most High, **{Say (O Muhammad): who provides for you from the Heavens and the earth? Who controls hearing and sight? Who brings out the living from the dead and brings out the dead from the living? Who controls the affairs? They will say: Allah. Say: "Then will you not fear Him?}** [10:31]

❖ [THE SECOND PRINCIPLE - TAWASSUL]

They [the disbelievers] say: 'We do not call upon them (the idols and false gods) and turn towards them except to seek nearness and intercession [to Allah].'

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

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

❖ [THE TYPES OF SHAFI'AH]

Intercession is two types: The prohibited intercession and the [correct] affirmed intercession.

The prohibited intercession is that which is sought from other than Allah in which only Allah is able to do.

The evidence is the saying of the Most High, **{O you who believe, spend of that with which We have provided for you, before a Day comes when there will be no bargaining, friendship nor intercession. It is the disbelievers who are the oppressors}** [2:254]

The [correct] affirmed intercession is that which is sought from Allah. The one who intercedes is honoured with the intercession, and the one who is interceded for is he whose deeds and speech are pleasing to Allah, after He gives Permission.

He (the Most High) said, **{Who is he that can intercede with Him except with His Permission?}** [02:255]

❖ [THE THIRD PRINCIPLE – THE MUSHRIKON OF QURAYSH WORSHIPPED DIFFERENT DEITIES]

The Prophet (ﷺ) came to people differing in their worship. From amongst them were people who worshipped the angels, some worshipped the prophets and the righteous people, some worshipped stones and trees whilst others worshipped the sun and the moon.

The Messenger of Allah (ﷺ) fought them all and did not differentiate between them.

The evidence is the saying of the Most High, **{Fight them until there is no more Fitnah (disbelief and polytheism) and all the religion is for Allah (Alone)}** [02:193]

The evidence [that they worshipped] the sun and the moon is the saying of the Most High, **{And from among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun or the moon}** [41:37]

The evidence [that they worshipped] the angels is the saying of the Most High, **{Nor did He order you to take the angels and Prophets as lords}** [03:80]

The evidence [that they worshipped] the Prophets is the saying of the Most High, **{When Allah will say, ‘O Eesa ibn Maryam, did you say to the people, ‘Worship me and my mother as two gods besides Allah’.’ He will say, ‘May You be Glorified! It was not for me to say what I had no right (to do so). Had I said such a thing You would have surely known it. You know what is in myself and I do not know what is in Yours. Truly You are the All-Knower of all that is hidden}** [05:116]

The evidence [that they worshipped] the righteous people is the saying of the Most High, **{Those whom they call upon desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest, they hope for His Mercy and fear His Torment}** [17:57]

The evidence [that they worshipped] the stones and trees is the saying of the Most High, **{Have you considered al-Laath and al-Uzza. And Manaath, the other third?}** [53:19]

Also, the hadeeth of Abu Waaqid al-Laythee (may Allah be pleased with him) who said: ‘We departed with the Prophet (ﷺ) to Hunayn and we had recently left disbelief. The Mushrikeen (polytheists) used to have a lote-tree which they would take as a place of devotion and hang their weapons upon; it had been named: ‘Dhaat Anwaat’.

We passed by a lote-tree and said, “O Messenger of Allah, appoint for us a Dhaat Anwaat like they have a Dhaat Anwaat...”

❖ **[THE FOURTH PRINCIPLE – SHIRK IS WORSE TODAY THAT BEFORE]**

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

However, the Shirk of the Mushrikeen (polytheists) of our time is constant, - during times of both ease and difficulty.

The evidence is the saying of the Most High, **{When they embark on a ship they invoke 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}** [29:65]

May the peace and blessings of Allah be upon our Prophet Muhammad and his family and all his companions.



In the name of Allaah, the Most Merciful the Bestower of Mercy.

**❖ [INTRODUCTION]**

From the most amazing affairs and the greatest signs that demonstrate the ability of the Sovereign (al-Malik) and the Victorious One (al-Ghallaab), are six principles that Allaah (the most High) has clearly explained for the common people.

[He did this in a manner] above and beyond the thinking of those who doubt. Despite this, many of the clever people of this world and the intelligent ones from the children of Aadam erred with regards to them – except a very little few.

**❖ [THE FIRST PRINCIPLE: IKHLAAS AND TAWHEED]**

Sincerity (al-Ikhlaas) in religion for the sake of Allaah alone; He has no partners. Also an explanation of its opposite which is to commit acts of shirk with Allaah.

Most of the Qur’aan – from various angles - is an explanation of this principle. [It has been explained so clearly] that even the most unintelligent of the common people can understand.

Despite this, when the situation of most of the Ummah changed to what it is, Shaytaan [deceived the people] by making sincerity appear to mean diminishing the status and rights of the righteous people and he made Shirk with Allaah to appear as loving the righteous people and their followers.

**❖ [THE SECOND PRINCIPLE: UNITY]**

The command of Allaah to be united upon the religion and the prohibition of division and discord regarding it.

Allaah has explained this in a very clear manner that even the common people are able to understand. He forbade us from resembling the people who differed and became divided before us and so they were destroyed.

He mentioned that He also ordered the Messengers with being united in the religion and forbade them from division and discord due to it. This matter is made clearer by what is found in the Sunnah.

Then, from the most strange affairs is that differing in the core principles of the religion as well as its subsidiary branches [appeared as] knowledge and understanding of the religion.

As for unity in religion, then it became such that nobody spoke about it except a heretic or a mad person.

A series of horizontal lines on the right side of the page, intended for handwritten notes or answers.

❖ **[THE THIRD PRINCIPLE: OBEDIENCE TO MUSLIM LEADERS]**

From the perfection and completion of unity is: hearing and obeying the one who has authority over us, even if he is an Abyssinian slave.

Allaah explained this in a very clear, manifest and sufficient manner, using various means – both religious as well as universal.

Despite this, this principle became unknown amongst the people who claim knowledge, so how could it be applied and practised?

❖ **[THE FOURTH PRINCIPLE: KNOWLEDGE AND FIQH]**

A clarification of [the reality of] knowledge and the people of knowledge, and Fiqh (jurisprudence) and the people of Fiqh. Also, a clarification of those who resemble them yet are not actually from them.

Allaah has explained this principle in the beginning of Soorah al-Baqarah; from His saying,

**{O Children of Israeel, remember My favour which I have bestowed upon you and fulfil My covenant [upon you] that I will fulfil your covenant [from Me], and be afraid of [only] Me}**

to His saying...

**{O Children of Israel, remember My favour that I have bestowed upon you and that I preferred you over the worlds.} [02:40-47]**

This principle is made even more manifest due to the clear statements of the Sunnah in which there are many clear statements for even the unintelligent common person.

Despite this, [this very same principle] became from the strangest affairs. Knowledge and understanding were seen to be innovations and misguidance and the closest they have to it is mixing the truth with falsehood.

Similarly, knowledge that Allaah (the most High) has obligated upon creation and praised, is [seen to] only be followed by heretics or insane people and the one who forbids this [true] knowledge, shows animosity towards it and authors in warning against it – he is the scholar and Faqeeh.

❖ **[THE FIFTH PRINCIPLE: AWLIYAA]**

An explanation by Allaah (may he be Glorified) regarding the Awliyaa and that His distinction between His them and between those who merely resemble them; in reality they are from the enemies of Allaah, hypocrites and disobedient people.

The following verse in Soorah al-Imraan is sufficient for this:

**{Say, [O Muhammad], "If you truly love Allaah, then follow me; [so] Allaah will love you and forgive for you your sins." Allaah is Forgiving and Merciful} [03:31]**

Also the verse in Soorah al-Maaidah,

**{O you who have believed, whoever of you should revert from his religion - Allaah will bring forth [in place of them] a people He will love and who will love Him...} [05:54]**

Also the verse in Soorah Yunus,

**{Verily, for the awliyaa of Allaah there will be no fear concerning them, nor will they grieve; those who believe and fear Allaah.} [10:62]**

This then changed with most of the people who claim to have knowledge; claiming they are the one who guide creation and protectors of the sharee'ah - they consider the Awliyaa to be those who abandon following the Sunnah and whosoever follows it is not from the Awliyaa. Similarly, one has to abandon jihaad, so whoever fights jihaad is not from the Awliyaa. Also, one has to leave alone Imaan and Taqwa, and whosoever maintains them is not from the Awliyaa.

O our Lord, we ask you safety and pardon, indeed You are the One who hears [and responds] to the supplications.

**❖ [THE SIXTH PRINCIPLE: CLARIFICATION OF THE DOUBT THAT YOU CANNOT UNDERSTAND THE QUR'AN]**

Refuting the doubt that Shaytaan has placed: to abandon the Qur'an and Sunnah, and instead to follow many differing opinions and desires.

[The essence of the doubt is] that the Qur'an and Sunnah can only be known to the completely qualified Mujtahid (i.e. a scholar of the highest degree in memorisation and understanding). The Mujtahid is the one who has certain qualities and characteristics - to the extent that you find not find these characteristic being completely fulfilled even in Abu Bakr and Umar!

So whoever does not possess these characteristics then he should totally avoid the Qur'an and Sunnah; this being an obligation without any without any reasoning or doubt; and whoever takes his guidance from the Qur'an and Sunnah is either a heretic or a mad person; this being due "to the difficulty in understanding them both."

May Allaah be glorified and by His praise, how much has Allaah clarified this both in the Sharee'ah and universal law, and due to [law of] creation as well as His command. [How much as he] refuted this cursed doubt in so many different ways up until is has become from those matters that are known by necessity - yet most people are ignorant of this.

**{Already the word has come into effect upon most of them, so they do not believe**



**{Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads [kept] aloft**

**And We have put before them a barrier and behind them a barrier and covered them, so they do not see.**

**And it is all the same for them whether you warn them or do not warn them - they will not believe.**

**You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward} [36: 07-11]**

**❖ [CONCLUSION]**

In ending, all praise is due to Allaah, the Lord of the Worlds. May the many peace and blessings of Allaah be upon our Master Muhammad, upon his family and companion until the Day of Resurrection.

# نواقض الإسلام

## The Invalidators of Islam

### Synopsis

---

---

---

---

---

---

---

---

### Breakdown

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---



In the name of Allah; the Most Merciful; the Bestower of Mercy

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

❖ **[FIRST INVALIDATOR: SHIRK]**

Shirk (ascribing partners) in the worship of Allah (the Most High)

Allah (the Most High) said:

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

The Most High said:

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

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

❖ **[SECOND INVALIDATOR: INTERMEDIARIES]**

Whoever who sets up intermediaries between himself and Allah; supplicating to them, requesting intercession from them and relying on them.

[Such a person] has disbelieved by the agreement [of the Scholars].

❖ **[THIRD INVALIDATOR: DOUBTING THE DISBELIEF OF MUSHRIKON]**

A person who does not consider the Mushrikon (Polytheists) to be disbelievers, doubts their disbelief or considers their ideology to be correct.

[Such a person has] disbelieved.

❖ **[FOURTH INVALIDATOR: COMPARING OTHER GUIDANCE TO THE GUIDANCE OF THE PROPHET]**

Whoever believes that the guidance of somebody other than the Prophet is more complete than the guidance of the Prophet (ﷺ); or the laws of other than the Prophet are better than the laws of the Prophet (ﷺ) like the person who prefers the laws of the Tawaagheet (false deities). [Such a person has] disbelieved.

❖ **[FIFTH INVALIDATOR: HATING SOMETHING FROM ISLAM]**

If a person hates anything which the Messenger (ﷺ) came with, even if the person performs the action. [Such a person has] disbelieved.

❖ **[SIXTH INVALIDATOR: MOCKING ISLAM]**

A person who makes mockery of something which is from the religion of the Prophet (ﷺ), its rewards or punishments. [Such a person has disbelieved].

The evidence for this is the saying of Allah (the Most High),

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

❖ **[SEVENTH INVALIDATOR: MAGIC]**

Magic; included in this is ways of turning a person away from something he loves or swaying a person to love something [through magic]. So whoever does this or is pleased with it being done has disbelieved.

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

❖ **[EIGHTH INVALIDATOR: AIDING THE KUFFAR OVER THE MUSLIMS]**

Supporting and helping the Mushrikoon (Polytheists) over the Muslims

The evidence is the saying of Allah (the Most High)

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

❖ **[NINTH INVALIDATOR: PERMITTING A PERSON TO REMAIN EXTERNAL TO THE SHAREE'AH]**

Whoever believes it is permissible for some people to be outside of the Sharee'ah of Muhammad (ﷺ), just as it was permissible for Khidhr to be outside the Sharee'ah of Moosa (alayhi as-salaam). [Such a person has] disbelieved.

❖ **[TENTH INVALIDATOR: TURNING AWAY FROM ISLAM]**

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

The evidence is the saying of Allah (the Most High),

**{Who is oppressing than the one who, when the Verses of his Lord are mentioned, completely turns away from them. Indeed we will exact retribution from the criminals (disbelievers)} [32:22]**

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

All of these matters are the most dangerous and yet most common of what takes place. So it is befitting that a Muslim takes caution and fears for himself regarding them. We seek refuge in Allah from anything that causes His anger and His painful punishment.

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