

All praise is for Allah, Lord of the worlds, prayers and peace be upon Muhammad ﷺ, his family, his Companions and all those who follow in his footsteps until the Last Day.

The Prophet ﷺ was not taken until he had left us upon the clear and pure guidance, whose light is like its day and no one deviates from it except that he is destroyed.

The only source of Islam is the revelation that Allah sent in the Qur'an and the Sunnah as understood by the early generations of Muslims. Without these two sources, no one can speak about or teach Islam, only those who are committed to this knowledge have the right to speak on Islamic affairs.

In a time when religious knowledge has become little and religious ignorance great and when Islam is constantly under attack, it is time for the Muslims to return to the foundations of their religion.

The first step a Muslim must take to achieve the promise of victory is to learn the fundamentals of Islam, to put them into practice, teach and call others to Islam. To serve this purpose, this booklet has been printed. It covers the essentials that every Muslim must know. All of it is derived from the Qur'an and Sunnah, commentary and explanations have been added where appropriate taken from a reliable scholar of our time. The scholar has expounded on some of the issues affecting Muslims today.

The original book 'Obligations Every Muslim Must Know' was taken from the classical works of Shaykh Muhammad bin Sulayman At-Tamimi, the commentary 'Clarification Of What Nullifies Islam' is by Shaykh Nasir bin Sulayman Al-Alwan. The works of both the Shaykh's have been abridged and edited for adaptation into English.

I ask Allah the Most Gracious to make it a work that is done purely for Him, seeking only His pleasure and that He guides us to and grants us that which He loves and is pleased with.

The three principles that every Muslim, male and female, must learn are knowing one's **Lord, Religion and Prophet**.

If it is said to you, 'Who is your Lord?' Say, 'My Lord is the One who nurtured me and all of the creation with His Bounties. He is the One that I worship, I have none to worship but Him.'

If it is said to you, 'What is your Religion?' Say, 'My Religion is Islam, which is submission to Allah with *Tawhid* (Islamic Monotheism) and obedience to Him in worship, and disassociation from *Shirk* (polytheism) and its people.'

If it is said to you, 'Who is your Prophet?' Say, 'Muhammad (ﷺ) bin Abdullah bin Abdul-Muttalib bin Hashim. Hashim is from Quraysh. Quraysh are from the Arabs and the Arabs are from the children of Ismail bin Ibrahim.'

There are two issues which are the foundation of the Religion:

1. The order to worship Allah alone, without any partners, instigating that worship, having loyalty towards it and to consider the one leaving it as an unbeliever.

2. Warning against Shirk in worshipping Allah, to be stern and to show enmity against it and to consider the one doing it as an unbeliever.

Following are the 7 conditions of *La ilaha ill-Allah* (None has the right to be worshipped except Allah) with supporting evidences from the Qur'an and Sunnah:

1. **Knowledge** (of its meaning) - as Allah says:

"So know (O Muhammad ﷺ) that La ilaha ill-Allah (None has the right to be worshipped but Allah)..."¹

"...Except those who bear witness to the truth, and they know."²

They testify La ilaha ill-Allah, pronouncing with their tongues (while they know) with their hearts.

In a hadith narrated by Uthman he says the Messenger of Allah ﷺ said, "Whoever dies knowing 'La ilaha ill-Allah' will enter Jannah (Paradise)."³

¹ Surah Muhammad Ayah 19

² Surah Az-Zukhruf Ayah 86

³ Reported by Muslim

2. **Certainty** (which is complete knowledge that negates doubt and suspicion - the condition for honesty in the faith is absence of doubt. The one with doubt is of the hypocrites) - as Allah says:

"Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are the truthful."⁴

In a long hadith narrated by Abu Hurayrah, that the Messenger of Allah ﷺ said: "Whoever you meet behind this wall and testifies 'La ilaha ill-Allah', with certainty in his heart, give him good tidings of Jannah."⁵

3. **Sincerity** (that negates Shirk) - as Allah says:

"And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him)..."⁶

In a hadith narrated by Abu Hurayrah he says that the Prophet ﷺ said, "The most fortunate person to have my intercession is the one who says, 'La ilaha ill-Allah' sincerely from his heart and soul."⁷

4. **Truthfulness** (that negates lying and prevents hypocrisy) - as Allah says:

"Do people think that they will be left alone because they say: 'We believe,' and will not be tested. And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars."⁸

Muadh bin Jabal narrated that the Prophet ﷺ said, "No servant testifies 'La ilaha ill-Allah' truthfully from his heart except that Allah will make him forbidden for the Fire."⁹

5. **Love** (for these words and what they means, and to be happy with it) - as Allah says:

"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)..."¹⁰

"O you who believe! Whoever from among you turns back from his Religion

⁴ Surah Al-Hujurat Ayah 15

⁵ Reported by Muslim

⁶ Surah Al-Bayyinah Ayah 5

⁷ Reported by Bukhari

⁸ Surah Al-Ankabut Ayahtain 2-3

⁹ Reported by Bukhari and Muslim

¹⁰ Surah Al-Baqarah Ayah 165

(Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers..."¹¹

Anas narrated that the Messenger of Allah ﷺ said, "One who has three qualities will find the sweetness of Iman: Allah and His Messenger are more beloved to him than anyone else, he loves a person for the sake of Allah, and he hates to return to unbelief after Allah has saved him from it, as he hates to be thrown into the Fire."¹²

6. Compliance (to its duties, which are compulsory actions sincerely for Allah, seeking His pleasure) - as Allah says:

"And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him (in Islam), before the torment comes upon you, then you will not be helped."¹³

"But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission."¹⁴

7. Acceptance (that negates rejection) - as Allah says:

"And similarly, We sent not a warner before you (O Muhammad ﷺ) to any town (people) but the luxurious ones among them said: 'We found our fathers following a certain way and religion, and we will indeed follow their footsteps.' (The warner) said: 'Even if I bring you better guidance than that which you found your fathers following?' They said: 'Verily, we disbelieve in that which you have been sent.' So We took revenge of them, then see what was the end of those who denied (Islamic Monotheism)."¹⁵

Abu Musa narrated that the Prophet ﷺ said, "The example of the guidance and knowledge that Allah has sent me with is like the example of heavy rain that falls on a land. A fertile part of the land absorbed the rain and produced abundant pasture and herbage. A part of the land was infertile but it absorbed the water, people drank from the water, watered (their animals) and irrigated (their lands). Another part of the land was barren, it neither absorbed the water nor produced herbage. (The first is) the example of one who understands the Religion of Allah and what He sent me with, learning

¹¹ Surah Al-Maidah Ayah 54

¹² Reported by Bukhari and Muslim

¹³ Surah Az-Zumar Ayah 54

¹⁴ Surah An-Nisa Ayah 65

¹⁵ Surah Az-Zukhruf Ayat 23-25

and teaching it... (The last is) the example of one who does not care or accept the guidance of Allah that I have been sent with."¹⁶

The Three Categories Of Tawhid.¹⁷

1. **Tawhid Ar-Rububiyyah** - This is the Tawhid of Allah in His Actions. This is to attest that Allah is The Lord, Creator and Owner of everything. That He is the One Who gives and takes life, that He is the One Who benefits and harms. That He alone responds to the invocation in times of desperation. The command is solely with Him, all good is in His Hand. He is capable of what He Wills, and He has no partner. This category includes faith in Qadr (predestination).

This Tawhid alone is not enough for a servant to enter Islam. He must accept the other categories of Tawhid (which follow). The polytheists in the time of the Prophet ﷺ attested to this Tawhid but it did not enter them into Islam. The Messenger fought them and made their blood and wealth halal, as Allah says:

"Say (O Muhammad ﷺ): 'Who provides for you from the sky and from the earth? Or Who owns hearing and sight? And Who brings out the living from the dead and brings out the dead from the living? And Who disposes the affairs?' They will say: 'Allah...'"¹⁸

2. **Tawhid Al-Asma Was-Sifat** - This is to attest that Allah has knowledge and power over everything. That He is Al-Hayy (The Ever-Living), Al-Qayyum (The Sustainer), He is not affected by fatigue or sleep, His will prevails, He has infinite wisdom, He is As-Sami (The All-Hearer), Al-Basir (The All-Seer), He is Ar-Rauf (The Most Kind), Ar-Rahim (The Merciful), He is above the Throne and He encompasses all creation.

Again this type of Tawhid alone is not enough for one to enter Islam. One must also accept the other categories of Tawhid. The unbelievers used to affirm Tawhid of Al-Asma was-Sifat, as Allah says:

"Say (O Muhammad ﷺ): He is Allah, (The) One."¹⁹

"And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do."²⁰

¹⁶ Reported by Bukhari

¹⁷ Tawhid is to maintain the Unity of Allah in everything

¹⁸ Surah Yunus Ayah 31

¹⁹ Surah Al-Ikhlās Ayah 1

²⁰ Surah Al-Araf Ayah 180

"...There is nothing like unto Him, and He is the All-Hearer, the All-Seer."²¹

3. Tawhid Al-Uluhiyyah - This category has been one of contention for the people of the past and present. This is the Tawhid of Allah with *our* actions. This is based on sincere worship of Allah. Worship which includes love, fear, hope, dependence and invocation to Allah alone. All acts of worship, both the inward and outward, must be performed purely for Allah. None of these acts of worship can be performed for anyone else, whether an angel, prophet or human, as Allah says:

"You (Alone) we worship, and You (Alone) we ask for help (for each and every thing)."²²

What Nullifies Your Islam?

Following are ten things that nullify a person's Islam:

1. Shirk in the worship of Allah - This is the greatest sin that can be committed against Allah because it is transgression against His Lordship and an aggression against His Divinity. Shirk is to equate Allah with others in what is exclusive to Allah. Why should this not be the greatest sin committed against Allah when He is the One Who brought the creation into existence and sustained them with His Bounties? Included in this is slaughtering for other than Allah, like for the Jinn or graves, as Allah says:

"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..."²³

The different types of Shirk

Shirk is of three types: **major, minor, and hidden**. Allah does not forgive major Shirk or accept any righteous deed associated with it, as Allah says:

"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..."²⁴

"...If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."²⁵

"...But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them."²⁶

²¹ Surah Ash-Shura Ayah 11

²² Surah Al-Fatiha Ayah 5

²³ Surah An-Nisa Ayah 48

²⁴ Surah An-Nisa Ayah 48

²⁵ Surah Az-Zumar Ayah 65

²⁶ Surah Al-Anam Ayah 88

Shirk is not forgiven except with repentance. If one meets Allah committing this Shirk he will abide in the Hellfire for all eternity, as mentioned in the previous Ayah (verse) from Surah An-Nisa.

This is why the polytheists from amongst the grave worshippers and others will say to their gods in the Hellfire:

"By Allah, we were truly in a manifest error, when we held you (false gods) as equals (in worship) with the Lord of the Alamin (mankind, jinn and all that exists)."²⁷

They did not equate their gods with Allah in creating, sustaining, giving and taking life. They only equated them in love - which is the essence of worship, and reverence - which is a great act of worship. That is why Allah condemned those who do not revere Him:

"What is the matter with you, [that you fear not Allah (His punishment), and] you hope not for reward (from Allah or you believe not in His Oneness)."²⁸

Evil, in its entirety, goes back to associating others with Allah.

Major Shirk is of four types:

1. Shirk in *Dua* (supplication) - Allah says in the Qur'an:

"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."²⁹

Shirk, in our time, has become more extreme than in the past, because the people of the past used to commit Shirk in easy times and were sincere in hard times. However, Shirk in the present age is permanent in both easy and hard times.

If Shirk enters worship it nullifies it. If one knows that the combination of Shirk with worship nullifies and invalidates the action and the perpetrator becomes one of the eternal dwellers of Hellfire, then one should realise that the most important thing for one to have is this knowledge in order to be saved, by Allah, from this trap.

2. Shirk in *Niyah* (intention), *Iradah* (thought), and *Qasd* (aim) - Allah says:

²⁷ Surah Ash-Shu'ara Ayahtain 97-98

²⁸ Surah Nuh Ayah 13

²⁹ Surah Al-Ankabut Ayah 65

"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."³⁰

The Shirk in intention is a never-ending ocean with very few escaping from it. Whoever wants other than the pleasure of Allah, intends other than to get closer to Him and seeks reward from other than Him has committed Shirk in his intention and action.

This Shirk is major when the intention is completely for other than Allah. If the intention was for Allah and then it changes to *Riya* (showing off), then this is considered to be minor Shirk.

3. Shirk in **Ta'ah** (Obedience) - Allah says in the Qur'an:

"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Torah and the Gospel] to worship none but One 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)."³¹

This Ayah is explained by the hadith reported by At-Tirmidhi, and others, from Adi bin Hatim. He heard the Prophet ﷺ reading the Ayah 'They have taken their rabbis and monks and the Messiah, son of Maryam, as lords besides Allah.' He said to the Prophet ﷺ, 'We did not worship them.' He said, 'Did they not make haram what Allah made halal, and you made it haram, and they made halal what Allah made haram, and you made it halal?' He said, 'Yes.' The Prophet ﷺ said, 'That is worshipping them.'

4. Shirk in **Mahabbah** (Love) - Allah says in the Qur'an:

"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)..."³²

You find polytheists loving their idols just as they love Allah or even more. If the idols are violated against they become angrier than they do

³⁰ Surah Hud Ayahtain 15-16

³¹ Surah At-Tawbah Ayah 31

³² Surah Al-Baqarah Ayah 165

for Allah. They rejoice for the idols more than they rejoice for Allah, as He says:

"And when Allah Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allah) and when those (whom they obey and worship) besides Him are mentioned, behold, they rejoice!"³³

There are four types of love and a distinction must be made between them:

1. Love of Allah - This is not enough to be saved from the punishment of Allah and attain His reward, because the polytheists, Christians and Jews love Allah.
2. Love of what Allah loves - This is what brings one into Islam from unbelief. The most beloved people to Allah are the strongest in this love.
3. Love for the sake of Allah - This is a requisite of what He loves.
4. Loving others with Allah - This love is Shirk and anyone who loves anything with Allah, not for His sake, has taken it as a partner besides Allah. This is the love of the polytheists as illustrated in the previous Ayah.

The four types of major Shirk (previously mentioned) take one out of Islam because they are acts of worship directed to other than Allah. He has called them unbelievers for calling others with Him, as He says:

"And whoever invokes (or worships), besides Allah, any other ilah (gods), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-Kafirun (the disbelievers) will not be successful."³⁴

Included in major Shirk is sacrifice for other than Allah. Sacrificing for Allah is an act of worship, as He says:

"Say (O Muhammad ﷺ): 'Verily, my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of the Alamin.'³⁵

Anyone sacrificing for the *Awliya* (friends), idols or jinn has left Islam and entered into the domain of unbelief and error for directing an act of worship to other than Allah. Also included in major Shirk is vowing in

³³ Surah Az-Zumar Ayah 45

³⁴ Surah Al-Muminun Ayah 117

³⁵ Surah Al-Anam Ayah 162

the name of other than Allah, because vowing is an act of worship, as He says:

"Then let them complete the prescribed duties (Munasik of Hajj) for them, and perform their vows..."³⁶

Whoever makes a vow in the name of a *Wali* (friend) has discarded the ties of Islam from his neck, because it is not allowed to make a vow except in the name of Allah. Making a vow for other than Allah is contrary to what the Prophet ﷺ was sent with. The vows that the grave worshippers make, for someone they believe to harm and benefit, is major Shirk, taking one out of Islam.

Minor Shirk is Riya - as Allah says:

"...So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."³⁷

As He is One and there is no God except Him, worship must be for Him alone. As He is single in divinity, He must be singled in servitude. The righteous deed is the one void of Riya and in accordance to the Sunnah. This Shirk in worship nullifies the reward of the action; if the action is obligatory, one may be punished for it because it is as if he did not do the action and so is punished for leaving the order. Allah has ordered us to worship Him sincerely, as He says:

"And they were commanded not, but that they should worship Allah, and worship none but Him alone (abstaining from ascribing partners to Him)..."³⁸

Anyone who is not sincere in his worship of Allah has not fulfilled what he was commanded. He has, in fact, done the opposite, making his action invalid and unacceptable.

In a hadith Qudsi, Allah says, "I am the Most Sufficient; I have no need of Shirk. Whoever does an action, associating others with Me, his action is for the one he associated; I am absolved from him."³⁹

Hidden Shirk is mentioned in an authentic hadith:

"Shirk in this Ummah (community, nation) is more inconspicuous than the movement of an ant..."⁴⁰

³⁶ Surah Al-Hajj Ayah 29

³⁷ Surah Al-Kahf Ayah 110

³⁸ Surah Al-Bayyinah Ayah 5

³⁹ Reported by Muslim and Ibn Majah

The expiation of this Shirk can be found in the saying of the Prophet ﷺ: "O Allah! I seek refuge with You from associating anything with You, while knowing, and I seek Your forgiveness for what I do not know."⁴¹

2. One who makes intermediaries between himself and Allah, invoking them, asking them for intercession, and depending on them. This person is an unbeliever by Ijmaa (consensus).

There are two types of intercession:

1. Disapproved intercession - This is sought from other than Allah and is the most frequent and dangerous. Many, ascribing to Islam, who do not know Islam or its reality, have made intermediaries between themselves and Allah, invoking them to remove tragedies, relieve distress and hardship. This makes them unbelievers, by the consensus of the Muslims, because Allah did not reveal Books and send Messengers except to propagate the message to worship Him alone. The grave worshippers refused and made intermediaries, asking them to bring benefit and avert harm. They have made *this* the worship Allah commanded. When anyone disapproves of this practice, they accuse him of not respecting the *Awliya* and the righteous. They falsely claim that they do not ask Allah directly out of respect for Him, saying that He must have an intermediary, just as a king can not be asked except through an intermediary, and that Allah is more deserving of this than a king. However, Allah says in the following verses:

"Say (O Muhammad ﷺ): 'Call upon those whom you assert (to be associate gods) besides Allah, they possess not even the weight of an atom (or a small ant), either in the Heavens or on the Earth, nor have they any share in either, nor there is for Him any supporter from among them. Intercession with Him profits not, except for him whom He permits...' "⁴²

"And invoke not besides Allah, any that will neither profit you, nor hurt you, but if you did so, you shall certainly be one of the Zalimun. And if Allah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour, which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful."⁴³

⁴⁰ Reported by Ibn Hibban

⁴¹ Reported by Ibn Hibban

⁴² Surah Saba Ayahtain 22-23

⁴³ Surah Yunus Ayahtain 106-107

In a hadith narrated by Ibn Abbas, he said that when it was said to the Prophet ﷺ, "What Allah and you will," he said, 'Have you made me an equal with Allah? What Allah wills alone.'⁴⁴

2. Affirmed intercession - This is sought from Allah and it is only for the people of Tawhid and Sincerity. This is with two conditions:

a. Permission from Allah for the intercessor, as He says:

"...Who is he that can intercede with Him except with His permission?..."⁴⁵

b. Allah's pleasure with the one being interceded for, as He says:

"...Whose intercession will avail nothing except after Allah has given leave for whom He wills and pleases."⁴⁶

This means pleased with his actions and words. The actions of the polytheists will be scattered dust. They will have no intercession as a compensation for their intentions. One who hastens something before its time is punished, by being forbidden that thing.

3. One who does not call the unbelievers *Kuffar* (unbelievers) or doubts their unbelief or regards their faith as correct, is a *Kafir* (unbeliever).

One who sees the beliefs of the *Kuffar* as correct or regards the oppression and unbelief they are upon as good, is an unbeliever, by the consensus of the Muslims. Such a person has not known the reality of Islam, which is submission to Allah with Tawhid, compliance to Him with worship, and disassociation from Shirk and its people.

Allah has called them unbelievers in many places in the Qur'an. He has ordered us to have enmity against them because of their lies against Allah and setting up associates with Him such as their claim that Allah has a son. A person cannot be judged to be a Muslim until he regards the unbelievers as they are. If he abstains from this, while the issue is clear, or doubts their unbelief when it is clear, he is the same as them.

In a hadith narrated by Abu Malik, the Messenger of Allah ﷺ said, "Whoever says 'La ilaha ill-Allah' and disbelieves in what is worshipped besides Allah, his blood and wealth become unlawful and his reckoning is with Allah."⁴⁷

⁴⁴ Reported by Ahmad

⁴⁵ Surah Al-Baqarah Ayah 255

⁴⁶ Surah An-Najm Ayah 26

⁴⁷ Reported by Muslim

It is not enough to protect the blood of a Muslim by saying 'La ilaha ill-Allah', rather, in addition, he must disbelieve in what is worshipped besides Allah. If he does not do this, his blood and wealth are not protected. The sword is unleashed over him for disregarding one of the principles of the religion of Ibrahim. We were commanded to follow the religion of Ibrahim without watering it down to appease the enemies of Allah. Anyone who turns away from this religion debases himself, as Allah says:

"Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people: 'Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allah Alone...'"⁴⁸

With this explanation, it should become clear what many of the leaders of Islamic countries are upon. They have loyalty to the unbelievers, bringing them close, glorifying and making ties with them, which show they are their brothers. In addition they have enmity against the people of the religion, persecute them and put them in prisons. Is there any Islam left after this? Allah says:

"O you who believe! Take not the Jews and the Christians as 'Awliya (friends, protectors, helpers, etc.), they are but 'Awliya to one another. And if any amongst you takes them as 'Awliya, then surely he is one of them. Verily, Allah guides not those people who are the Zalimun."⁴⁹

"Let not the believers take the disbelievers as 'Awliya instead of the believers, and whoever does that will never be helped by Allah in any way..."⁵⁰

The Muslims must all return to their religion and this, in turn, will bring honour and victory, and their countries will be well maintained. With the religion occurs the distinction between the friends of Ar-Rahman who fight for His Religion, and the friends of Ash-Shaytan who do not care what happens to the religion as long as they receive their food and drink. The Muslims must all take the Prophet Ibrahim as an example - as Allah says:

"And (remember) when Ibrahim said to his father and his people: 'Verily, I am innocent of what you worship. Except Him Who did create me, and verily, He will guide me.'⁵¹

⁴⁸ Surah Al-Mumtahinah Ayah 4

⁴⁹ Surah Al-Maidah Ayah 51

⁵⁰ Surah Al-Imran Ayah 28

⁵¹ Surah Az-Zukhruf Ayahtain 26-27

We must return to our religion and belief and fulfil Allah's command over the Kuffar, as Allah says:

"O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allah is with those who are the Al-Muttaqun (the pious)." ⁵²

The more the people turn away from judging by the Qur'an and the Sunnah, the more Allah allows their enemies dominance. When most rulers of (Muslim) countries turned away from the Laws of Allah and became content with man-made laws, their countries degenerated and became divided. Their enemies made them taste bitter punishment without them realising it. Cursed are these laws and the one who judges by them. Most of these rulers are not concerned about anything except to preserve the positions that they hold, regardless of whether they take pride in their religion or not, even though honour and establishment can only be through supporting this religion, but most of them do not know. The reason for this is bad advisors and the shortcoming of many callers to Allah in concentrating on this subject.

Every Muslim must know that the unbelievers are trying very hard to take them away from their religion because of their jealousy. If this jealousy over Islam does not awake the Muslims from their sleep, they will soon bite their fingers with regret, when it is too late. Soon they will reap the fruit of their actions.

Every scholar, caller or imam must explain to people the dangers of loyalty to the unbelievers, with evidence from the Book of Allah and the Sunnah of His Messenger ﷺ. They must explain the dangers of going to their lands or bringing them to Muslim lands, because Allah has severed loyalty and relations between the Muslim and the unbeliever, even if he is the closest relative - as He says:

"O you who believe! Take not for 'Awliya your fathers and your brothers if they prefer disbelief to belief..." ⁵³

"You (O Muhammad ﷺ) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad ﷺ), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Ruh (proofs, light and true guidance) from Himself..." ⁵⁴

⁵² Surah At-Tawbah Ayah 123

⁵³ Surah At-Tawbah Ayah 23

⁵⁴ Surah Al-Mujadilah Ayah 22

Because of this, the Prophet ﷺ said, "A Muslim does not inherit from an unbeliever and an unbeliever does not inherit from a Muslim."⁵⁵

Every Muslim must know that the Kuffar from the Jews and Christians will not make any treaty with the Muslims; they will not have peace or be pleased with the Muslims, until the Muslims follow their religion and imitate them, for Allah says:

"Never will the Jews nor the Christians be pleased with you (O Muhammad ﷺ) till you follow their religion. Say: 'Verily, the Guidance of Allah (i.e. Islamic Monotheism) that is the (only) Guidance.' And if you (O Muhammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of knowledge (i.e. the Qur'an) then you would have against Allah neither any Wali (protector or guardian) nor any helper."⁵⁶

This is a threat and a severe warning from Allah to one that follows their religion. The Prophet ﷺ ordered the separation of the believers from unbelievers so as not to be of them. He said, "I am innocent from every Muslim residing amongst the unbelievers." They said, 'O Messenger of Allah! Why?' He said, 'They should not see each other's fire.'⁵⁷

We complain to Allah about the alienation of the religion and the change of the state of the Muslims. They hear these clear, frightening texts but despite this, they go to the lands of the Kuffar and eat and laugh with them.

The Prophet ﷺ said, "Whoever mixes with an unbeliever and lives with him is the same as him."⁵⁸

Where is the religion of Ibrahim? Where is love and hate for Allah? Most people are not concerned with any of this.

Many people of today fall under the Shaykh's statement '**or regards their faith as correct.**' Amongst these are those calling to socialism, secularism or nationalism. All of these are misguided and heretic ideologies, even if its people go under the banner of Islam, because names do not change realities.

We complain to Allah about what has afflicted us in this strange time. Standards have changed, many people deal with names without realities and with claims rather than evidence. The enemies of Allah who fight the religion day and night, publicly and secretly have become believers with the ignorant and the people of whims, with the claim that he pronounces the two

⁵⁵ Reported by Bukhari and Muslim

⁵⁶ Surah Al-Baqarah Ayah 120

⁵⁷ Reported by Abu Dawud and At-Tirmidhi

⁵⁸ Reported by Abu Dawud

testimonies. What use is pronouncing the testimonies when he has become a soldier of Iblis (Shaytan) and an enemy of the religion with his person and wealth?

4. One who believes that the guidance of anyone other than the Prophet ﷺ is more complete than the guidance of the Prophet ﷺ himself, or the judgement of other than the Prophet ﷺ is better than the judgement of the Prophet ﷺ himself. This person is an unbeliever.

An example of such a person is the one that prefers the judgement of *Tawaghit* (plural of taghut: general term used for anything that is pleased with being worshipped besides Allah. The Taghut can be something worshipped, someone followed or someone obeyed, in disobedience to Allah and His Messenger).

1. One who believes that the guidance of anyone other than the Prophet ﷺ is more complete than the guidance of the Prophet ﷺ himself. This is a serious issue because it destines the one who believes in it to the Hellfire and it is the rejection of revelation and reason.

The Prophet ﷺ used to say in his Friday sermon, "The best speech is the Book of Allah and the best guidance is the guidance of Muhammad (ﷺ)." ⁵⁹ There is no doubt that the guidance of Muhammad ﷺ is the most complete guidance, as Allah says:

"It is only an Inspiration that is inspired." ⁶⁰

The scholars are unanimous in agreeing that the Sunnah is the second source of Islamic legislation, that it is independent in legislating laws and that it is like the Qur'an in making issues halal and haram.

The Shariah of Muhammad ﷺ abrogates all other legal codes. It is the easiest and the simplest Shariah, as the Prophet ﷺ said, "The most loved religion by Allah is Al-Hanifiyah As-Samhah (monotheistic and simple)." ⁶¹ How can the guidance of anyone else be more complete than the guidance of the Prophet ﷺ? He said, "If Musa was alive and you followed him, leaving me, you would have gone astray." ⁶²

Allah has favoured this nation by perfecting their religion and completing His blessing through Muhammad (ﷺ), as He says:

⁵⁹ Reported by Muslim and others

⁶⁰ Surah An-Najm Ayah 4

⁶¹ Reported by Al-Bukhari in Al-Adab Al-Mufrad

⁶² Reported by An-Nasai

"...This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion..."⁶³

We should choose that which Allah has chosen for us (i.e. Islam). Anyone seeking a religion other than this is of the unbelievers, as He says:

"Truly, the religion with Allah is Islam..."⁶⁴

"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."⁶⁵

2. One who believes that the judgement of other than the Prophet ﷺ is better than the judgement of the Prophet ﷺ, such as the one who prefers the judgement of tawaghit over the judgement of the Prophet ﷺ. This person is an unbeliever by consensus of the people of knowledge.

"Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghut while they have been ordered to reject them? But Shaytan wishes to lead them far astray."⁶⁶

Every Muslim, male and female, should know that the judgement of Allah and His Messenger ﷺ comes before any other judgement. Every issue occurring between people is to be referred to the judgement of Allah and His Messenger ﷺ, as Allah mentions in the Qur'an:

"But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission."⁶⁷

Allah swore by Himself that they will not have faith until they fulfil three things:

1. They make the Messenger ﷺ judge in all affairs
2. They find in themselves no resistance against his judgement
3. They submit completely and totally to his judgement.

⁶³ Surah Al-Maidah Ayah 3

⁶⁴ Surah Al-Imran Ayah 19

⁶⁵ Surah Al-Imran Ayah 85

⁶⁶ Surah An-Nisa Ayah 60

⁶⁷ Surah An-Nisa Ayah 65

How can any sane person be pleased with being judged with laws made by the creation? Laws, which are the excess of thought and the garbage of minds, over the judgement of Allah, which He revealed to His Messenger ﷺ to bring people out of darkness into light? Laws that are unjust, oppressive and falsely steal the wealth of people.

Look at what afflicted many countries when they left the judgement of Allah and His Messenger ﷺ and became content with man-made laws. Oppression is the norm, vice and error is common amongst them without any disapproval. The young grow up on it and the old become senile on it. The nature of the people has changed and they live like animals; that is the life of anyone leaving the judgement of Allah and His Messenger ﷺ.

"...And whosoever does not judge by what Allah has revealed, such are the Kafirun (disbelievers)."⁶⁸

They have substituted the Words and Laws of Allah and His Messenger ﷺ for the views of Jews and Christians, who do not respect any ties or relations with a believer. They have become pleased with the laws of men.

Ruling by what Allah has revealed and believing that the judgement of the Messenger ﷺ is better than the judgement of anyone else are from the requisites of 'La ilaha ill-Allah'. Whoever claims otherwise has not understood this testimony. Moreover, this person has contradicted it, because 'compliance' is one of its conditions. The Heavens and the Earth rise with this word; because of it, the Messengers were sent and the Books revealed; due to it, Jihad was legislated. One who knows these words and acts upon it, completing its conditions and pillars, has disassociated himself from the judgement of other than Allah and the Messenger ﷺ.

Included in what preceded of kufr and misguidance, are the statements that the implementation of stoning the adulterer and cutting the hand of the thief are not suitable for this modern time. The people claim, 'Our times have changed from the time of the Messenger ﷺ and western countries criticise us for this.' In essence, this apostate claims that the judgement of the people is better and more guided than the judgement of the Prophet ﷺ. This also includes the one who says that, 'Today it is permissible to rule by other than what Allah has revealed.' Such a statement has made something unanimously agreed upon as being halal, to be haram.

⁶⁸ Surah Al-Maidah Ayah 44

5. One who hates anything that the Prophet ﷺ came with, regardless of whether he acts upon it, is an unbeliever.

This is by agreement of the scholars. Hating something that the Messenger ﷺ came with, whether it is words or deeds, is a kind of hypocrisy in belief; such a hypocrite is in the lowest depths of the Fire. This may be amongst other things, the hatred of polygamy, of women not being on the same level as men, of the woman's blood money being half of a man or the witness of two women being the same as the witness of one man. They detest the saying of the Prophet ﷺ, "I have not seen anyone, more deficient in mind and religion, who affects the mind of a resolute man than one of you (women)..."⁶⁹ Consequently, you find them outstretching their tongues over this great hadith, either misinterpreting it, or classifying it as weak with the argument that the intellect contradicts it, and so on.

They are Kuffar even if they act on the content of the text because they did not complete the conditions of 'La ilaha ill-Allah'. One of its conditions is 'love' of what it implies and to be happy with it. Many people's hearts have become constricted and unhappy; they detest what it implies. This is the action of the hypocrites, who act on many of the outward religious practices, for some reason, while inwardly despising them.

The Prophet ﷺ said, "Whoever says 'La ilaha ill-Allah' sincerely, from his heart will enter Jannah."⁷⁰ 'Sincerely from his heart' excludes the hypocrite because he is not sincere in what he says, he only says it to protect his life and wealth.

This is amongst the greatest fears for a Muslim, that he hates what the Messenger ﷺ came with. This is possible in one's own self without realising it for a long time. Due to this, one should constantly say, "O Turner of hearts! Keep my heart firm on Your Religion. The hearts are between two fingers of Ar-Rahman. He turns them as He wishes."⁷¹

6. One who mocks anything from the religion of the Messenger ﷺ, or its reward or punishment, is an unbeliever.

"...Say: 'Was it at Allah, and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking?' Make no excuse; you have disbelieved after you had believed..."⁷²

Mocking anything the Messenger ﷺ came with is disbelief, by consensus of the Muslims, even if actual mockery was not intended (like joking). It is

⁶⁹ Reported by Bukhari and Muslim

⁷⁰ Reported by Ahmad and Ibn Hibban

⁷¹ Reported by at-Tirmidhi

⁷² Surah At-Tawbah Ayahtain 65-66

narrated from Ibn Umar that, "During the battle of Tabuk, a man said, in a gathering, 'We have not seen scholars like ours, great stomachs, liars and cowards when facing the enemy.' A man from the gathering said, 'You have lied, you are a hypocrite and I will tell the Messenger of Allah.' The Prophet ﷺ was informed, and the Ayah were revealed. I saw him clinging on to the saddle string of the Messenger of Allah's she-camel while stones were hitting him, saying, 'We were only joking and talking,' while the Prophet ﷺ was saying, 'Were you mocking Allah, His Messenger, and His Signs?'"⁷³

They did not intend actual mockery, but they only wanted to joke and talk, helping to pass the hardship of travel, as in other narrations. Despite this, Allah called them Kuffar, because this matter is not light hearted. They became unbelievers because of their statement, although before they were believers.

The claim that they disbelieved after their faith with their tongues together with disbelief in their hearts first, is refuted, because if they only had Iman with their tongues and unbelief in their hearts they would not be Muslims but Allah says they disbelieved **after** their faith which shows that they had faith in their hearts but disbelieved because of their statement.

Many actions can take one into the state of unbelief, such as: one who mocks anything the Messenger ﷺ came with, one who mocks religious knowledge and its people because they are religious, one who mocks the reward of Allah or His punishment, one who mocks people commanding good and forbidding evil because of their commanding and forbidding, one who mocks the Salah (prayer) whether obligatory or optional, one who mocks the people who perform Salah because of their Salah, one who mocks someone who grows his beard because of growing the beard and one who mocks someone that abandons usury because of abandoning it. Mocking anything the Messenger ﷺ came with is from the characteristics of the hypocrites, as Allah says:

"Verily! (During the worldly life) those who committed crimes used to laugh at those who believed. And whenever they passed by them, used to wink one to another (in mockery); and when they returned to their own people, they would return jesting; and when they saw them, they said: 'Verily! these have indeed gone astray!' But they (disbelievers, sinners) had not been sent as watchers over them (the believers). But this Day (the Day of Resurrection), those who believe will laugh at the disbelievers. On thrones, looking (at all things). Are not the believers paid for what they used to do?"⁷⁴

People of knowledge have divided mocking anything the Messenger ﷺ came with into two types:

⁷³ Reported by Ibn Jarir, Ibn Abu Hatim and others

⁷⁴ Surah Al-Mutaffifun Ayat 29-36

1. Explicit mockery - Concerning which the Ayah was revealed.

2. Implicit mockery - This is a sea without a coast (has no ending), like winking with the eyes, sticking the tongue out, stretching the lips, gesturing with the hand when the Qur'an is recited or the Sunnah of the Messenger of Allah ﷺ is mentioned, or when commanding good and forbidding evil, as Allah says:

"...Say: 'Was it at Allah and His Ayat and His Messenger (ﷺ) that you were you mocking?' Make no excuse; you have disbelieved after you had believed..."⁷⁵

Every Muslim must oppose those mocking the Religion of Allah and what the Messenger ﷺ came with, even if they are their closest relatives. He should not sit with them, so as not to be of them. Whoever hears the Ayat of Allah being rejected and mocked by the people he is sitting with, while being pleased to sit with them, is the same as them, both in sin and in rejecting Islam.

7. Magic, which includes *Sarf* (a kind of magic that makes the person hate what he likes) **and *Atf*** (a kind of magic that makes the person like what he hates). **Whoever does magic or is pleased with it is a *Kafir*.**

"...But neither of these two (Angels) taught anyone (such things) till they had said: 'We are only for trial, so disbelieve not (by learning this magic from us)..."⁷⁶

The scholars differ over the ruling of whether a magician is a Kafir or not. The majority of the scholars, including Imams Abu Hanifah, Malik and Ahmad, are of the view that the magician is a *Kafir* because of the previous Ayah.

Imam Ash-Shafi'i is of the view that if one learns magic, then he is asked to describe his magic. If he describes what amounts to kufr, like the magic of Babylonians who sacrificed to the stars and that they do what is sought from them, such a magician is a Kafir. If it does not amount to kufr, but he believes it to be permissible, he is also a Kafir for making the haram, halal, otherwise he is not a Kafir.

The conclusion on this issue is that if the magic involves reverence to other than Allah, such as stars and Jinn and so on, then this is kufr without any doubt. From this kind is the magic of Harut and Marut which is mentioned in the Ayah from Surah Al-Baqarah.

⁷⁵ Surah At-Taubah Ayahtain 65-66

⁷⁶ Surah Al-Baqarah Ayah 102

If the magic does not amount to kufr, like using the special properties of ointments (i.e. using trickery instead of real magic) this is haram and severely forbidden, but the person does not become a kafir.

In both cases, the magician has to be killed because he spreads corruption on the earth, and can separate a man and his wife. His stay on the face of the earth is a great danger and great corruption for individuals and societies. Killing him is an end to his corruption and relief for the people and the land. The Sahabah unanimously agreed that the magician should be killed.

For the majority of the scholars who say that the magician should be killed, their proof is what Jundub related. The Messenger of Allah ﷺ said: "The punishment for the magician is to be struck with the sword."⁷⁷

Removing magic from the one bewitched

There are two ways of removing the magic from the bewitched:

1. With other magic - This is the work of Shaytan; the healer and the bewitched offer some form of sacrifice loved by Shaytan so he removes the magic from the bewitched.

2. Cure through exorcism with (the Qur'an) - Seeking refuge with Allah from evils, medicines and permitted supplications to Allah, all of which are permissible.

Going to magicians, sorcerers, astrologers and fortune-tellers is a great sin and a big mistake. The consequences are such that one's prayer is not accepted for forty days, as the Prophet ﷺ said, "One who goes to a fortune teller and asks about something, his prayer is not accepted for forty days."⁷⁸

If he asks them and believes them, he disbelieves in what was revealed to Muhammad ﷺ. The Messenger of Allah ﷺ said, "One who goes to a fortune teller or sorcerer and believes in what he says, has disbelieved in what was revealed to Muhammad (ﷺ)."⁷⁹

⁷⁷ Reported by Al-Tirmidhi, Al-Hakim and others

⁷⁸ Reported by Muslim

⁷⁹ Reported by Al-Hakim

8. Supporting and helping the unbelievers over the Muslims.

"...And if any amongst you takes them as Awliya, then surely he is one of them. Verily, Allah guides not those people who are the Zalimun."⁸⁰

Supporting the unbelievers and helping them is a great tribulation which sadly many of our Muslims suffer from. This is a time where ignorance is widespread, knowledge is little and the means of evil are abundant; where whims have taken over and become deep rooted. Among reform is warning against supporting and helping the unbelievers over the Muslims, because supporting them is apostasy from Islam. Helping the Kuffar is with anything that can be used to gain strength over the Muslims, both in power and number.

If the Muslims became one hand, by supporting and helping each other against these aggressive criminals, Islam and the Muslims would be something very different to what we see today.

9. One who believes that some people are permitted to go outside the legal code of Muhammad (ﷺ), as Khidr was permitted to go out of the legal code of Musa. This person is a *Kafir*.

Such a person is a *Kafir* because his action implies the disbelief of the Ayah:

"And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path..."⁸¹

Ibn Mas'ud narrated: "The Messenger of Allah ﷺ drew a line for us and then said, 'This is Allah's Path.' Then he drew lines to the left and right of the first line and said, 'These are separate paths and each path has a Shaytan calling to it'. Then he recited, 'And verily, this is My Straight Path, so follow it, and follow not (other) paths for they will separate you away from His Path.'"⁸²

Whoever desires to leave the Shariah of Muhammad ﷺ, or thinks he does not need it, has discarded the ties of Islam from his neck. There is no doubt that the Book of Allah orders us to follow the Messenger ﷺ and not to stray from his obedience; straying is a compelling cause for the Fire. Abu Hurayrah narrated that the Messenger of Allah ﷺ said, "All of my Ummah will enter the Jannah, except who refuses.' They said, 'Who refuses O

⁸⁰ Surah Al-Maidah Ayah 51

⁸¹ Surah Al-Anam Ayah 153

⁸² Reported by Ahmad, Abu Dawud and others

Messenger of Allah?' He said, 'Whoever obeys me will enter Jannah, and whoever disobeys me has refused.'⁸³

The Prophet ﷺ saw a piece of paper from the Gospel in the hand of Umar, so he said, "Are you uncertain about it, O Ibn Al-Khattab? I have come to you with it white and pure. If Musa was alive amongst you and you followed him, leaving me, you would have gone astray."⁸⁴ This hadith is a definitive proof that no one has the choice of going outside the *Shariah* of Muhammad ﷺ. The Sahabah were the most knowledgeable people about Allah and the strongest people in Iman; they did not know other than following the Messenger ﷺ, respecting him, revering him and following the light revealed to him. That was because Allah chose them for the company of His Prophet ﷺ.

Abdullah bin Mas'ud said, "Allah looked at the hearts of the servants. He found the heart of Muhammad ﷺ the best heart, so He chose him for Himself and raised him with His Message. Then He looked at the hearts of the servants. He found the hearts of his Companions the best hearts, so He made them ministers to His Prophet ﷺ fighting for His Religion. What the Muslims see as good, it is good with Allah, what they see as bad it is bad with Allah."⁸⁵

Allah obligated all the people to obey the Prophet ﷺ. Some of them obeyed him and others disobeyed.

The people divided into two categories:

1. A nation that responded. They are the ones who obeyed the Messenger and followed the light that is with him.
2. A nation that heard the call. They are the ones who were too arrogant to obey and follow him.

It is established, in an authentic hadith, that when the Messiah 'Esa bin Maryam descends from the Heavens, he will be a follower of the *Shariah* of Muhammad bin Abdullah (ﷺ). If it is necessary for the Prophets' to follow and support the Prophet ﷺ, then how about someone less than them? Moreover, it is known by necessity, from the religion of Islam that anyone who hears the call of the Messenger ﷺ is not allowed to follow the *Shariah* of another Messenger such as Musa or Eesa. If it is not allowed to go out of his *Shariah* into the *Shariah* of another Messenger then how about going out of the *Shariah* of Messengers (altogether)?

⁸³ Reported by Bukhari

⁸⁴ Reported by An-Nasai and others

⁸⁵ Reported by Ahmad and Al-Bazzar

It is established that the Prophet ﷺ said about his virtue over other Prophets, "Prophets used to be sent specifically to their own people. I have been sent to all people."⁸⁶

The call of Muhammad ﷺ includes all the people. No one can go out of following and obeying him or do without his message, as Khidr was allowed to go out of following and obeying Musa, because what Allah taught him was enough. No one can say, 'I have knowledge that Allah taught me which you do not know.' Whoever says or believes that any of the creation is allowed to go out of the call of Muhammad (ﷺ) and follows him, is an unbeliever, by agreement of the Muslims, as Allah says:

"And worship your Lord until there comes unto you the certainty (death)."⁸⁷ They say 'certainty' here means knowledge. They allow one who gains knowledge to go out of the Shariah of Muhammad ﷺ and remove all obligations from him. This is Kufr and apostasy from Islam by the consensus of the scholars.

Kufr is nothing but obstinacy and rejecting what the Messenger ﷺ came with for the saying of someone else. If rejecting what the Messenger ﷺ came with is Kufr then what about leaving the Shariah completely?

10. Turning away from the religion of Allah, not learning or acting on it.

"And who does more wrong than he who is reminded of the Ayat of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the Mujrimun (criminals, disbelievers, polytheists, sinners etc.)."⁸⁸

Turning away nullifies Islam; that is to turn away from learning the foundations of the religion that makes one a Muslim, even if one is ignorant of the details of the religion.

The Kufr of turning away is to turn away with ones hearing and heart from the Messenger ﷺ, neither believing in him nor disbelieving him, neither loving nor hating him and never listening to what he came with.

This explanation of 'turning away' includes many of the grave worshippers who turn away with their hearing and hearts from what the Messenger ﷺ came with. They do not listen to advice or the guidance of anyone. The likes of such are Kuffar, for their turning away.

It cannot be argued that they are ignorant and therefore they do not become Kuffar, because the ignorant complies with the truth if his mistake is shown

⁸⁶ Reported by Bukhari

⁸⁷ Surah Al-Hijr Ayah 99

⁸⁸ Surah As-Sajdah Ayah 22

to him and he retracts from his error. However many still persist in their worship of graves and they do not listen to the Words of Allah or His Messenger ﷺ; they obstruct the guidance of advisors. One who condemns their fallacies is prone to harm. The evidence has been established against them and they have no excuse, except obstinacy.

In all of these ten matters there is no difference between the serious and not serious, or frightened (for wealth and position) except the one forced.

The evidence for being excused if forced is:

“Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith - but such as open their breast to disbelief - on them is wrath from Allah, and theirs will be a great torment.”⁸⁹

All of the points mentioned are of great importance and a source of danger. The Muslim must be aware of them and fear for himself. We seek refuge with Allah from what incurs His anger and painful punishment.

There is no difference of opinion that Tawhid has to be with the heart, tongue and action; if any of this is lacking the person is not a Muslim.

If one knows Tawhid but does not act on it he is an obstinate Kafir like Firawn, Iblis and the likes thereof. They say, ‘We understand and witness that this is the truth but we are unable to act on it, as it is not allowed with the people of our land except what agrees with them’, or other excuses.

“They have purchased with the Ayat of Allah a little gain...”⁹⁰

If one acts on Tawhid outwardly, but does not understand or believe in it with his heart, he is a hypocrite and is worse than an unbeliever.

“Verily, the hypocrites will be in the lowest depths (grade) of the Fire...”⁹¹

This is a lengthy issue; there are those who know the truth but do not act on it in fear of losing some worldly thing⁹² or to appease someone. There are

⁸⁹ Surah An-Nahl Ayah 106

⁹⁰ Surah At-Tawbah Ayah 9

⁹¹ Surah An-Nisa Ayah 145

⁹² This is true especially in these times, and the matter has become worse. You see some people fighting the people of Tawhid. The followers give offerings to their masters by condemning the people of Tawhid and complaining of them so that their masters do not cut off their bribes. Despite this, these people claim faith. These people show sorrow because of those who despise the enemies of Allah and get close to Allah by detesting them. This is a combination of hypocrisy together with inadequacy in Tawhid and negligence of its duties.

also those who act on it outwardly but not inwardly. If you ask him what he believes with his heart, he does not know.

You should understand the following two Ayat from the Book of Allah:

1. "Make no excuse; you have disbelieved after you had believed..."⁹³

It is established that some people who fought the Romans with the Messenger ﷺ became unbelievers because of a word they said in jest and play. It becomes clear that one who speaks Kufr or acts on it in fear of losing wealth and position or to appease someone, is greater than one who says a word in jest.

2. "Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith - but such as open their breast to disbelief - on them is wrath from Allah, and theirs will be a great torment."⁹⁴

Allah did not excuse them, except for the one who is forced while his heart is settled with Iman. Anyone else is an unbeliever after his faith, whether he does it out of fear, hope, appeasement, patriotism for his country, people, clan, wealth or does it jokingly or for any other purpose.

Kufr (unbelief) is of two types:

1. **Major kufr that takes one out of Islam.** This is of five kinds:

1. **Kufr of *Takdhib*** (disbelief) - as Allah says:

"Then, who does more wrong than one who utters a lie against Allah, and denies the Truth when it comes to him? Is there not in Hell an abode for the disbelievers?"⁹⁵

2. **Kufr of refusal and arrogance** - as Allah says:

"And (remember) when We said to the Angels: 'Prostrate yourselves before Adam'. And they prostrated except Iblis (Shaytan), he refused and was proud and was one of the disbelievers (disobedient to Allah)."⁹⁶

⁹³ Surah At-Tawbah Ayah 66

⁹⁴ Surah An-Nahl Ayah 106

⁹⁵ Surah Az-Zumar Ayah 32

⁹⁶ Surah Al-Baqarah Ayah 34

3. Kufr of doubt and uncertainty - as Allah says:

"And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: 'I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection), I surely shall find better than this when I return to Him.' His companion said to him, during the talk with him: 'Do you disbelieve in Him who created you out of dust (i.e. your father Adam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man? But as for my part (I believe) that He is Allah, my Lord and none shall I associate as partner with my Lord.'"⁹⁷

4. Kufr of turning away - as Allah says:

"...But those who disbelieve turn away from that whereof they are warned."⁹⁸

5. Kufr of hypocrisy - as Allah says:

"That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not."⁹⁹

2. Minor kufr that does not take one out of Islam. This is the kufr of ingratitude - as Allah says:

"And Allah puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it an abundance from every place, but it (its people) denied the Favours of Allah (with ungratefulness). So Allah made it taste the extreme of hunger (famine) and fear, because of that (evil i.e. denying Prophet Muhammad ﷺ) which they (its people) used to do."¹⁰⁰

Nifaq (hypocrisy) is of two types:

1. **Hypocrisy in belief.** This type of hypocrite is in the lowest depths of the Fire. This is of six kinds:

1. Disbelieving the Messenger
2. Disbelieving some of what the Messenger came with
3. Disliking the Messenger

⁹⁷ Surah Al-Kahf Ayat 35-38

⁹⁸ Surah Al-Ahqaf Ayah 3

⁹⁹ Surah Al-Munafiqun Ayah 3

¹⁰⁰ Surah An-Nahl Ayah 112

4. Disliking some of what the Messenger came with
5. Rejoicing at the defeat of the Messenger's religion
6. Displeasure at the victory of the Messenger's religion.

2. Hypocrisy in action. This is of five kinds as mentioned in the following two hadith:

"The sign of a hypocrite are three: if he speaks, he lies; if he promises, he does not fulfil it; if he is trusted, he is mistrustful." In another narration, "If he argues, he is abusive and if he makes a covenant, he is treacherous."¹⁰¹

The meaning of Taghut and the main heads of Taghut

Know that the first duty that Allah has obligated on the son of Adam is faith in Allah and disbelief in the Taghut.

"And verily, We have sent among every Ummah a Messenger (proclaiming): 'Worship Allah (alone) and avoid (or keep away from) Taghut...'"¹⁰²

The manner of disbelief in the Taghut is that one believes the falseness of worshipping other than Allah and one leaves this worship, hates it and regards the worshippers upon it as unbelievers and has enmity against them.

The meaning of faith in Allah is that one believes He is the One to be worshipped alone without anyone else and makes all acts of worship sincerely and purely for Allah. One must love the people of sincerity and have loyalty for them. One must hate the people of Shirk and have enmity against them. This is the religion of Ibrahim and the one who turns away from it debases himself. This is the example that Allah mentioned in the Ayah:

"Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people: 'Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allah Alone...'"¹⁰³

Taghut is the general term for anything that is pleased with being worshipped besides Allah. The Taghut can be something worshipped or someone followed, or obeyed in disobedience to Allah and His Messenger ﷺ. The Tawaghit are many; the five main ones are:

¹⁰¹ Reported by Bukhari and Muslim

¹⁰² Surah An-Nahl Ayah 36

¹⁰³ Surah Al-Mumtahinah Ayah 4

1. **Shaytan** - Who calls to worship of other than Allah - as Allah says:

"Did I not ordain for you, O Children of Adam, that you should not worship Shaytan? Verily, he is a plain enemy to you."¹⁰⁴

2. **The oppressive ruler** - who changes the laws of Allah - as Allah says:

"Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghut while they have been ordered to reject them. But Shaytan wishes to lead them far astray."¹⁰⁵

3. **One who does not rule by what Allah has revealed** - as Allah says:

"...Whosoever does not judge by what Allah has revealed, such are the Kafirun."¹⁰⁶

4. **The one who claims to have knowledge of the unseen** - as Allah says:

"And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record."¹⁰⁷

5. **One who is pleased with being worshipped besides Allah** - as Allah says:

"And if any of them should say: 'Verily, I am an ilah (a god) besides Him (Allah), such a one We should recompense with Hell. Thus we recompense the Zalimun."¹⁰⁸

Know that a person does not have faith in Allah until he disbelieves in the Taghut.

"...Verily, the Right Path (Rushd) has become distinct from the wrong path (Ghayy). Whoever disbelieves in Taghut and believes in Allah, then he has

¹⁰⁴ Surah Yasin Ayah 60

¹⁰⁵ Surah An-Nisa Ayah 60

¹⁰⁶ Surah Al-Maidah Ayah 44

¹⁰⁷ Surah Al-An'am Ayah 59

¹⁰⁸ Surah Al-Anbiya Ayah 29

grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower.”¹⁰⁹

Rushd is the religion of Muhammad ﷺ and *Ghayy* is the religion of Abu Jahl. The strongest hold is the 'Shahadah' of 'La ilaha ill-Allah.' It comprises of negation and affirmation. Negating all acts of worship for other than Allah and affirming all acts of worship for Allah alone, without any partners.

¹⁰⁹ Surah Al-Baqarah Ayah 256