

# Al-Maghrib

## Little book of Aqeedah

**Aqeedah 101** – Allah is our Lord (Ruboobiyah). Only He deserves all worship (Ulohiyyah).

**Aqeedah 105** – Allah's Names & Attributes (Asmaa was Sifaat), Qadr

### Blessings of Islamic Knowledge

- Allah has praised it. (PSAW: "Allah hates every Alim of dunya, every Jahil of akhirah." al-Hakim)
- Allah praises those with it:  
*Shahidal-aaahu 'annaho laa 'ilaaha 'illaa Huwa wal malaaa'ikatu wa 'ulul-'ilmi qaa'imam bilquist.* [3:18] Allah, the angels and the people of knowledge testify that None is worthy of worship except Allah.
- **Adam's** knowledge over angels
- **Ulema** understand Qur'an (PSAW only dua: "My Lord, increase my knowledge." *Rabbi zidnee 'ilmaa* [20:114]), fear Allah, don't follow desires (story of Qarun), & inheritors of P's
- It is a sign of **Allah's Love**
- Remains after death

### Tree (Blessings) of Eeman

"Have you not seen how Allah has given the parable of a beautiful kalimah like a beautiful tree<sup>1</sup> whose roots are firmly established<sup>2</sup>, and whose branches tower in the sky<sup>3</sup>? It gives its fruits at all times by the permission of its Lord..." [Ibrahim:24-25]

<sup>1</sup> The tree means life, like eeman is life

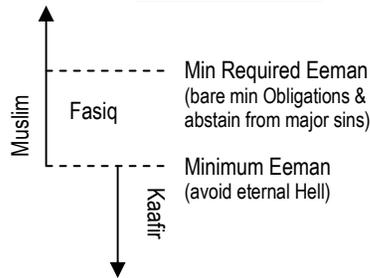
<sup>2</sup> This means stability, like eeman gives stability in times of fitnah. (story of Heraclius & Abu Sufyan)

<sup>3</sup> The branches are not hidden, like a person who has eeman, their actions are obvious. Also like the shade gives shelter, and the Momin is beneficial.

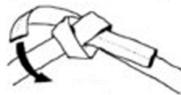
### Fruits of Tree of Eeman

- Allah guides ⇒ Allah fights ⇒ Raised in this life & next ⇒ Angels glad tidings ⇒ Light on DoJ ⇒ Jannah ⇒ Seeing Allah
- Advice benefits ⇒ Escape from sorrow ⇒ All good ⇒ Sins forgiven ⇒ Key to acceptance
- Protection: of Allah, for Believers, from falling into Evil, from Fire
- Love for him on earth ⇒ Good life ⇒ Brotherhood ⇒ Khalifah

### Levels of Eeman



**AQEEDAH** – from *a-ka-da* (to tie and make stable), means the firm creed

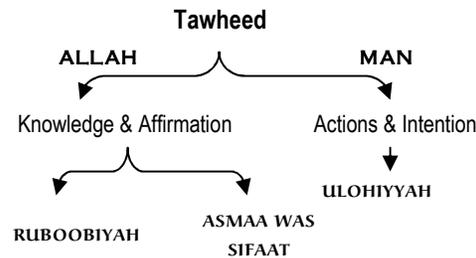


### Books of Aqeedah<sup>4</sup>

- Eeman – ibn Salaam
- Sharee'ah – by al-A-Jurree
- Fiqh al-Akbar – by Imam Abu Hanifah
- As-Sunnah – Imam Ahmad
- Usool as-Sunnah – ibn Abi Zamineen
- Sharh as-Sunnah – by al-Barbaharee
- Al-Mahajjah – by Abual Qasim at-Taymi
- Aqeedah - by al-Lalataee, as-Sabooniee
- Tawheed – ibn Khuzaymah, al-Bukhari

**TAWHEED** – to believe in & make Allah unique in who He is and to single Him out as an object of worship. Tawheed preceded Shirk (meethaq, Nuuh's ummah).

<sup>4</sup> All the books of Aqeedah for the Ahl-us Sunnah wal-Jamaah were written within 300 years of the death of the P<sup>SAW</sup> (unlike the ahl-ul Bidah).



**What is basis of above classification?**  
Surah al-Fatiha:1-4 (first verses in Qur'an)  
Surah Naas:1-3 (the last verses in Qur'an)

### Importance of Tawheed

All of the Blessings of Eeman apply here as well as the following:

- Tawheed is the **purpose of creation**:  
*Wa ma khalaqta jinn wa insa illa le ya-buduun.* [Dhariyat:57] I have only created jinn and men to worship me. Originally, we were assigned 50 prayers as a reminder that this is our purpose.
- Tawheed is the reason why the **Prophets** have been sent: We have not sent any Prophet except that we have inspired them with *La illa ha ill Allah.* [Al-Anbiyah:25] Shareeah changes, not Aqeedah.
- Tawheed is the reason for the Revelation of **Books**. Jibreel comes with the Revelation to spread *La illaaha illa Ana* [Nahl:3]
- The **Shahadah** separates Muslims from Kaafirs Some of you are Momin and Some of you are kaafir. [Taghabun:2]
- Tawheed brings **contentment**. '*Alaa bizikril-iaahi tatma'inn quluub.* [Raad:28] Verily, in remembrance of Allah do hearts find rest.
- Tawheed is a cause for the **forgiveness of sins**.
  - See the hadith of the man who told his children to burn his body. The PSAW: he never did any good except for tawheed.
  - See Hadith of al-Bataqah<sup>5</sup> in which a card will be heavier than 99 scrolls of sins.
- **Tawheed is a cause for the entrance to Jannah.**

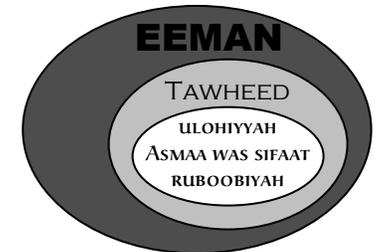
<sup>5</sup> This hadith is found in the Sunan of Imam Ahmad which has more than 30-35 thousand ahadith in 50 volumes.

- Tawheed is the **1<sup>st</sup> commandment** in the Qur'an.
  - Ya ayuhan naas, uobudu Rubukum. [2:21] Oh Mankind, worship your Lord.
  - PSAW commanded Muadth to call to Tawheed first to the people of Yemen.
- Each and **every verse of the Qur'an is a direct call to tawheed**. Every aya of the Qur'an can be split into one of 5 categories:
  - Who is Allah (Surah al-Ikhlaas)
  - Call to worship Allah alone (al-Kafiroon)
  - Halal & haram (or how to worship Allah)
  - Stories of the Prophets (stories of the people of tawheed)
  - Stories of those who rejected tawheed.

**RUB** – The complete Owner (which necessitates creation), the one who is Obeyed, & the Nourisher (Ibn Mandhoor)

### TAWHEED AR-RUBOOBIYAH

– Tawheed of Allah in His actions. Allah owns, sustains, gives life, etc. Every aspect of creation is under the Ruboobiyah of Allah.



### Manifestations of Ruboobiyah

- Nothing in creation is independent.
- No object can control/escape its destiny.
- At times of distress, every person turns to his Creator.

### Types of Ruboobiyah

- **General** – Allah sustains & maintains all of creation.
- **Specific** – Allah gives the Believers a special spiritual nourishment<sup>6</sup>.

<sup>6</sup> Almost every dua begins with Rub.

## Islamic Proofs of Ruboobiyah

(a.k.a. proofs for the existence of God)

There are only 2-5 verses in the Qur'an which address the atheists. Why? They are the most stubborn & blind of mankind.

- The **Creation** itself – every creation must have a Creator. *Haa da halk ullah. Fa'aroone maadtha khalqal-ladtheena min doonih [Luqmaan:11]* This is the creation of Allah. Show me that which those beside Him have created.
- **Everything** – the beauty of the creation around us. The more magnificent the creation, the more majestic the Creator. Allah calls these ayat. "Verily in the creation of the Heavens & earth, and in the alternation of the night & day, and the ships which sail through the sea, and the water which Allah sends from the sky, and the living creatures Ha has scattered throughout, and the veering winds & clouds between the earth and sky are indeed ayat for people of understanding." [2:164]
- **Fitrath** – this is the innate nature of man. This comes from the Meethaq (covenant). "Recall when your Lord took the covenant from the children of Adam." [A'raaf:172] The remnants of the meethaq is fitrah.
- **Innate feeling** of helplessness. "When an affliction strikes man, he makes dua." [Yunus:12]
- Sending of the **Prophets & Revelation of Books** – the very fact that such people (Prophets) existed, had miracles, sought no material/personal gain, had followers, united people, brought a divine & beautiful message.

## Western Proofs for God's Existence

### Ontological

- 1) Def of God – God is something that which nothing greater can be conceived.
- 2) Question – What is greater: something real or conceived?
- 3) Thus the greatest conceivable being must be an existent being.
- 4) God must exist by definition.

### Cosmological – Arguments from Cause, Contingency, Motion (below)

- 1) Every object is either in motion or at rest.
- 2) An object in motion must have been put in motion by something else. An object at rest could not have started moving by itself.
- 3) There must have been a mover to put those in motion.

- 4) There can't be an infinite series of movers. There must be a primary mover, an Unmoved Mover (a.k.a. God).



### Teleological

- Paley's Watch – finding a watch on the beach
- Pascal's Wager – what harm is there in belief?

## Ruboobiyah is not Enough

Even the Mushrikoon, condemned by Allah, believed that He is the Rub. Almost every religion believes in 1 Rub. Our Kalimah is not 'La Rub-ba ill-Allah.' Ruboobiyah is not enough, rather it necessitates Ulohiyyah.

### 1. Clear Qur'anic ayat which affirm that Jahiliyyah Arabs believe Allah is Rub.

- *Wa la'in sa'altahum-man khalaqas samaaawaati wal'arda wa sakharash shamsa walqamara layaqoolunnal-laahu fa'anna yu'fakoon. [Al-Ankabut:61]* And if you were to ask them: 'Who created the Heavens & Earth, and subjugated the sun & moon?' They will surely reply, 'Allah'. How then are they deviating?
- *Wa la'in sa'altahum man nazzala minas samaaa'l maaa'an fa'ahya bihili'-arda mim ba'di mawtihaa layaqoolunnal-laah. Qullil hamdu-lillah. Bal 'aksaruhum laa ya'lmoon. [Al-Ankabut:63]* And if you were to ask them, 'Who sends down rain from the sky, and gives life therewith to the earth after its death?' They will surely reply, 'Allah'. Say, 'All praise and thanks are to Allah.' But most of them have no sense.
- *If you were to ask them, 'Who created You?' They will say, 'Allah'. [Zakhruf:87]*
- [Muminoon:84-89]

### 2. Verses that show the Jahiliyyah Arabs believed in Allah yet committed shirk.

- Most of them have Eeman in Allah, but they commit shirk along with that Eeman.<sup>7</sup> [Yusuf:106]

### 3. Excuse of Jahiliyyah Arabs for worship.

- They worship besides Allah that which has no power to benefit or harm. They say, 'these beings are our intercessors to Allah.' [Yunus:18]
- We only worship them so that these objects will bring us closer to Allah. [Zumar:3]

### 4. The mushrikoon turned to Allah in times of distress.

- So when they ride the oceans and are about to drown, they make their dua sincere to Allah. [Al-Ankabut:65]
- Story of Ikrimah ibn Abi Jahl

<sup>7</sup> Ibn Abaas said their Eeman in Allah meant their belief in Allah as a Rub. Their shirk negates their tawheed.

### 5. The mushrikoon rejected Tawheed al-Ulohiyyah, not Ruboobiyah.

- When it was said to them, '*La illaha ill Allah*', they would become arrogant. [As-Saafaat:35]
- [Saad:3-4]

### 6. The Jahiliyyah talbiyah of Hajj.

- Amr ibn Luhay's version: "Except for a partner which You control. You control the partner and You control what he controls."

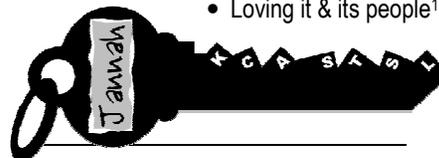
## Blessings of the Shahaadah

- ⊕ Essence of Tawheed
- ⊕ Creation created, Prophets & Books
- ⊕ Mankind divided into Muslim & Kafir
- ⊕ Paradise & Hell apportioned
- ⊕ Person enters into Islam
- ⊕ 1st phrase Muslim child hears at birth
- ⊕ Goal of every Muslim that it be his last phrase and heaviest phrase in the Scale.
- ⊕ Forgives all other sins
- ⊕ Best phrase that all prophets uttered
- ⊕ Highest level of Faith<sup>8</sup>

**ILAAH** – one whom everything turns to and whom everyone worships (Ibn Abbas), an object that is worshipped (Asbahane, Ibn Mandhoor).

## Conditions of Shahaadah

- Knowledge<sup>9</sup>
- Certainty<sup>11</sup>
- Acceptance<sup>13</sup>
- Submission<sup>10</sup>
- Being truthful to it<sup>12</sup>
- Sincerely stating it<sup>14</sup>
- Loving it & its people<sup>15</sup>



<sup>8</sup> P<sup>SAW</sup> said that eman is of 70 levels. The highest is Shahadah. The lowest is to move something from a path.

<sup>9</sup> [Muhammad:19], P<sup>SAW</sup>: "Whoever dies while he has knowledge of Shahadah will enter Jannah."

<sup>10</sup> [Zumar:54], Iblis refused to submit

<sup>11</sup> [Hujuraat:15], P(S): "Anyone who meets Allah with no doubt in 2 Shahadahs will enter Jannah."

<sup>12</sup> [Baqarah:8], P(S): "No one dies upon Shahadah except that Allah makes Fire haram for him."

<sup>13</sup> [Saffaat:35], Action of heart.

<sup>14</sup> [Zumar:3]

<sup>15</sup> [Mujadilah:22]

**IBAADAH** – from a-ba-da, submissive & lowly, servitude. A state which combines the perfection of love, submission, and fear (Ibn Kathir); comprehensive term that includes all apparent & hidden acts & statements that Allah loves (Ibn Taymiyyah). Can be defined as State & Actions.

## Conditions of Ibaadah

- Sincerity<sup>16</sup>
- Conformity<sup>17</sup>

## Pillars of Ibaadah

- 📖 **Love** (hubb) – There are those who take (partners) besides Allah and love them. [2:165]
  - Love Allah
  - Love for Allah – love of P<sup>SAW</sup>, believers, good deeds, etc.
  - Natural Love – spouse, child, etc. Can be moved to above category.
  - Shirky Love – love of desires. "Say if your fathers, brothers, homes, etc. are more beloved to you than Allah & His Messenger, then wait for the punishment of Allah." [Tawbah:24]
- 📖 **Fear** (khauf)
  - Religious Fear – Allah describes the believers as fearing none save Allah. [Ahzaab:39]
  - Natural Fear – snakes, dark, etc.
- 📖 **Hope** (rajaa)
  - Hope in Allah to accept our goodness.
  - Hope in Allah to forgive our badness. *Wa mayn yaghfiruz-zunooba 'illal-laahu* "None can forgive sins except for Allah." [3:185] Also see "And who despairs of the Mercy of His Lord except those who are astray?" [Hijr:56]

## Combinations of Pillars of Ibaadah

- Beginning of al-Fatihah: *Ar-Rahmaan & Ar-Raheem* (Hope). *Malik-ay youm-ideen* (Fear).
- The heart of a bird is Love. Its wings are Hope & Fear.
- A believer must worship Allah out of Love. At the beginning of his life, he has more Fear while closer to the end he has more Hope.
- "Those whom they call upon [like Isa, Ezra, the angels, etc.] (themselves) desire means of access to their Lord (Allah), as to which of them should be the closest (to Him), and they hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!" [Surah al-Israa:57]

<sup>16</sup> If not sincere, then Shirk (if religious act).

<sup>17</sup> If not per Sunnah, then Bid'ah.

## SHIRK – Giving the rights of Allah to other than Allah.

- “So do not make, along with Allah, partners (andaad) while you know (that He is the true Creator)” [2:22]
- Ibn Mas’ood asked P<sup>SAW</sup> “What is the greatest sin?” He replied: “To take alongside Allah a partner (nidd) even though it was He that created you.”

# SHIRK

## ULOHYYAH

Directing an act of worship to other than Allah

## ASMAA WAS SIFAAT

**Anthropomorphism**  
To make Allah like the creation.

**Dedication**  
To make the creation like Allah

**Theoretical**  
Belief that the mushrikeen may still go to Jannah

**Practical**

**minor**  
Actions of the Limbs.  
Statements of the tongue.  
Ibaadah pertaining to the heart.

**major**  
Expels from Islam.  
Eternal punishment.  
Eliminates all good deeds.

## RUBOOBIYAH

Making another RUB besides Allah

**Negation**

**total**  
ex. atheists

**partial**  
ex. philosophers

**Affirmation**

**total**  
ex. Zoroastrians

**partial**  
ex. Christians

## Dangers of Shirk

- STOP** Only unforgivable sin. “Allah will **never forgive** shirk.” [Nisaa:48 & 116]
- STOP** Prohibits a person from Paradise, and obligates a permanent abode in Hell. “Whoever does shirk with Allah, Allah has made **Jannah haram** for them.” [Ma’idah:72]
- STOP** Destroys all of a person’s good deeds. Allah tells P<sup>SAW</sup> “...if you commit shirk then all your good deeds will be in vain...” [Zumar:65]
- STOP** **Dua haram** for dead mushrikeen. Death of Abu Talib.
- STOP** Allah describes mushrik as **najas**. [Tawbah:28]

## Manifestations of Ibaadah

- TAWAKKUL** - Putting one’s hope & trust in Allah. Action of the heart.
- Put your tawakkul in Allah if you are believers. [Ma’idah:23]
  - *Ey ya kanabudu wa e-ya kanastaen* [1:4]
  - True Tawakkul necessitates actions. P<sup>SAW</sup>: “Tie your camel & put your tawakkul in Allah.”
  - To hope/trust in other than Allah is major Shirk. To hope/trust in a physical being (whom Allah has given some power) is minor Shirk (ex. doctor).
  - Perfection: To cut off hope from any created object, & to reply solely on Allah.
    - “Whoever puts his trust in Allah, Allah will be sufficient for him.” [Talaq:3]
    - *Hasbe Allahu wa na’emal Wakil*. [3:173] Allah is sufficient for us & what a Great Protector He is.

- SABR** - Patience is a part of eman.
- *Ya ayyuha allatheena amanoo isbiroo wasabiroo warabitoo waittaqoo Allaha laAAaallakum tuffihoon* [3:200]
  - *Walirabbika faisbir* [Muddathir:7] Be patient for the sake of your Lord.
  - Three types of patience:
    - 1) Response to a situation that Allah has decreed.
    - 2) Restraining one’s self from committing sins.
    - 3) Constant worship of Allah — highest form.

- DU’AA** - One of greatest acts of worship.
- Essence of worship
    - O mankind, a parable has been given to you so pay attention to it. Those whom you make dua to other than Allah cannot even create a fly. Even if they did so, and that fly took something from them, they couldn’t even get it back. [Haji:73]



- Make dua to me and I will respond to you. [Ghafir:65]
- 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. [Yoonus:106]
- Implications of making du’aa to other than Allah:
  - 1) That object loves you more than Allah.
  - 2) That object can hear your du’aa.
  - 3) That object has power to respond to you.

**ISTI’AADAH** - Seeking help (Isti’anah & Istighathah)

- NADHR** - Vowing (Nadhr)
- a religious promise to Allah that is allowed but makrooh.
  - Doesn’t change Qadr

- SACRIFICE**
- *Fassali Rubbika wan-harr*. [Kawthar:2] Pray to your Lord and sacrifice.
  - Salmaan al-Farsi said that a person entered hell and another Paradise because of a fly.
  - Two Types
    - 1) Religious (to thank Allah): eid, aqeeqah, etc.
    - 2) Purely for the sake of food

- TAWAAF**
- “...and circumambulate the ancient house (Ka’bah).” [Haji:29]

- SAJDHAH** – Prostration
- Don’t make sajdah to the sun or moon. Rather make sajdah to the One who created the sun & moon. [Fussilat:37]
  - Two Types
    - 1) Respect – previously allowed, but not anymore.
    - 2) Worship

## Tabarruk

**BARAKAH** – increasment of good.

- Linguistic
  - 1) To remain & linger.
  - 2) To nurture & generate.
- Islamic – presence of divine blessings in an object and increasing them.

- TABAARAK** – All good is from Allah
- *Tabaraka allathee nazzala alfurqana AAala AAabidihi liyakoono lilaAlameena natheeran*. [Furqaan:1] Blessed is He who sent down the criterion to His servant, that it may be an admonition to all creatures.

- *Tabaraka allathee biyadihi almulku wahuwa Aala kulli shay-in qadeerun* [Mulk:1] Blessed be He in Whose hands is Dominion; and He has power over all things.
- Meaning of tabaarak
  - 1) He is exalted (in His perfection & being, and from all defects)
  - 2) He is holy & blessed
  - 3) All good emanates from Him

Only Allah decides **WHAT & WHO, WHERE, WHEN, and HOW** something has barakah.

## WHAT & WHO?

1. The Qur’an
2. All prophets, especially P<sup>SAW</sup>
  - a) His teachings
  - b) His persona
    - Blessings in his actions & du’aas
    - Blessings in his physical persona
3. Angels
4. Pious people

## WHERE?

1. Ka’bah, Makkah & surrounding holy sites.
2. Prophet’s Masjid, Madinah
3. Masjid al-Aqsa, Shaam
4. all masajid (beloved places to Allah)

## WHEN?

1. Sacred months (Dhul Qa’dah, Dhul Hijjah, Muharram, Rajab)
2. Ramadhan, last 10 nights, Laylat al-Qadr.
3. First 10 days of Dhul-Hijjah
4. Friday
5. Last 1/3 of the night
6. Early morning

## HOW? (factors that bring barakah)

- Ikhlasha
- Mentioning Allah’s name in beginning
- Following the proper sunnah

## 1. Tabarruk with P<sup>SAW</sup> after his death

- a) Theoretically **Allowed** – The Companions did this, but all of what is ascribed to him is forgery.
- b) P<sup>SAW</sup> specifically **Prohibited**
  - traveling with intention to visit his grave (Ibn Taymiyyah was imprisoned for fatwa against).
  - kissing/touching the grave
  - Asking P<sup>SAW</sup> to make du’aa to Allah
  - Seeking the exact places that the P<sup>SAW</sup> prayed in ‘accidentally’ (vs. intentionally)
  - Seeking blessings by doing ‘sunnah’ or ‘bid’ah’ acts on the day of his birth

## 2. Tabarruk with 'saints'

Ibn Rajab says: "To summarize, these matters are a fitnah for the one who exalts and the one who is exalted, due to the over-exaltation that will occur, and which will lead to bid'ah, and maybe even lead to a type of shirk." (-al-Hikam al-Jadeerah p. 55)

### Two Important Evidences

1. Hadeeth of Abu Waqid al-Laythi<sup>18</sup>
2. Basis of the 2 idols: al-Laat<sup>19</sup> & al-Uzza

### Is improper tabarruk shirk or bid'ah?

1. Always bid'ah, but Shirk depends on when ascribe origin to other than Allah.
2. Incident of 'Umar & Tree of Hudaibiyah.

### Reasons for this type of bid'ah

1. Ignorance of the reality of tabarruk
2. Over-exalting the status of 'saints'
3. Imitating non-Muslims
4. Considering non-sacred places to be sacred
5. Analogy between Prophet and saints
6. Fabricated stories

## Talismans

**RULE:** To ascribe any type of supernatural power to other than Allah, or to believe that an object in and of itself can cause harm or good, is pure shirk.

### Explicit Narrations on the Topic

These objects would have been prohibited even if explicit ahadeeth didn't exist with regards to them. But we have ahadeeth prohibiting talismans for:

- 1) Protecting themselves/children/animals from evil.
  - 2) Curing them from sickness
  - 3) Bringing good luck to them
  - 4) Increasing/breaking love between spouses
- Incident of Ibn Mas'ood
  - P<sup>SAW</sup> refused to take oath of allegiance from one who was wearing it.

### What about Quranic verses? - Ibn

Mas'ood: "They used to hate all types of talismans; Quranic & non-Quranic ones."

<sup>18</sup> They thought the tree, Dhatu Anwaat, would bring blessings so the P<sup>S</sup> said it was major shirk.

<sup>19</sup> Lat was a pious man who fed the pilgrims.

1. No evidence that the P<sup>SAW</sup> himself did it.
2. Others will not know the content, so they presume it is allowed to wear.
3. The wearer will expose it to unbefitting circumstances.

## Omens

**Omens** - sinful to act upon it; to merely feel it is a sign of weakness in *eman*.

'Good omens'? Optimism is part of *eman*, therefore anything that helps one to be optimistic is encouraged.

## Magic

**Reality of magic** – seeking help from the jinn. Nature of *jinn* is that they crave attention and adoration. In order for the *jinn* to work for you, it must be 'pleased', i.e., worshipped. Penalty for practicing magic is death!!!

### Types of Magic

1. Summon jinn to attack/kill others, or take over their bodies.
2. Summon jinn to break marriages, hinder intercourse
3. Blow on knots with incantations
4. Those whom others go to with the pretext of lifting magic spells with magic.
5. Fortune-tellers - those whom the jinn whisper to while pretending to see future
6. Looking at stars to predict the future

## Astrology

**Astronomy:** Physical science which maps the movement of the stars.

**Astrology** (& Zodiacal signs): paranormal, craft which pretends to predict the future.

### Evils of visiting astrologer, sorcerer, etc

- ☠ If you believe in what he says
- ☠ If you don't believe in what he says

### What is the proper way to fight magic?

### Magic or Astrology for 'the fun of it'

1. One's heart becomes attached to them

2. One believes they know the 'ilm al-ghayb
3. One believes that Magicians have power to bring good / deflect evil
4. Allah & His Messengers have prohibited these deeds in the strongest of terms.

## Exalting Status of Saints

### • State of any being worshipped

**besides Allah** "...And those, whom you invoke or call on instead of Him, own not even a *qitmeer*. If you invoke (or call upon) them, they hear not your call, and if they were to hear, they could not grant it to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you like Him Who is the All-Knower." [Faatir:13-14]

- **True worshippers of Allah** – "Those whom they call upon [like Isa, angels, etc.] desire (for themselves) a means of access to their Lord, as to which of them shall be the nearest, and they hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!" [Israa:57]

### • Description of Prophet Muhammad<sup>SAW</sup>

"They ask you about the Hour: "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allah (Alone) but most of mankind know not. Say: "I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the Ghaib, I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe." [Aaraaf:187-188]

- Death of Abu Talib
- Incident of Warning the Quraysh
- Mu'adh's prostration to him

**Origins of Shirk** - Originated by over-exalting pious people who lived before Nuh.

- Useful to quote Christians as an example

### Grave worship and Mausoleums

- Forbidden to worship in a graveyard, or to bury someone in a masjid, build or write on graves

- P<sup>SAW</sup> prayed that his grave not turn into a mausoleum
- P<sup>SAW</sup> allowed / encouraged us to visit graves: to remind ourselves of akhiraah & make dua to Allah for the people of grave

## Intercession

**SHAFa'AA** – to make even, Asking an intermediary to plead one's request in front of another.

### For any intercession to be accepted:

1. Allah must allow the intercessor permission to intercede.
  - *Man tha allathee yashfaAAu indahu illa bi-ithnihi [Ayatul Kursi]* Who is there that can intercede except by His permission?
2. Allah must be pleased with the person on whose behalf intercession is sought.
  - They cannot intercede except on behalf of those whom Allah is pleased with. [Anbiyah:27]

### Types

1. Worldly (Fiqh - allowed with conditions<sup>20</sup>)
2. Religious
  - a. General for all creation (after previous 2 conditions)
    - Raise their ranks in Paradise
    - Saved from Fire of Hell before entering it
    - Removed from Fire before time is finish
  - b. Specific for P<sup>SAW</sup>
    - to start the Reckoning on Day of Judgment
    - on behalf of his ummah to enter Paradise
    - to open Gates of Paradise
    - for his mushrik uncle, Abu Talib to be removed from the pit of Hell to periphery

### Wisdom of Intercession

1. A means of honoring people, by allowing them to intercede on behalf of others
2. A means of showing mercy to others, by allowing some to intercede on their behalf.

### Best Way to Receive Intercession

- Perfect *La illaha illAllah* – Abu Hurayrah asked P<sup>S</sup>: Who will have greatest chance of your shafa'aa on DoJ? P<sup>S</sup>: the one who says Kalimah from his heart.
- Dua after adhan

<sup>20</sup> matter must be permissible, person must be worthy, the rights of a specific individual can not be trampled over

## Tawassul

**TAWASSUL** - That which brings you closer to another object. Islamic definition:

- **General** - each & every good deed that brings you closer to Allah
- **Specific** - ways to increase the chance of du'aa being accepted
  - O you who believe! Do your duty to Allah and fear Him. Seek the means of approach to Him, and strive hard in His Cause as much as you can. So that you may be successful. [Maa'idah:35]

### Types Sanctioned by Qur'an & Sunnah

1. With Allah's Names and Attributes
2. With one's state, past, & present
  - du'aa of Zakariyyah: Oh Allah, my bones have become old, my hair is white, and you have always granted me my duas, so accept this dua... [Maryam:4]
3. With one's good deeds
  - three men trapped in the cave
4. With the du'aa of a living person

### Tawassul through the Prophet<sup>SAW</sup>

- **Obligatory:**
  - 1) By following his Sunnah
  - 2) By loving him
  - 3) By defending his honor
- **Innovation**-Asking through P<sup>S</sup> status, body, honor

### All other tawassul are bidah or shirk.<sup>21</sup>

### Evidences used by those who justify it:

1. The general verse in Surah al-Maa'idah.
  - Response – not relevant to their practice.
2. Hadeeth of the 'blind man': "O RasulAllah! Make dua to Allah for my eyesight to return." P<sup>SAW</sup>: be patient or make wudu then make this dua: "I ask you by your prophet, the Prophet of Mercy. O Muhammad, I turn to you to go my Lord, so grant me my request. O Allah! Accept his intercession for me, and my intercession for him." (Ahmad, Tirmidhi)
  - Tawassul is for du'aa of P<sup>SAW</sup> and not his rank
  - None of the other companions did it afterwards
3. The incident of 'Umar with 'Abbas
4. Various weak or fabricated hadeeth
5. On DofJ, people will ask the prophets to help them, so why can't we ask now?
6. Many scholars of past & present allow it

<sup>21</sup> Ask 3 questions: Do you have valid proof from Q & S or ijmaa? Is the evidence relevant? Are there more relevant evidences?

## Prophet's<sup>SAW</sup> Protection of Tawheed

1. P<sup>SAW</sup> prohibited mosques over graves.
2. Commanded to level all raised graves
3. Reminded Muslims regarding the true purpose of visiting graves
4. Forbade burying dead inside mosques
5. Forbade worshipping Allah at places where & when shirk occurs/has occurred
6. Forbade undertaking a religious journey except to Mecca, Medinah, or Jerusalem
7. Forbade exaggeration in general
8. Forbade Muslims from excessive praise
9. Forbade Companions to stand in his presence
10. Forbade image-making
11. Forbade Muslims from imitating Kuffar
12. Forbade phrases which lead to shirk
13. Prohibited making an oath or swearing by any created object

## Major Shirk

### Shirk al-Akbar

- ① **Expels** a person from Islam
- ② **Necessitates** a person's eternal punishment in the Fire of Hell
- ③ **Nullifies** all their good deeds
- ④ **Makes it permissible** for State to take the life & property of practitioner.

## Minor Shirk

### Shirk al-Asghar

-  Every matter which contains a type of shirk but does not reach the level of major shirk.
-  Every matter that the religion has prohibited and which is a means and channel to major shirk, and which Islamic Law has termed 'shirk'.
-  Equating other than Allah with Allah in a matter that is specific to Him, either by attributing it as a means, or by way of accident.

*There is ikhtilaaf about whether Allah can forgive minor shirk without punishment*

### Minor shirk in ibadah pertaining to heart

1. **Riyaa:** worshipping Allah, based upon the sunnah, but to impress people.
2. **Performing** a good deed purely for a worldly benefit
3. **Relying** on the cause<sup>22</sup> instead of the Creator of the cause
4. **Making** something which Allah has not made a cause<sup>20</sup> into a cause (while believing that Allah is the Rabb)

### Minor shirk in statements of the tongue

1. **Swearing** by other than Allah while believing that Allah is the Rabb.
2. **Equating** Allah with creation using 'and'
3. **Naming** created objects with names that go against pure tawheed

### Minor shirk in actions of the limbs

1. Amulets and charms
2. Certain types of *riyaa*

## Kufr

**KUFR** - To cover up to the extent that something is destroyed. In Islam - absence of eman from a person, even if his heart believes.

### TYPES OF KUFR:

- **Major** - 5 types:
  - 1) Kufr of Denial
  - 2) Kufr of Arrogance
  - 3) Kufr of Doubt
  - 4) Kufr of Turning Away. He hears basics and fundamentals of Islam, and has capability.
  - 5) Kufr of Hypocrisy (nifaq)
- **Minor** - Any act that Sharee'ah calls kufr, but doesn't take out fold of Islam.
  - 1) Denying others their lineage
  - 2) Denying one's father
  - 3) Wailing over dead people

**NIFAQ** - Comes from the root *nafiqaa*, an escape hole that the jerboa builds. As if the person secretly escaped from Islam.



<sup>22</sup> A 'cause' must be either something Allah has informed us about, or a direct, physical, common-sense relationship.

- **Major** - Pretend to be Muslim while isn't
- **Minor** - Acts which typically hypocrites do. 'To perform a permissible act while concealing its opposite'
  - Break one's trust / promise
  - Lie
  - Use foul language in an argument
  - Show off good deeds
  - Not care about striving in Allah's path
  - Being two-faced

### MANIFESTATIONS OF KUFR

#### ① Making fun of anything religious

- Characteristics of the Jews<sup>23</sup>
- Incident of Tabuk<sup>24</sup>

#### ② Hating / knowingly rejecting anything that the P<sup>SAW</sup> came with - Differentiate between disobeying by following desires (sins), and between outright rejection

- Do you believe in part of the Book & reject part of it? They shall be subjected to the worst on the DofJ. [2:85]

#### ③ Believing that any person (other than P<sup>SAW</sup>) has a right to be obeyed in all circumstances (even if it means disobeying Allah)

- They took their Priests & Rabbis as lords besides Allah.

#### ④ Legislating by other than Allah's Law

- only Allah has total right to legislate.
  - Meaning of Rub
  - Verily, the Judgment belongs only to Allah. [An'aam:57]
- law of Allah is Complete Code of Life
  - Is not the one who Created know what is best? [Mulk:14]
  - Jew: Does your lord even tell you how to use the toilet? Salman al-Farisi: Heck yes!
- Secularization – new phenomena<sup>25</sup>
  - [2:85]

<sup>23</sup> Jews said that Allah is poor and they are rich.  
<sup>24</sup> The hypocrites said that the P<sup>SAW</sup> & his Companions had big bellies. Allah said, "Say, do you laugh & joke about the signs of Allah? You have committed kuffar after eman."

<sup>25</sup> One exception, Moguls accepted Islam except for Hudud. Ulema said they were not Muslims.

Two broad categories:

- 1) Judging by other than Allah's Law – Major Kufr because one rejects Allah as Rub (with right to legislate)
  - a. Shareeah is not applicable anymore
  - b. Secular laws > shareeah.
  - c. Secular laws = shareeah
  - d. Secular laws < shareeah
- 2) Believes that it is impermissible to judge by other laws, yet in a particular instance he follows his desires (ex. bribe, friendship) – Minor Kufr

### ⑤ Considering non-Muslims as Muslims

- The only one religion that is acceptable to Allah is Islam. [Ale-'Imraan:19]
- You have your deen, I have mine. [Kafiroon:3]
- Some of you are momin and some of you are kaafir. [Taghabun:2]
- Types of Kaafirs: mushriks, Ahl-ul-kitaab, atheists, others
- One greatly misunderstood verse: Those who believe and those who are Jews, Christians, & Sabians; whoever believes in Allah & Last Day and does righteous deeds shall have their reward with their Lord.[2:62]
  - 1) one cannot take verses out of context – Allah says those who say Allah is Isa<sup>26</sup> or 1 part of the Trinity<sup>27</sup> are kaafir
  - 2) return to books of tafseer
  - 3) look at other evidences – P<sup>SAW</sup>: I swear by He in Whose Hand is my soul, no Jew or Christian hears about me and then rejects me and dies – not having believed in me, except that he will be of the Fire of Hell. (Muslim)
- Walaa & Baraa – only Muslims will enter Jannah. In Surah al-Mumtahanah [1-10], Allah has divided non-Muslims into 2 categories: those who are openly hostile to us, and those who allow us to believe as we want. We are allowed to be friends with the latter.
- The reason why Islam differentiates people of other religions, is because of a conscious choice they've made.

## Incorrect Perceptions of Tawheed

### PHILOSOPHERS

The affirmation of an entity that must exist by itself and which cannot be characterized or described with any affirmatory attribute. An entity which is 'simple' – nothing but existence. Doesn't have any attributes, nor does it deserve any love, fear, hope. 'Unmoved mover' or 'prime mover'.

### EXTREME SUFIS

There is no existence except for Allah.

### MU'TAZILAH

They said a fasiq is 3<sup>rd</sup> category between eman & kufr. They also say that Allah's names are meaningless proper names. Don't include Ulohiyyah in tawheed definition. Qadi Abd al-Jabbar's definition *"The knowledge and acceptance that Allah is One, and that no one shares with Him what He deserves of Attributes, either affirmed or negated, and upon the manner which He deserves"* - (Sharh Usool p. 128)

### JABARIYYAH

There is no one who Wills or Acts except for Allah.

### ASHA'IRAH & MATURIDIYYAH

Don't include Ulohiyyah in tawheed definition. Shahrastani defines *tawheed* as: *"Allah is One in his Essence, having no partners, and One in His Attributes, having no similarities to Him, and One in his Actions, having nothing like Him."* (al-Milal wa an-Nihal p. 42)  
Al-Bajuri writes, *"It is essential to ascribe oneness to Allah in His Essence, and His Attributes, and His actions."*

## Some Arquments used to Deny

### Categorization of Tawheed

1. **This categorization is an innovation not done by the Qur'an or Sunnah, but rather invented in the seventh century of the hijrah.**
  - Categorizing in and of itself is not an innovation
  - Ask this person, "Have you studied fiqh, hadeeth, usool, etc? Where did these divisions come from?"
  - This categorization has been implied clearly in the Quran (first & last verses)
  - Numerous statements from the early scholars implying this as well (Ibn Abbas, Qatadah, Abu Hanifah, etc)
  - Explicit statement of Ibn Battah (d. 387) in his Ibaanah that tawheed is of three types
2. **This categorization is similar to the Trinity of the Christians.**
  - Clear slander intended to abuse anyone who propagates this categorization
  - There is absolutely nothing similar between the two except for the number 3. One is differentiation of god-head into three persons, whereas the other is completely unifying Allah in three areas.
3. **It is clear that the mushrikoon used to worship idols, ascribe daughters to Allah, etc. Then how can we call them 'Muslims in Ruboobiyyah'? Or 'believers in Allah's Ruboobiyyah'? The Qur'an clearly calls them kaafirs, how can you call them believers?**
  - We are not calling them believers, we are only stating that belief in the existence or Lordship of Allah is not sufficient to be a Muslim.

4. **The angels will ask people in the grave: "Who is your Rubb?" This shows that what Allah wants from us is belief in His Ruboobiyyah, and that anyone who believes in that is a Muslim.**

- Must take all texts together.
- Clearly proved that mushrikoon believed in the Ruboobiyyah of Allah.
- Many words in Arabic similar in meaning to each other, so when they are used in different contexts they may take the place of each other, and when they are used in a similar context each one gives a more specific meaning. Tawbah vs. istighfaar; faqeer vs. miskeen, etc.
- Exact relationship between rub & ilaah

## The Rule

What should we do when we see someone committing *shirk*?

- ➡ Advise them gently
- ➡ Explain to them the true meaning of the kalimah
- ➡ Explain to them the precise meaning of shirk
- ➡ Warn them their acts are acts of shirk
- ➡ Respond to their basic arguments
- ➡ DO NOT pronounce them to be kafirs or mushriks

**RULE: A person who does an act of *kufr* or *shirk* does not necessarily become a *kafir* or *mushrik***

- ❓ Does he know what he is doing? (sane, of age, conscious)
- ❓ Does he know that the act is an act of shirk?
- ❓ Does he have some strong 'evidence' that, in his eyes, justifies that act?
- ❓ Was he forced into doing it by someone else?

<sup>26</sup> [Ma'idah:72]

<sup>27</sup> [Ma'idah:73]