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(1925–2010 C.E., 1344–1431 A.H.) May Allah have mercy on him.

Take Your Belief from the Qur'an and the Authentic Sunnah is a short Islamic book that teaches the main matters of Islamic belief in an organized way. It teaches us about Tawheed, worship, Du'a, following the Prophet ﷺ and other important parts of our Aqeedah. We study these matters to understand our religion correctly, protect our Tawheed and stay away from Shirk. Tawheed means the oneness of Allah. Allah alone is worthy of worship. All acts of worship must be directed to Him alone. The book uses simple questions and answers, supported by evidence from the Qur'an and authentic Sunnah. These lessons are taught upon The Qur'aan & Sunnah as Understood by the Salaf (Pious Predecessors) of this Ummah.

Introduction to Tawheed

Tawheed is the most important knowledge we can learn. It is the greatest and noblest subject to study because it teaches us about Allah and how to worship Him correctly. A person who truly believes in Tawheed and lives according to it will be saved from Jahannam by the mercy of Allah. Allah created the jinn and mankind for Tawheed which means that we were created to worship Allah alone. Tawheed is a cause of success in this life and in the Hereafter. The scales were created, the sky was raised and the earth was spread for Tawheed and the worship of Allah alone.

What Is Tawheed?

The Arabic root letters of Tawheed are:

و ح د

The word وَحَّدَ means to make something one or to single something out.

Linguistically: Tawheed means to make something one without giving it any equal and to single something out.

Technically: Tawheed means to single out Allah alone in everything that belongs only to Him. This includes His Lordship, worshipping Him alone and His Names and Attributes. So Tawheed means believing that Allah alone is our Lord, Allah alone deserves all worship and Allah has His perfect Names and Attributes.

Three Categories of Tawheed

1. Tawheed of Lordship (تَوْحِيدُ الرُّبُوبِيَّةِ): This means believing that Allah alone is the Creator, Provider and Controller of everything. For example, Allah alone created the heavens and the earth. Allah alone gives life and death and Allah alone provides for His creation.

2. Tawheed of Worship (تَوْحِيدُ الْأُلُوهِيَّةِ): This means singling out Allah alone in all acts of worship. For example, we pray to Allah alone, make Dua to Allah alone, rely upon Allah and worship Him alone. We do not direct acts of worship to anyone besides Allah.

3. Tawheed of Allah's Names and Attributes (تَوْحِيدُ الْأَسْمَاءِ وَالصِّفَاتِ): This means believing in the Names and Attributes of Allah that are mentioned in the Quran and Sunnah in the correct way. For example, Allah is Ar-Rahman (الرَّحْمَنُ), the Most Merciful and Allah is As-Sami (السَّمِيعُ), the All-Hearing. Tawheed was not invented by later scholars. It is the message that Allah sent all the Prophets with. Scholars use these three categories to organize and explain what is already taught in the Quran and Sunnah. Therefore Tawheed and Shirk must be understood from the Quran and Sunnah and not from personal opinions.

Is Tawheed Mentioned in the Quran?

Ibn al-Qayyim explained that every Surah in the Quran contains Tawheed. In fact every verse in the Quran contains Tawheed, gives proof for Tawheed or calls people to Tawheed.

1st Type: Some verses give us information about the Names and Attributes of Allah or the Actions of Allah. This is called Tawheed of knowledge and information. We must believe everything Allah has told us about Himself.

2nd Type: Some verses call us to worship Allah alone without giving Him any partners and to leave everything that is worshipped besides Allah. This is the Tawheed of worshipping Allah and seeking Him alone.

3rd Type: Some verses contain commands and prohibitions. They teach us to obey Allah's commands and stay away from what Allah has prohibited. These are from the rights of Tawheed.

4th Type: Some verses tell us about the people of Tawheed and the rewards Allah has prepared for them.

5th Type: Some verses tell us about the people of Shirk, what can happen to them in this life and about their punishment in the next life.

Therefore the whole Quran includes these types of Tawheed. [Madaarij As-Salikeen, Vol. 3, Page 450]

Words That Show Tawheed

Words in the Quran such as أَحَدٌ and وَاحِدٌ teach us about Allah being One.

First Verse: Allah says:

"Or were you witnesses when death approached Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac, one God. And we are Muslims [in submission] to Him.'" [Surah Al-Baqarah, verse 133]

Ibn Katheer explained the words إِلَٰهًا وَاحِدًا, "one God", to mean that Allah is made One in worship. In simple words, Allah alone must be worshipped.

Second Verse: Allah says:

"And Allah has said, 'Do not take for yourselves two deities. He is but one God, so fear only Me.'" [Surah An-Nahl, verse 51]

Imam At-Tabari explained the words إِلَٰهًا وَاحِدًا, "one God", to mean that Allah is made One in His worship and His Lordship. This means Allah alone is our Lord and Allah alone deserves our worship. [Jami' al-Bayaan fi Ta'weel Al-Quran]

Third Verse: Allah says:

"They have certainly disbelieved who say, 'Allah is the third of three.' And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment." [Surah Al-Ma'idah, verse 73]

This verse teaches us that Allah is One. Allah has no partners and no one else deserves to be worshipped with Him.

Is Tawheed in the Sunnah?

Yes. Tawheed is also clearly taught in the Sunnah.

Sunnah means: The statements and actions of the Prophet صلى الله عليه وسلم, things that happened in front of him that he approved of and his physical and personal qualities.

1. Hadeeth of Ibn Abbas: Ibn Abbas رضي الله عنهما reported that when the Prophet صلى الله عليه وسلم sent Muadh ibn Jabal رضي الله عنه to Yemen he told him:

"You will go to the People of the Book. Let the first thing that you call them to be to make Allah One."

يُوَحِّدُوا اللَّهَ

[Saheeh Al-Bukhari]

The words "make Allah One" come from the same Arabic root as Tawheed. The Arabic word used here is a present tense verb. This teaches us that making Allah One is not something that has a time limit. A Muslim must always worship Allah alone.

2. Hadeeth of Ibn Abbas: Ibn Abbas رضي الله عنهما also reported that the Messenger of Allah صلى الله عليه وسلم told Muadh ibn Jabal رضي الله عنه:

"You are going to the People of the Book. When you come to them call them to the oneness of Allah."

[Saheeh Al-Bukhari]

This teaches us that the Prophet صلى الله عليه وسلم told Muadh رضي الله عنه to begin by calling people to Tawheed.

3. Hadeeth of Ibn Umar: Ibn Umar رضي الله عنهما reported that the Messenger of Allah صلى الله عليه وسلم said:

"Islam is built upon five: that Allah is made One, establishing the prayer, paying the Zakah, fasting Ramadan and Hajj."

[Saheeh Muslim]

This narration directly connects Islam with making Allah One.

4. Hadeeth of Ibn Umar: Ibn Umar رضي الله عنهما reported that the Messenger of Allah صلى الله عليه وسلم said:

"Islam is built upon five: testifying that there is no god except Allah and that Muhammad is His servant and Messenger, establishing the prayer, paying the Zakah, performing Hajj to the House and fasting Ramadan."

[Saheeh Al-Bukhari and Saheeh Muslim]

The first foundation mentioned is لَا إِلَهَ إِلَّا اللَّهُ, Laa ilaaha illa Allah: There is no one worthy of worship except Allah.

5. Hadeeth of Ibn Umar: Another narration from Ibn Umar رضي الله عنهما mentions that Islam is built upon five and begins with worshipping Allah and rejecting everything worshipped besides Him.

[Saheeh Muslim]

From these narrations we understand that worshipping Allah alone is Tawheed.

Tawheed in the Statements of the Salaf

The Salaf are the Companions and the early generations of Muslims who came after them.

The Prophet صلى الله عليه وسلم said:

"The best of you are my generation, then those who follow them, then those who follow them."

[Saheeh Al-Bukhari]

Their understanding of Tawheed came from the Quran and Sunnah.

Jaabir ibn Abdullah رضي الله عنه: Jaabir described the Hajj of the Prophet صلى الله عليه وسلم and explained that the Prophet صلى الله عليه وسلم began his Hajj by declaring Tawheed in the Talbiyah:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

"Here I am, O Allah, here I am. Here I am. You have no partner. All praise, blessings and the kingdom belong to You. You have no partner."

[Saheeh Muslim]

Jaabir رضي الله عنه used the word Tawheed to describe what the Prophet صلى الله عليه وسلم was saying and doing. This shows that the Companions understood that declaring that Allah has no partners is Tawheed.

Hadeeth of the Delegation of Abdul Qais: A group from Abdul Qais came to the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم commanded them to believe in Allah alone and asked:

"Do you know what is meant by believing in Allah alone?"

They replied:

"Allah and His Messenger know best."

The Prophet صلى الله عليه وسلم explained:

"To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger."

[Saheeh Al-Bukhari]

This teaches us that believing in Allah alone includes believing that only Allah has the right to be worshipped.

Ataa ibn Abi Rabah

Ataa ibn Abi Rabah was from the Tabi'un. The Tabi'un were Muslims who learned from the Companions. He was also a Mufassir which means a scholar who explains the Quran.

Allah says:

"And whoever denies the faith, his work has become worthless, and he, in the Hereafter, will be among the losers." [Surah Al-Ma'idah, verse 5]

Ataa ibn Abi Rabah explained that faith or Iman in this verse means Tawheed.

[Tafseer At-Tabarani]

How the Scholars Explained Tawheed

The scholars of Ahlus-Sunnah wal-Jama'ah explained Tawheed through the statement:

لَا إِلَهَ إِلَّا اللَّهُ

Laa ilaaha illa Allah

There is no one worthy of worship except Allah.

Imam Ad-Darimi said that the explanation of Tawheed in this Ummah is:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Laa ilaaha illa Allah, Muhammadur Rasulullah. There is no one worthy of worship except Allah and Muhammad is the Messenger of Allah. [Naqd or Ar-Rad ala Bishr al-Mirrisi, Vol. 1, Page 152]

Imam Al-Ajuri said that Tawheed is to say:

لَا إِلَهَ إِلَّا اللَّهُ

Laa ilaaha illa Allah with certainty in your heart. [Kitaab Ash-Shariah, Vol. 2, Page 553]

Having certainty means you truly believe it in your heart without doubt.

Why Do We Study Tawheed?

1. Allah created us to worship Him alone. We were created to single out Allah alone in our worship. We pray to Allah alone, make Dua to Him alone and direct our worship to Him alone.

2. Allah does not accept worship without Tawheed. Our worship must be sincerely for Allah alone and cannot be mixed with Shirk.

3. Tawheed is a cause of entering Jannah. A person must learn Tawheed, believe in it and live according to it. A person who dies upon true Tawheed will enter Jannah.

4. Tawheed is a cause of increasing the reward of good deeds. The stronger a person's Tawheed and sincerity to Allah are, the greater the blessings and rewards in their good deeds can be.

5. Tawheed is a cause for sins to be forgiven. Allah may forgive sins because of a person's sincere Tawheed and faith in Him.

6. Tawheed is a cause of guidance and security. Those who truly believe in Allah and protect their Tawheed from Shirk are promised guidance and security.

7. Tawheed is a cause of peace in the heart. Allah places peace and calmness in the hearts of the believers. True belief in Allah helps a believer remain firm and turn to Allah during easy and difficult times.

8. Tawheed is a cause of receiving the Prophet's ﷺ intercession. By the mercy and permission of Allah, the people of sincere Tawheed may receive the intercession of Prophet Muhammad ﷺ.

Two Conditions for Correct Worship

Correct worship requires two conditions:

1. Sincerity to Allah (الْإِخْلَاصُ): All worship must be sincerely for Allah alone. The opposite of sincerity is Shirk. For example, when a person makes Dua they must make Dua to Allah alone and not direct their Dua to someone besides Allah.

2. Following the Prophet (الْمُتَابَعَةُ) ﷺ: We must worship Allah in the way that Prophet Muhammad ﷺ taught us. The opposite is inventing acts of worship that the Prophet ﷺ did not teach. For example, we pray Salah according to the way the Prophet ﷺ taught us. We do not invent a new type of Salah and call it part of Islam. The Prophet ﷺ said: "Whoever does a deed which has not been ordered by us, then it is rejected." [Saheeh Muslim, Hadeeth 1718]

Sincerity without following the Sunnah is not enough. For example, a person may sincerely want to worship Allah but invent a new act of worship that the Prophet ﷺ never taught. Their good intention does not make the invented worship correct. Following the outward Sunnah while directing worship to someone other than Allah is also not enough. For example, a person may perform an act in the correct outward way but direct that worship to someone besides Allah. Both conditions are required. The worship must be sincerely for Allah alone and it must follow the Sunnah of Prophet Muhammad ﷺ. The Prophet ﷺ is the only person Muslims must completely follow in the religion.

Why We Must Learn About Shirk

We must learn about Shirk so we can recognize it and stay away from it. Allah did not prohibit Shirk without explaining it. The Quran and Sunnah explain its meaning, types and dangers. Shirk is the opposite of Tawheed. Generally, Shirk means giving someone or something a share in something that belongs only to Allah. In worship it means directing an act of worship to someone or something besides Allah. Shirk is divided into Major Shirk and Minor Shirk.

Major Shirk (الشِّرْكُ الْأَكْبَرُ)

Major Shirk is directing an act of worship to someone or something besides Allah. It takes a person outside of Islam. For example, making Dua to the dead and asking them for something that only Allah can do is Major Shirk. Sacrificing an animal as an act of worship for someone besides Allah is another example. Major Shirk causes misguidance, removes security and destroys a person's deeds. If a person dies upon Major Shirk without repenting from it, Allah will not forgive it. It prevents the person who dies upon it from entering Paradise and leads to the Fire. Major Shirk is also the greatest injustice.

Minor Shirk (الشِّرْكُ الْأَصْغَرُ)

Minor Shirk does not take a person outside of Islam but it is still a serious sin. It makes a person's Tawheed and faith weaker and it can become a path that leads towards Major Shirk. One example is showing off in worship. For example, a person begins praying sincerely for Allah but then makes their prayer look better because they notice other people are watching them. This showing off can destroy the part of the worship in which it happens. Another example of Minor Shirk is swearing by someone or something besides Allah such as saying, "I swear by my father." A Muslim should swear by Allah or remain silent.

Hidden Shirk (الشِّرْكُ الْخَفِيُّ)

Shirk can also be hidden because it may be connected to what is inside a person's heart and may not be clear to other people. Showing off in worship is an example. A person may look like they are worshipping Allah while secretly wanting people to see them, praise them or think they are very religious. A Muslim should never feel completely safe from Shirk. Even Ibrahim عليه السلام asked Allah to protect him from Shirk.

Allah says:

"And [mention, O Muhammad], when Abraham said, 'My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols.'" [Surah Ibrahim, verse 35] If Ibrahim عليه السلام feared Shirk and asked Allah to protect him from it then we should also fear Shirk, learn about it and ask Allah to protect us from it.

The Prophet ﷺ also taught us to say: "O Allah, I seek refuge in You from associating partners with You knowingly and I seek Your forgiveness for what I do not know." [Musnad Ahmad] This teaches us to ask Allah to protect us from the Shirk we know about and the Shirk we may not recognize.

Final Summary

Tawheed means to single out Allah alone. We believe that Allah alone is our Lord, we worship Allah alone and we believe in Allah's Names and Attributes. Tawheed has three categories: Tawheed of Lordship, Tawheed of Worship and Tawheed of Allah's Names and Attributes. The Quran teaches Tawheed from beginning to end. It teaches us about Allah, calls us to worship Him alone, teaches us to obey His commands, tells us about the rewards for the people of Tawheed and warns us about Shirk. The Sunnah also teaches Tawheed. The Prophet صلى الله عليه وسلم called people to worship Allah alone and taught his Companions to begin their call to others with Tawheed. For worship to be correct it must be sincerely for Allah alone and it must follow the Sunnah of Prophet Muhammad ﷺ. We also learn about Shirk so we can recognize it and stay far away from it.

The meaning of Tawheed is clearly shown in:

لَا إِلَهَ إِلَّا اللهُ

There is no one worthy of worship except Allah. upon The Qur'aan & Sunnah as Understood by the Salaf (Pious Predecessors) of this Ummah,

Bismillah

Bismillah means "In the Name of Allah."

We begin with Bismillah for four reasons:

1. Following the Quran

Allah begins the Quran with Bismillah. This teaches us to begin with the Name of Allah.

2. Following the Prophet ﷺ

When the Prophet ﷺ wrote letters to kings and rulers, he began his letters with Bismillah. We follow his example by beginning with the Name of Allah.

3. Following the scholars

The scholars of Islam followed this practice and began their books and writings with Bismillah. We follow their example when beginning Islamic writings and lessons.

4. Seeking Allah's blessing

We begin with Bismillah to seek Allah's blessing in what we are doing. Saying Bismillah reminds us that all blessings come from Allah and that we depend upon Him.

When we say Bismillah before doing something, the action is understood even if we do not say it. For example, if we say Bismillah before drinking, it means, "In the Name of Allah, I drink." This teaches us to begin good actions with Allah's Name and seek His blessing.

The Basmalah contains three Names of Allah:

1. Allah: The One who alone deserves to be worshipped.
2. Ar-Rahman: The One whose mercy is vast and reaches all of creation.
3. Ar-Raheem: The One who gives special mercy to His believing servants.

We can see Allah's mercy through the many blessings He gives us such as rain, food, water and everything we need for life.

Introduction

All praise belongs to Allah. We praise Him, ask Him for help and forgiveness and seek His protection from the evil within ourselves and from our bad deeds. Whoever Allah guides, no one can misguide. Whoever Allah allows to go astray, no one can guide. I testify that no one has the right to be worshipped except Allah alone, with no partner. I also testify that Muhammad ﷺ is His servant and Messenger. These are important questions about Aqeedah, which means Islamic belief. Each answer is supported by evidence from the Qur'an and Hadith so the reader can know the answer is correct.

Tawheed is the foundation of a person's happiness in this life and in the Hereafter. Tawheed means worshipping Allah alone and not giving any part of worship to anyone besides Him. May Allah make this work beneficial to the Muslims and make it sincerely for Him alone.

Contents

The Right of Allah upon His Servants

Types of Tawheed and Their Benefits

Conditions for an Action to Be Accepted

Major Shirk

Types of Major Shirk

Minor Shirk and Its Types

Tawassul and Asking for Intercession

Jihad, Walaa' and Judgement

Acting upon the Qur'an and Hadith

Sunnah and Bid'ah

The Accepted Supplication

The Right of Allah upon His Servants

1. **Why did Allah create us?**

Answer: Allah created us to worship Him and not associate anything with Him.

Qur'an evidence: Allah says that He created the jinn and mankind to worship Him.
Reference: Surah adh-Dhariyat, 51:56

Hadith evidence: The Prophet ﷺ said that Allah's right upon His servants is that they worship Him and do not associate anything with Him.
Reference: Sahih al-Bukhari and Sahih Muslim (Agreed upon).

2. What is worship?

Answer: Worship is a general name for every word and action that Allah loves. Examples include Du'a, Salah, sacrifice and other acts of worship.

Qur'an evidence: The believer says that prayer, sacrifice, life and death are for Allah, Lord of the worlds.

Reference: Surah al-An'am, 6:162

Hadith Qudsi: Allah says that the most beloved way His servant comes near to Him is by doing what Allah made obligatory.

Reference: Sahih al-Bukhari.

3. How do we worship Allah?

Answer: We worship Allah by obeying Allah and His Messenger ﷺ.

Qur'an evidence: Believers are commanded to obey Allah and obey the Messenger and not ruin their deeds.

Reference: Surah Muhammad, 47:33

Hadith evidence: An action that is not based on the Prophet's ﷺ command is rejected.

Reference: Sahih Muslim.

4. Do we worship Allah with fear and hope?

Answer: Yes. We worship Allah with both fear and hope. This is how Allah describes the believers.

Qur'an evidence: The believers call upon their Lord with fear and hope.

Reference: Surah as-Sajdah, 32:16

Hadith evidence: The Prophet ﷺ taught a person to ask Allah for Paradise and seek Allah's protection from the Fire.

Reference: Sahih, narrated by Abu Dawud.

5. What is Ihsan in worship?

Answer: Ihsan is being aware that Allah is watching you while you worship Him.

Qur'an evidence: Allah sees His servant when he stands and when he moves among those who prostrate.

Reference: Surah ash-Shu'ara, 26:218-219

Hadith evidence: Ihsan is to worship Allah as though you see Him. If you do not see Him, know that He sees you.

Reference: Sahih Muslim.

Types of Tawheed and Their Benefits

6. Why did Allah send the Messengers?

Answer: Allah sent the Messengers to call people to worship Him alone and to reject Shirk.

Qur'an evidence: Allah sent a Messenger to every nation calling people to worship Allah and stay away from Taghut.

Reference: Surah an-Nahl, 16:36

Taghut here means Satan who calls people to worship someone or something besides Allah.

Hadith evidence: The Prophets are brothers and their religion is one.

Reference: Sahih al-Bukhari and Sahih Muslim (Agreed upon).

7. What is Tawheed ar-Rububiyyah?

Answer: It means singling out Allah in His actions, such as creating and controlling all affairs.

Qur'an evidence: All praise belongs to Allah, Lord of the worlds.

Reference: Surah al-Fatihah, 1:2

Hadith evidence: The Prophet ﷺ called Allah the Lord of the heavens and the earth.

Reference: Sahih al-Bukhari and Sahih Muslim (Agreed upon).

8. What is Tawheed al-Uluhiyyah?

Answer: It means singling out Allah in worship, such as Du'a, sacrifice and vows.

Qur'an evidence: Your God is One God. None has the right to be worshipped except Him, the Most Merciful.

Reference: Surah al-Baqarah, 2:163

Hadith evidence: The Prophet ﷺ taught that the first call should be to the testimony that none has the right to be worshipped except Allah.

Reference: Sahih al-Bukhari and Sahih Muslim (Agreed upon).

Another wording in Sahih al-Bukhari says that the first thing people should be called to is to single out Allah alone.

9. What is Tawheed of Allah's Names and Attributes?

Answer: It means believing in the Names and Attributes that Allah gave Himself in the Qur'an and that the Messenger ﷺ taught in authentic Hadith. We accept them as they came. We do not change their meanings, deny them, ask how they are or compare Allah to His creation. Examples include Allah rising over the Throne, His Hand and His descent in a way that suits His Majesty.

Qur'an evidence: Nothing is like Allah and He is the All-Hearing, All-Seeing.

Reference: Surah ash-Shura, 42:11

Hadith evidence: The Prophet ﷺ said that Allah descends every night to the lowest heaven.

Reference: Sahih Muslim.

Allah's descent is in a way that suits His Majesty. It is not like the descent of His creation.

10. Where is Allah?

Answer: Allah is above the heavens, above the Throne.

Qur'an evidence: The Most Merciful rose over the Throne.

Reference: Surah Ta-Ha, 20:5

Istawaa here means that Allah is high and above the Throne. This meaning is also reported in Sahih al-Bukhari.

Hadith evidence: The Prophet ﷺ said that Allah wrote everything in a Book and that the Book is with Him above the Throne.

Reference: Sahih al-Bukhari and Sahih Muslim (Agreed upon).

11. Is Allah with us?

Answer: Allah is with us through His hearing, seeing and knowledge.

Qur'an evidence: Allah told Musa and Harun (peace be upon them) not to fear because He was with them, hearing and seeing.

Reference: Surah Ta-Ha, 20:46

Hadith evidence: The Prophet ﷺ told the Companions that they were calling upon One who is Hearing and Near. This means Allah was with them by His knowledge.

Reference: Sahih Muslim.

12. What is the benefit of Tawheed?

Answer: Tawheed brings safety from punishment in the Hereafter, guidance in this world and forgiveness of sins.

Qur'an evidence: Those who believe and do not mix their faith with wrongdoing are promised security and guidance.

Reference: Surah al-An'am, 6:82

The wrongdoing mentioned here means Shirk.

Hadith evidence: The Prophet ﷺ said that the servants' right from Allah is that He does not punish the person who does not associate anything with Him.

Reference: Sahih al-Bukhari and Sahih Muslim (Agreed upon).

Conditions for an Action to Be Accepted

13. What are the conditions for an action to be accepted?

Answer: There are three conditions for a deed to be accepted by Allah.

Condition 1: Faith in Allah and Tawheed

Qur'an evidence: Those who believe and do righteous deeds will have the Gardens of Firdaws as a place of welcome.

Reference: Surah al-Kahf, 18:107

Hadith evidence: The Prophet ﷺ said: Say, 'I believe in Allah,' then remain firm.

Reference: Sahih Muslim.

Condition 2: Sincerity

The action must be sincerely for Allah, without showing off and without seeking a reputation.

Qur'an evidence: Worship Allah, making the religion sincerely for Him.
Reference: Surah az-Zumar, 39:2

Condition 3: Following what the Messenger ﷺ brought

Qur'an evidence: Take what the Messenger gives you and stay away from what he forbids.
Reference: Surah al-Hashr, 59:7

Hadith evidence: An action that is not based on the Prophet's ﷺ command is rejected.
Reference: Sahih Muslim.

Rejected means the deed is not accepted.

Major Shirk

1. What is the greatest sin with Allah?

Answer: The greatest sin is Shirk with Allah.

Qur'an evidence: Luqman tells his son not to commit Shirk because Shirk is a tremendous wrong.
Reference: Surah Luqman, 31:13

Hadith evidence: When the Prophet ﷺ was asked which sin is greatest, he said it is to make a rival with Allah even though Allah created you.
Reference: Sahih al-Bukhari and Sahih Muslim (Agreed upon).

A rival means a partner that is made with Allah.

2. What is Major Shirk?

Answer: Major Shirk means directing worship to other than Allah. Examples include calling upon other than Allah or asking the dead or absent for help in matters that only Allah can control.

Qur'an evidence: Worship Allah and do not associate anything with Him.
Reference: Surah an-Nisa, 4:36

Hadith evidence: The Prophet ﷺ included Shirk with Allah among the greatest major sins.
Reference: Sahih al-Bukhari.

3. Does Shirk exist in this Ummah?

Answer: Yes. Shirk exists in this Ummah.

Qur'an evidence: Many people believe in Allah while also committing Shirk.
Reference: Surah Yusuf, 12:106

Hadith evidence: The Prophet ﷺ foretold that groups from his Ummah would join the polytheists and that idols would be worshipped.
Reference: Hasan Sahih, narrated by at-Tirmidhi.

4. What is the ruling on calling upon the dead or absent?

Answer: Calling upon the dead or absent for needs that only Allah can fulfil is Major Shirk.

Qur'an evidence: Do not call upon besides Allah what cannot benefit or harm you. This means 'the wrongdoers' here as the polytheists.

Reference: Surah Yunus, 10:106

Hadith evidence: The Prophet ﷺ warned that a person who dies while calling upon a rival besides Allah enters the Fire.

Reference: Sahih al-Bukhari.

5. Is Du'a worship?

Answer: Yes. Du'a is worship.

Qur'an evidence: Allah commands people to call upon Him and warns those who are too proud to worship Him.

Reference: Surah Ghafir, 40:60

Hadith evidence: The Prophet ﷺ said that Du'a is worship.

Reference: Hasan Sahih, narrated by at-Tirmidhi; also narrated by Ahmad.

6. Do the dead hear every call made to them?

Answer: No.

Qur'an evidence 1: You cannot make the dead hear.

Reference: Surah an-Naml, 27:80

Qur'an evidence 2: You cannot make those in the graves hear.

Reference: Surah Fatir, 35:22

Types of Major Shirk

7. Do we seek rescue from the dead or absent?

Answer: No. Help in matters that only Allah can control is sought from Allah alone.

Qur'an evidence 1: Those called besides Allah do not create anything. They themselves are created and are described as dead, not living.

Reference: Surah an-Nahl, 16:20-21

Qur'an evidence 2: Allah mentions the believers calling upon their Lord for rescue and Allah answering them.

Reference: Surah al-Anfal, 8:9

Hadith evidence: The Prophet ﷺ used the supplication: O Ever-Living, O Sustainer, by Your mercy I seek rescue.

Reference: Hasan, narrated by at-Tirmidhi.

8. Can we ask other than Allah for help in matters only Allah can control?

Answer: No.

Qur'an evidence: You alone we worship and You alone we ask for help.

Reference: Surah al-Fatihah, 1:5

Hadith evidence: The Prophet ﷺ taught: when you ask, ask Allah and when you seek help, seek help from Allah.

Reference: Hasan Sahih, narrated by at-Tirmidhi.

9. Can we ask living people for help?

Answer: Yes, in things they are able to do.

Qur'an evidence: Help one another in righteousness and Taqwa (being mindful of Allah and obeying Him).

Reference: Surah al-Ma'idah, 5:2

Hadith evidence: Allah helps the servant as long as the servant helps his brother.

Reference: Sahih Muslim.

10. Can a vow made as an act of worship be made for other than Allah?

Answer: No. A vow made as an act of worship is for Allah alone.

Qur'an evidence: The mother of Maryam said that she had dedicated what was in her womb to Allah.

Reference: Surah Aal Imran, 3:35

Hadith evidence: Whoever vows to obey Allah should obey Him. Whoever vows to disobey Allah must not disobey Him.

Reference: Sahih al-Bukhari.

11. Can a sacrifice be offered for other than Allah?

Answer: No. an act of worship through sacrifice is for Allah.

Qur'an evidence: Pray to your Lord and sacrifice for Him.

Reference: Surah al-Kawthar, 108:2

Sacrifice here means sacrifice done as an act of worship for Allah.

Hadith evidence: The Prophet ﷺ warned against sacrificing for other than Allah.

Reference: Sahih Muslim.

12. Do we perform Tawaf around graves to seek closeness to Allah?

Answer: No. Tawaf is performed around the Ka'bah.

Qur'an evidence: Allah commands pilgrims to perform Tawaf around the Ancient House.

Reference: Surah al-Hajj, 22:29

Hadith evidence: The Prophet ﷺ mentioned the reward for making seven rounds of Tawaf around the Ka'bah and then praying two Rak'ahs.

Reference: Sahih, narrated by Ibn Majah.

13. What is the ruling on Sihr (sorcery)?

Answer: Sihr, meaning sorcery or magic, is described as disbelief.

Qur'an evidence: The devils disbelieved by teaching people magic.
Reference: Surah al-Baqarah, 2:102

Hadith evidence: The Prophet ﷺ told Muslims to avoid the seven destructive sins and mentioned Shirk with Allah and sorcery.
Reference: Sahih Muslim.

14. Do we believe a fortune-teller or soothsayer about the unseen?

Answer: No. they are not to be believed about knowledge of the unseen.

Qur'an evidence: None in the heavens and earth knows the unseen except Allah.
Reference: Surah an-Naml, 27:65

Hadith evidence: The Prophet ﷺ gave a very serious warning against believing a fortune-teller or soothsayer who claims to know the unseen.
Reference: Sahih, narrated by Ahmad.

15. Does anyone know the unseen?

Answer: No one knows the unseen by himself. Allah may reveal some unseen matters to Messengers whom He chooses.

Qur'an evidence: Allah is the Knower of the unseen and reveals from it to a Messenger whom He chooses.
Reference: Surah al-Jinn, 72:26-27

Hadith evidence: No one knows the unseen except Allah.
Reference: Hasan, narrated by at-Tabarani.

16. Should we wear a thread or ring believing it will bring healing?

Answer: No. It should not be worn believing that it brings healing.

Qur'an evidence: If Allah touches you with harm, none can remove it except Him.
Reference: Surah al-An'am, 6:17

Hadith evidence: The Prophet ﷺ told a man that the object he was wearing would only increase weakness and ordered him to remove it.
Reference: Sahih, narrated by al-Hakim. Al-Hakim graded it Sahih and adh-Dhahabi agreed.

17. Should we hang a bead, amulet or similar object for protection from the evil eye?

Answer: No.

Qur'an evidence: If Allah touches you with harm, none can remove it except Him.
Reference: Surah al-An'am, 6:17

Hadith evidence: The Prophet ﷺ said that whoever hangs a Tamimah has committed Shirk.
Reference: Sahih, narrated by Ahmad.

A Tamimah is a bead, amulet or similar object worn or hung for protection from the evil eye.

18. What is the ruling on using laws that go against Islam?

Answer: Using laws that go against Islam is disbelief when a person believes those laws are allowed or believes they are suitable in place of Allah's law.

Qur'an evidence: Allah warns about not judging by what He revealed.

Reference: Surah al-Ma'idah, 5:44

Hadith evidence: The Prophet ﷺ gave a warning about leaders who do not judge by the Book of Allah and instead choose other laws.

Reference: Hasan, narrated by Ibn Majah and others.

19. How do we answer the whisper: 'Who created Allah?'

Answer: If Satan whispers this question, seek refuge in Allah and do not continue following the whisper.

Qur'an evidence: If an evil suggestion comes from Satan, seek refuge in Allah. He is the All-Hearing, All-Knowing.

Reference: Surah Fussilat, 41:36

The authentic Hadith teach the following when this whisper comes: say, 'I believe in Allah and His Messenger.' Remember that Allah is One and Self-Sufficient. He does not have children, He was not born and nothing is equal to Him. Then lightly spit to the left three times, seek Allah's protection from Satan and stop following the whisper.

Reference: Sahih al-Bukhari, Sahih Muslim, Musnad Ahmad and Sunan Abi Dawud.

20. What is the harm of Major Shirk?

Answer: Major Shirk causes permanent punishment in the Fire for the person who dies upon it.

Qur'an evidence: Whoever associates partners with Allah has Paradise forbidden to him and his destination is the Fire.

Reference: Surah al-Ma'idah, 5:72

Hadith evidence: The Prophet ﷺ said that whoever meets Allah while associating something with Him enters the Fire.

Reference: Sahih Muslim.

21. Do good deeds benefit a person together with Major Shirk?

Answer: Good deeds do not benefit a person who dies upon Major Shirk.

Qur'an evidence: Allah says about the Prophets that if they had committed Shirk, their deeds would have become worthless.

Reference: Surah al-An'am, 6:88

Hadith Qudsi: Allah says He is completely free of need from partners. If a person does an action for Allah and also associates another with Him in it, Allah leaves that action and its Shirk.

Reference: Sahih Muslim.

Minor Shirk and Its Types

1. What is Minor Shirk?

Answer: Riya, which means showing off in worship, is an example of Minor Shirk.

Qur'an evidence: Whoever hopes to meet his Lord should do righteous deeds and not associate anyone in the worship of his Lord.

Reference: Surah al-Kahf, 18:110

Hadith evidence: The Prophet ﷺ said that what he feared most for his followers was Minor Shirk and explained it as Riya.

Reference: Sahih, narrated by Ahmad.

Another example of Minor Shirk in speech is saying, 'If not for Allah and so-and-so,' or saying, 'What Allah wills and so-and-so wills.'

Hadith evidence: The Prophet ﷺ taught not to say, 'What Allah wills and what so-and-so wills,' but to say, 'What Allah wills, then what so-and-so wills.'

Reference: Sahih, narrated by Abu Dawud.

2. Is it allowed to swear by other than Allah?

Answer: No. an oath is not made by other than Allah.

Qur'an evidence: Allah commands the Prophet ﷺ to swear by his Lord that people will be resurrected.

Reference: Surah at-Taghabun, 64:7

Hadith evidence 1: The Prophet ﷺ said that whoever swears by other than Allah has committed Shirk.

Reference: Sahih, narrated by Ahmad.

Hadith evidence 2: Whoever is going to swear should swear by Allah or remain silent.

Reference: Sahih al-Bukhari and Sahih Muslim (Agreed upon).

Tawassul and Asking for Intercession

1. What do we use as Tawassul to Allah?

Answer: Tawassul is divided into allowed Tawassul and forbidden Tawassul.

Allowed Tawassul

Allowed Tawassul includes calling upon Allah by His Names and Attributes and using righteous deeds as a means of nearness to Him.

Qur'an evidence: Allah has the Most Beautiful Names, so call upon Him by them.

Reference: Surah al-A'raf, 7:180

Qur'an evidence: Believers are told to fear Allah and seek a means of nearness to Him.

Reference: Surah al-Ma'idah, 5:35

The means of nearness mentioned here means getting closer to Allah through obedience and good deeds that please Him. Ibn Kathir reported this meaning from Qatadah.

Hadith evidence: The Prophet ﷺ used a supplication asking Allah by every Name that belongs to Him.

Reference: Sahih, narrated by Ahmad.

Hadith evidence: When a Companion asked for the company of the Prophet ﷺ in Paradise, the Prophet ﷺ told him to help himself by making many prostrations, meaning righteous prayer.

Reference: Sahih Muslim.

Tawassul can also be through our love for the Messenger ﷺ and the righteous servants of Allah. The people who were trapped in a cave mentioned their sincere good deeds when asking Allah for help and Allah gave them relief.

Forbidden Tawassul

Forbidden Tawassul includes calling upon the dead and asking them for things that only Allah can do. This is Major Shirk.

Qur'an evidence: Do not call upon besides Allah what cannot benefit or harm you. This means 'the wrongdoers' here as the polytheists.

Reference: Surah Yunus, 10:106

Tawassul by the status of the Messenger ﷺ

An example is saying, 'My Lord, by the status of Muhammad, heal me.' This form is an innovation because the Companions did not do it.

Umar ibn al-Khattab asked al-Abbas, who was alive, to make Du'a for rain. He did not ask through the status of the Messenger ﷺ after the Prophet's death.

This kind of Tawassul can lead to Shirk if a person believes Allah needs a human person between Him and His servants, like a ruler may need someone between himself and the people.

For more details: Tawassul: Its Rulings and Types by Shaykh al-Albani.

2. Does Du'a need a human intermediary?

Answer: No. Du'a does not need a human intermediary.

Qur'an evidence: Allah says that when His servants ask about Him, He is near.

Reference: Surah al-Baqarah, 2:186

Hadith evidence: The Prophet ﷺ said that the Companions were calling upon One who is Hearing and Near. Here, being near means that Allah is with them by His knowledge.

Reference: Sahih Muslim.

3. Can we ask living people to make Du'a for us?

Answer: Yes. Du'a may be requested from the living, not from the dead.

Qur'an evidence: Allah tells the Prophet ﷺ to ask forgiveness for his sin and for believing men and women.

Reference: Surah Muhammad, 47:19

Hadith evidence: A blind man came to the Prophet ﷺ and asked him to pray to Allah for healing.

Reference: Hasan Sahih Gharib, narrated by at-Tirmidhi.

4. What is the Messenger's ﷺ role between Allah and the people?

Answer: The Messenger's ﷺ role is to convey the message.

Qur'an evidence: Allah commands the Messenger ﷺ to convey what was revealed to him from his Lord.

Reference: Surah al-Ma'idah, 5:67

Hadith evidence: The Prophet ﷺ said, 'O Allah, bear witness,' after the Companions said that he had conveyed the message.

Reference: Sahih Muslim.

5. From whom do we ask for the Messenger's ﷺ intercession?

Answer: We ask Allah for the Messenger's ﷺ intercession.

Qur'an evidence: All intercession belongs to Allah.

Reference: Surah az-Zumar, 39:44

Hadith evidence: The Prophet ﷺ taught a Companion to say: O Allah, accept his intercession for me.

Reference: Hasan Sahih Gharib, narrated by at-Tirmidhi.

Hadith evidence: The Prophet ﷺ said that he saved his special supplication as intercession on the Day of Resurrection for a person from his Ummah who dies without associating anything with Allah.

Reference: Sahih Muslim.

6. Can we ask living people to intercede in worldly matters?

Answer: Yes. intercession may be requested from living people in worldly matters.

Qur'an evidence: Whoever makes a good intercession has a share in its good and whoever makes a bad intercession has a share in its burden.

Reference: Surah an-Nisa, 4:85

Hadith evidence: The Prophet ﷺ said: intercede and you will be rewarded.

Reference: Sahih, narrated by Abu Dawud.

7. Should we exaggerate in praising the Messenger ﷺ?

Answer: No. Muslims should not exaggerate in praising the Messenger ﷺ.

Qur'an evidence: The Prophet ﷺ is commanded to say that he is a human being like others to whom revelation is given and that the God is One.

Reference: Surah al-Kahf, 18:110

Hadith evidence: The Prophet ﷺ warned Muslims not to exaggerate in praising him as Christians exaggerated regarding Isa ibn Maryam (peace be upon him). He told Muslims to call him the servant of Allah and His Messenger.

Reference: Sahih al-Bukhari.

Itraa means going too far in praising someone.

Jihad, Walaa' and Judgement

1. What is the ruling on Jihad in Allah's path?

Answer: Jihad in Allah's path is described as a religious duty that can involve wealth, personal effort and speech.

Qur'an evidence: The verse calls believers to strive with their wealth and themselves in Allah's path.

Reference: Surah at-Tawbah, 9:41

Hadith evidence: The Hadith mentions striving with wealth, oneself and speech.

Reference: Sahih, narrated by Abu Dawud.

2. What is Walaa'?

Answer: Walaa' means love and support.

Qur'an evidence: Believing men and believing women are allies and supporters of one another.

Reference: Surah at-Tawbah, 9:71

Hadith evidence: The believer to another believer is like a building whose parts strengthen one another.

Reference: Sahih Muslim.

3. Is it allowed to take disbelievers as awliya and support them?

Answer: No.

Qur'an evidence: Allah warns against taking them as awliya.

Reference: Surah al-Ma'idah, 5:51

Hadith evidence: The Prophet ﷺ explained who are and are not his awliya.

Reference: Sahih, narrated by Ahmad.

4. **Who is a Wali of Allah?**

Answer: A Wali of Allah is a believer who has Taqwa, meaning the person believes in Allah, obeys Him and stays mindful of Him.

Qur'an evidence: Allah's awliya have no fear upon them and will not grieve. They are those who believed and had Taqwa (being mindful of Allah and obeying Him).

Reference: Surah Yunus, 10:62-63

Hadith evidence: The Prophet ﷺ said that his Wali is Allah and the righteous believers.

Reference: Sahih, narrated by Ahmad.

5. **By what should Muslims judge?**

Answer: Muslims judge by the Qur'an and authentic Hadith.

Qur'an evidence: Allah commands judgement according to what He revealed.

Reference: Surah al-Ma'idah, 5:49

Hadith evidence: The Prophet ﷺ called upon Allah as the Knower of the unseen and the seen and the One who judges between His servants.

Reference: Sahih Muslim.

Acting upon the Qur'an and Hadith

1. **Why did Allah reveal the Qur'an?**

Answer: Allah revealed the Qur'an so that it would be acted upon.

Qur'an evidence: Follow what has been sent down to you from your Lord.

Reference: Surah al-A'raf, 7:3

Hadith evidence: The Prophet ﷺ said to read the Qur'an, act upon it and not use it as a way to consume worldly gain.

Reference: Sahih, narrated by Ahmad.

2. **What is the ruling on acting upon authentic Hadith?**

Answer: Acting upon authentic Hadith is obligatory.

Qur'an evidence: Take what the Messenger gives you and stay away from what he forbids.

Reference: Surah al-Hashr, 59:7

Hadith evidence: The Prophet ﷺ told Muslims to hold firmly to his Sunnah and the Sunnah of the rightly guided Caliphs.

Reference: Sahih, narrated by Ahmad.

3. Can we use the Qur'an while leaving authentic Hadith?

Answer: No. the Qur'an does not make authentic Hadith unnecessary.

Qur'an evidence: Allah says that the Reminder was sent to the Prophet ﷺ so he could explain to people what was revealed to them.

Reference: Surah an-Nahl, 16:44

Hadith evidence: The Prophet ﷺ said that he was given the Qur'an and something like it along with it.

Reference: Sahih, narrated by Abu Dawud and others.

4. May we put someone's statement before the statement of Allah and His Messenger ﷺ?

Answer: No. No person's statement should be placed before the statement of Allah and His Messenger ﷺ.

Qur'an evidence: Believers are told not to put themselves forward before Allah and His Messenger.

Reference: Surah al-Hujurat, 49:1

Hadith evidence: There is no obedience to a created being when that means disobeying the Creator.

Reference: Sahih, narrated by at-Tabarani.

Ibn Abbas also warned people not to put the statements of anyone before the statement of the Messenger of Allah ﷺ. He said in meaning: 'I fear that stones may fall on you from the sky. I say the Messenger of Allah ﷺ said something and you say Abu Bakr and Umar said something.'

5. What should we do when we disagree?

Answer: We return to the Qur'an and authentic Sunnah.

Qur'an evidence: If you disagree about something, return it to Allah and the Messenger if you truly believe in Allah and the Last Day. That is better and has the best outcome.

Reference: Surah an-Nisa, 4:59

Hadith evidence: The Prophet ﷺ told Muslims to hold firmly to his Sunnah and the Sunnah of the rightly guided Caliphs.

Reference: Sahih, narrated by Ahmad.

6. How do we love Allah and His Messenger ﷺ?

Answer: We show love for Allah and His Messenger ﷺ by obeying Allah and following the Messenger ﷺ.

Qur'an evidence: If you love Allah, follow the Messenger ﷺ. Allah will love you and forgive your sins.

Reference: Surah Aal Imran, 3:31

Hadith evidence: A person's faith is not complete until the Prophet ﷺ is more beloved to him than his parent, child and all people.

Reference: Sahih al-Bukhari and Sahih Muslim (Agreed upon).

7. Should we stop working and simply rely on Qadar?

Answer: No. A Muslim should not stop working because of Qadar.

Qur'an evidence: Allah says that the one who gives, has Taqwa (being mindful of Allah and obeying Him) and believes in the best will be made easy toward ease.

Reference: Surah al-Layl, 92:5-10

Hadith evidence: The Prophet ﷺ said: work, because everyone is facilitated toward what they were created for.

Reference: Sahih al-Bukhari and Sahih Muslim (Agreed upon).

Sunnah and Bid'ah

1. Is there a good Bid'ah in the religion?

Answer: No.

Qur'an evidence: Allah says that He perfected the religion, completed His favour and chose Islam as the religion.

Reference: Surah al-Ma'idah, 5:3

Hadith evidence: The Prophet ﷺ warned that every religious Bid'ah is misguidance and every misguidance is in the Fire.

Reference: Sahih, narrated by Ahmad and others.

2. What is Bid'ah in the religion?

Answer: Bid'ah in religion means adding to the religion or taking away from it without permission from Allah.

Qur'an evidence: The verse condemns those who make religious laws that Allah did not permit.

Reference: Surah ash-Shura, 42:21

Hadith evidence: Whoever introduces into this matter of ours something that does not belong to it will have it rejected.

Reference: Sahih al-Bukhari and Sahih Muslim (Agreed upon).

Rejected means not accepted.

3. Is there a good Sunnah in Islam?

Answer: Yes. There is a good Sunnah in Islam.

Hadith evidence: Whoever begins a good Sunnah in Islam receives its reward and the reward of those who follow it, without reducing their rewards.

Reference: Sahih al-Bukhari.

4. **When will the Muslims receive victory?**

Answer: Victory comes when Muslims return to the Qur'an and the Sunnah of the Prophet ﷺ, spread Tawheed, stay away from the different forms of Shirk and prepare the strength they are able to prepare.

Qur'an evidence: Allah promises support and firmness to the believers who support His religion.

Reference: Surah Muhammad, 47:7

Qur'an evidence: Allah promises believers who do good deeds that He will give them authority in the land, make their religion firm and replace their fear with safety when they worship Him alone and do not associate anything with Him.

Reference: Surah an-Nur, 24:55

The Accepted Supplication

Accepted supplication:

Easy meaning: O Allah, I am Your servant. My father and mother are also Your servants. I am under Your control. Your decision over me will happen and Your decree for me is just. I ask You by every Name that belongs to You: every Name You named Yourself with, revealed in Your Book, taught to any of Your creation or kept with Yourself in the knowledge of the unseen. Make the Qur'an the spring of my heart, the light of my chest, the remover of my sadness and the remover of my worry. The Prophet ﷺ taught that when a person says this supplication, Allah removes the person's worry and sadness and replaces them with relief and happiness.

Reference: Sahih, narrated by Ahmad.