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The Testimony of Faith: Tawheed

A Summary of La-ilaha-illallah



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Introduction to Tawheed



لَا إِلَهَ إِلَّا اللَّهُ

LAA-ILAAHA-ILLALLAAH

This statement is the Expression of Faith, which means “There is no god worthy of worship except Allah (Alone)”. This statement is known as the Shahadah. It is this very statement that Allah ﷻ sent to all His Prophets and Messengers, the last of whom was Prophet Muhammad ﷺ.

The Shahadah consists of 2 parts:

1. To believe that none is worthy of worship but Allah ﷻ.
2. To believe that the Prophet Muhammad ﷺ is the Messenger of Allah ﷻ.

The Shahadah has the following 8 conditions:

1. Knowledge

One must have knowledge of the meaning of the Shahadah and the actions it requires.

2. Certainty

One must believe in the Shahadah with certainty, without any doubt, that Allah ﷻ (Alone) is the Lord of the Worlds, and He (Alone) is worthy of worship and that Prophet Muhammad ﷺ is His Messenger.

3. Acceptance

One must accept the statement and not reject it.

4. Submission

One must obey (through actions) and totally submit to all of Allah's ﷻ Commands.

5. Truthfulness

One must say the Shahadah sincerely from the heart and not deny it. This is unlike the hypocrites, who say the Shahadah on their tongues but deny it in their hearts.

6. Sincerity

One must have the sincere intention to worship Allah ﷻ (Alone) and follow the Prophet Muhammad ﷺ.

7. Love

One must love Allah ﷻ, His Messenger ﷺ, and also love the deeds that Allah ﷻ loves, and those who love all of them from the Muslims.

8. Disbelief

One must disbelieve in anything or anyone that is worshipped besides Allah ﷻ.

This booklet will aim to explain Tawheed or the Oneness of Allah ﷻ and how we are required to act upon it in our daily lives.

WHAT IS TAWHEED?



Tawheed (Monotheism/Oneness of Allah) means to single out Allah ﷻ as the One and Only True God in our belief and in our worship. In order to complete Tawheed, we must single out Allah ﷻ (Alone) in all of the following three categories of Tawheed:

- **Lordship (Tawheed Ar-Ruboobiyah)**
- **Worship (Tawheed Al-Uloohiyah)**
- **Names and Attributes (Tawheed Al-Asmaa wa As-Sifaat)**



Lordship



It is to believe that Allah ﷻ (Alone) is the only One Lord and Master of everything that is in the heavens and the earth, such as humans, angels, the universe, plants, animals, etc. He (Alone) is the Creator of all creation and has the right to be obeyed. He (Alone) is the Provider and Sustainer of everything that is in the heavens and the earth.

Some of the proofs for Allah's Existence are:

- 1. Fitrah** (the natural instinct in everyone to automatically believe in a One true God).

This natural instinct is evident when one is facing a calamity and they have no other means of relief in sight. Allah ﷻ says in the Quran:

هُوَ الَّذِي يُسِيرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرْتُمْ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ ۖ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنِ أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

...Till when you are in the ships, and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and

they think that they are encircled therein. Then they invoke Allah, making their faith pure for Him Alone (saying), "If You (Allah) deliver us from this, we will most certainly be of the grateful ones." (10 : 22)

2. Purpose for sending Prophets and Messengers

Every nation since the beginning of creation has been sent a Prophet by Allah ﷻ until Prophet Muhammad ﷺ, who was the last Prophet of Allah ﷻ sent to all of mankind. All of the Messengers delivered the same message of Tawheed.

In the Qur'an, Allah ﷻ says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۚ

And verily, We have sent among every nation a Messenger with the command: "Worship Allah (Alone) and avoid worshipping others besides Allah." (16 : 36)

In the story of Ibrahim (Abraham) عليه السلام, Ibrahim's father was an idol maker. Since Ibrahim عليه السلام believed in Allah ﷻ (Alone), he asked his father why they worshipped idols who could not benefit them at all. His father replied by saying that they had inherited this from their forefathers. Ibrahim عليه السلام told his father, "He and his forefathers were led astray in doing so."

Ibrahim عليه السلام then said, "Your Lord is the Lord of the heavens and the earth. The One who has created you."

One day the people around him were going to a celebration and no one was present around their idols. So Ibrahim عليه السلام went to their deserted temple and smashed all the idols with an axe except the biggest one out of them. He then placed the axe with the biggest idol and in this way it appeared as if the biggest idol had smashed the rest of the idols. When the people returned they saw what had happened, they suspected Ibrahim عليه السلام due to him preaching against idol worship. When they questioned Ibrahim عليه السلام, he told them to ask the biggest idol with the axe. The idol worshippers got

angry because they knew that the idol could not speak or defend itself. Ibrahim عليه السلام then said, “Why do you then worship these idols instead of Allah? The idols could neither benefit nor harm you.” We also see in the discussion between Moosa (Moses) عليه السلام and the Fir’awn (Pharaoh) about the Oneness of Allah سبحانه, Allah سبحانه tells us in the Quran:

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ
قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۗ إِنَّ كُنْتُمْ مُوقِنِينَ
قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ
قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ
قَالَ إِنَّ رَسُولَكُمُ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ
قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا ۗ إِنَّ كُنْتُمْ تَعْقِلُونَ
قَالَ لَئِنِ اتَّخَذَتِ الْإِلَهَاءُ عِبْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُودِينَ

Fir’awn said, “And what is the Lord of the worlds?” Moosa said, “The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty.” Fir’awn said to those around, “Do you not hear what He says?” Moosa said, “Your Lord and the Lord of your ancient father!” Fir’awn said, “Verily, your Messenger who was sent to you is a madman!” Moosa said, ‘Lord of the east and the west, and all that is between them, if you did but understand!’ Fir’awn said, “If you choose a god other than me, I will certainly put you with the prisoners.”(26:23-29)

The manner in which the Prophets delivered the message of Tawheed were similar in that they called the people to worship Allah سبحانه alone.

3. In the Creation itself and its signs

The universe is a sign in and of itself that a Creator must exist. The precision and the orderliness of creation necessitates that a true perfect entity must have created it. Creation which exists must have had a cause for its existence.

Allah ﷻ says:

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ
أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ ۚ بَلْ لَا يُؤْقِنُونَ

Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief. (52:35-36)

This verse indicates to us the law of cause and effect. This law explains that nothing can happen by itself without another thing causing it to happen. Creation does not have the ability to exist without a cause.

In the past, there was a group of people who denied the existence of a Creator, so they went and visited a scholar of Islam. The scholar asked what they would say to a man who has claimed to have seen a ship filled with cargo in the middle of the sea; with strong winds and waves; with no sailor controlling the ship; yet the ship is sailing smoothly. The people responded that seeing such is impossible. The scholar then said that if its not possible for such a ship to sail smoothly, then how is it possible that this world; with all of its intricacies and complexities can exist without there being a Creator! The people then repented and accepted the fact that there is a Creator.

4. Common sense

Lastly, common sense is yet another proof for the existence of God. It is only logical to believe that there must be an independent Originator, that has no beginning nor end. The Creator is All Powerful; who is neither overtaken by fatigue nor slumber; who has Created all things which otherwise would not have come into being. For we know that we did not create ourselves, nor did we come out of nothing. Hence the only explanation for our cause of existence and everything around us must be that there is a God.

Allah ﷻ says:

يَا أَيُّهَا الْإِنْسَانُ مَا عَزَّكَ بِرَبِّكَ الْكَرِيمِ
الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ
فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ

O mankind! What has made you careless about your Lord, the Most Generous? Who created you, fashioned you perfectly, and gave you due proportion in whatever form He willed, He put you together
(82:6-8)

Allah ﷻ also says:

قُلْ هُوَ اللَّهُ أَحَدٌ
اللَّهُ الصَّمَدُ
لَمْ يَلِدْ وَلَمْ يُولَدْ
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Say (O, Muhammad ﷺ), "He is Allah, the only One. Allah, the Self-Sufficient Master, He begets not nor is He begotten. And there is none co-equal or comparable to Him
(112:1-4)

We see that when one realizes that only Allah ﷻ is the Lord of the worlds, the One who has all power and everything happens according to His Will, then no matter what harm people may plan to cause, it will only occur if Allah ﷻ Wills it to occur. He does whatever He Wills and all His actions are full of wisdom. He (Alone) is the true God worthy of worship. Anybody or anything that is worshipped besides Him is nothing but falsehood.

Consequently, the Lordship of Allah ﷻ necessitates that He be worshipped without any partners associated with Him. The Qur'an not only proves the existence of God, but also concentrates on proving that Allah ﷻ (Alone) is to be worshipped.



Worship



Since Allah ﷻ is the Creator, the Sustainer, the Owner, the Provider, it necessitates that we worship Allah ﷻ (Alone). He (Alone) is worthy of worship, so all our acts of worship are directed to Him (Alone).

*O mankind! Worship your Lord, who created you and those who were before you so that you may become conscious of Me. Who has made the earth as a resting place for you, and the sky as a canopy, and sent down rain from the sky and brought forth fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know that He (Alone) has the right to be worshipped
(2:21-22)*

Allah ﷻ also says:

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ۖ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ
لَا إِلَهَ إِلَّا هُوَ ۚ فَآنتَىٰ تُؤَفَّكُونَ ۝

O mankind! Remember the Grace of Allah upon you! Is there any creator other than Allah who provides for you from the sky and the earth? None has the right to be worshipped but He. How then are you turning away (from Him)?" (35: 3)

Allah ﷻ also says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*I have not created Jinn nor Mankind
except to worship Me
(51:56)*

All of our worship, whether big or small, must meet 2 conditions:

1. To follow what Allah ﷻ has Legislated and what His Messenger Muhammad ﷺ has ordered and taught us to do.
2. To follow what has been legislated with pure sincerity from a heart full of love for Allah ﷻ; The Most Kind, The Most Merciful.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَلِكَ دِينُ الْقِيَمَةِ

And they were commanded not, but that they should worship Allah, and worship none but Him Alone, and perform Prayers and give Zakat: and that is the right religion. (98: 5)

There must be no intermediaries between you and Allah ﷻ (whether they are alive or dead), as Allah ﷻ Rebukes those who do so. The idolaters at the time of Prophet Muhammad ﷺ acknowledged many aspects of Allah's ﷻ Lordship, however, when it came to worshipping Him Alone, they did not do this. This lack in worshipping Allah ﷻ (Alone) is what the revelation of the Qur'an came to change.

The proof from the Qur'an that the idolaters used to believe in Allah's Lordship:

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَيُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۚ فَسَيَقُولُونَ اللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ

Say, "Who is it that gives you sustenance from the sky and earth,

*Who governs the sight and hearing, and Who brings forth life from dead and death from the living; and plans the affairs of man?"
They will all say, "Allah."... (10: 31)*

This verse shows that even though they acknowledged that Allah ﷻ alone was the Creator, the Sustainer, they were considered as disbelievers because they worshipped other gods along with their worship of Allah.

Allah ﷻ also says:

قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ

...Do you worship besides Allah that which does not help you at all or harm you? (21: 66)

نَ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ عِبَادًا أَمْثَلَكُمْ

Those on whom you call besides Allah are only slaves like yourselves... (7: 194)

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ

There are among men those who take for worship others besides Allah as equals to Him. They love them as they should only love Allah. But those who believe have a much greater love of Allah... (2: 165)

When the idolaters at the time of Prophet Muhammad ﷺ were asked about why they pray to their idols, they replied:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ

Surely, the religion is for Allah (Alone). And those who take gods other than Him (say), "We worship them only that they

may bring us near to Allah. Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever. (39: 3)

This verse shows that these idols were only used as intermediaries and so Allah ﷻ called them disbelievers.

WORSHIPPING IN ISLAM



The meaning of the testification of faith (*Shahadah*) is: **There is no deity worthy of our worship except Allah.** Unfortunately, like the Arab idolaters, many Muslims around the world are guilty of taking intermediaries with Allah ﷻ through their saints, deceased people, amulets and others objects. Also note that even Satan (*Shaitaan*) believes in Allah's ﷻ Lordship yet he is a disbeliever!

Allah ﷻ says in the Qur'an:

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ إِنِّي أَخَافُ اللَّهَ رَبَّ
الْعَالَمِينَ

Like the example of the shaitaan when he says to man, "Disbelieve!" Then when man disbelieves, shaitaan says, "Indeed I am free of you; indeed I fear Allah the Lord of all the worlds." (59: 16)

The following are some of the most common acts of worship which must be directed sincerely to Allah ﷻ (Alone):

- Offering prayers (The Salah)
- Fasting in the sacred month of Ramadan
- Slaughtering animals with the name of Allah ﷻ
- Supplicating to Allah ﷻ for one's needs and wants
- Putting one's trust in Allah ﷻ

- Having patience
- Seeking blessings
- Reading the Qur'an

All acts of worship are driven by our love, fear and hope of Allah ﷻ. We fear His punishment, hence we stay away from that which is impermissible and immoral in His sight and fulfill our obligations. At the same time, we are hopeful for His rewards and His mercy. Ultimately, what drives us to worship Him (Alone), is our love for Him.

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ

...And they hope for His Mercy and fear His Torment...

(17: 57)

Allah ﷻ also says about the family of Zakariya (Zachariya) عَلَيْهِ السَّلَامُ :

إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رِعَبًا وَرَهَبًا ۖ وَكَانُوا لَنَا خَاشِعِينَ

...Verily, they used to hasten on to do good deeds they used to call on Us with hope and fear, and used to humble themselves before Us. (21: 90)



Names and Attributes of Allah ﷻ



This category of Tawheed refers to ascribing uniqueness to Allah's ﷻ Names and Attributes. He has the Most Beautiful Names and absolutely perfect Attributes (which are unique to Him alone).

Allah ﷻ commands us to call Him by them:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ

And the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny His Names... (7: 180)

It is mandatory to believe in His Names & Attributes without altering their meanings and without likening any of them to any of His Creation.

For example, Allah ﷻ describes Himself as the All-Hearing and the All-Seeing. He also describes us to have hearing and seeing but they are not similar because Allah's ﷻ attributes are absolute and uniquely perfect!

Mankind cannot be given the attributes of Allah ﷻ because Allah's ﷻ attributes are unique and specific to Him.

From the Qur'an:

لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ

...There is nothing like Him, and He is the Hearer and Seer of all. (42: 11)

Allah's ﷻ Names and Attributes must be from references in the Qur'an or in the Hadith (Prophetic narrations) of Prophet Muhammad ﷺ.

For example:

- **Ar-Rahman** (the Most Beneficent)
- **Ar-Rahim** (The Most Merciful)
- **As-Samee'** (The All-Hearing)
- **Al-Baseer** (All-Seeing)

One must refer to Allah ﷻ as He has referred to Himself without using any new names or attributes. For example, one may NOT use the name Al-Ghadib (The Angry One) even though Allah ﷻ Himself has said that He gets angry, but this specific name is not used in the Qur'an or in the narrations of Prophet Muhammad ﷺ. It is highly recommended that when one makes *dua* (supplication) to Allah ﷻ, he/she uses one of the relevant Names and Attributes. For example, "O' Ar-Rahim (The Most Merciful), have mercy on me."

The Names and Attributes of Allah ﷻ are infinite in number, but there are 99 of them which are special. The Prophet ﷺ said,

"To Allah belong 99 names, one hundred less one, whoever believes in their meaning (and acts upon them) will enter Paradise." (Bukhari and Muslim)

The Messenger of Allah ﷺ used to say at times of distress:

"Laa ilaaha illaallah al-Azeem al-Haleem, laa ilaaha illaallah Rabb ul-'Arsh il-Azeem, Laa ilaaha illaallah Rabb us-samawaati wa Rabb ul-ard, Rabb ul-'Arsh il-kareem."

(There is no god worthy or worship except Allah, the Most Great, the Ever Forbearing, there is no god worthy of worship except Allah, the Lord of the Mighty Throne, there is no god worthy of worship except Allah, the Lord of the heavens and the Lord of the earth, Lord of the Noble Throne). (Bukhari and Muslim)

It is also narrated that the Prophet ﷺ heard a man say, "O Allah, I ask of You by the fact that You are Allah, there is no god except You, the One, the Self-Sufficient Master, who begets not, nor was He begotten, and there is none like or comparable to Him." The Prophet ﷺ said, "He called upon Allah by His Greatest Name, which if He is asked by it, He grants, and if He is called upon by it, He responds." (Tirmidhi and Abu Dawood)¹

This narration indicates that the greatest Name for God is "Allah ". It has been repeated in the Qur'an 2697 times.

1. Mishkaat al-Masaabeeh, 1/703, Hadith No. 2289.



Benefits of Tawheed



Anyone who fails to meet any one or more of the three categories of Tawheed has failed to fulfill the requirements of Tawheed. Tawheed teaches us about Allah ﷻ and the purpose of our life. It teaches us to worship Allah ﷻ (Alone) without associating any partners with Him. Those who have a firm understanding of Tawheed in their hearts and obey Allah ﷻ, by following the Qur'an and His Messenger ﷺ, will have their sins expiated (and enter Paradise). The Prophet ﷺ said,

“Whoever testifies that none has the right to be worshipped but Allah Alone Who has no partners, and that Muhammad is His Servant and His Messenger, and that Jesus is Allah’s Servant and His Messenger, His Word which He bestowed on Mary and a spirit (created at a command) from Him, and that Paradise is true, and Hell is true, Allah will admit him into Paradise with the deeds which he had done.” (Bukhari, Muslim, At-Tirmidhi and Ahmad)

The Prophet ﷺ said,

“...Allah ﷻ has forbidden the Hellfire (to touch) those who say ‘There is no deity but Allah,’ only for the sake of Allah.” (Bukhari and Muslim)

The Prophet ﷺ said,

“Moses said, ‘O My Lord! Teach me an invocation with which I should remember and invoke You.’ Almighty Allah said, ‘Say: There is no deity but Allah.’ Moses said, ‘O My Lord! All Your servants say this invocation.’ Almighty Allah replied, ‘O Moses! If the seven heavens, their inhabitants, other than Me, and the seven earths were to be in a scale, and the statement “There is no deity but Allah” were to be in the other end of the scale, the latter would definitely outweigh them.” (Ibn Hibban and Al-Hakim)

If a person meets Allah ﷻ with pure Tawheed and their sins are equivalent to all of creation, then their Tawheed will outweigh their sins. In order to ensure that we adhere to Tawheed, we must refrain from its opposite, Shirk or associating partners with Allah ﷻ.

Shirk

Shirk (polytheism) is the opposite of Tawheed. It is to associate a partner (or partners) in any form with Allah ﷻ. One commits Shirk by giving one of the rights of Allah ﷻ to anything other than Him. It is the worst of all sins. Allah ﷻ says:

وَأذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

And when Luqman said to his son while he cautioned him: O my son! Do not associate partners with Allah, for associating partners with Allah is a grievous wrong. (31: 13)

Also Allah ﷻ says:

فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

...So do not make, along with Allah, partners while you know that He is the true Creator). (2: 22)

Learning about Shirk is very important so one can stay away from it. After one has accepted Tawheed, one fears of falling into Shirk, therefore, one should ask Allah ﷻ for protection from Shirk. One tries to learn about Shirk in its various forms and also about actions that can lead to Shirk.

The act of Shirk was feared by the best amongst mankind. In the

Qur'an, we find:

وَأَذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

My Lord, make this city (Makkah) secure and keep me and my sons away from worshipping idols. (14 : 35)

The verse shows that Ibrahim (Abraham) عليه السلام also feared Shirk, as such we should also supplicate to Allah ﷻ to be safe from Shirk as done by Ibrahim عليه السلام.

Shirk is the **ONLY** sin that will **NOT** be forgiven if one dies without repenting for it.

From the Qur'an:

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

...Whoever does Shirk with Allah, Allah has made Paradise forbidden for them and the Fire will be his abode... (5 : 72)

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

And indeed it has been revealed to you (O Muhammad ﷺ), as it was to those before you: "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". (39 : 65)

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

Surely Allah will not forgive the association of partners with Him, but He forgives sins less than that of whomever He wishes... (4 : 48)

There are 3 categories of Shirk:

- **Major Shirk** (Ash-Shirk Al-Akbar)
- **Minor Shirk** (Ash-Shirk Al-Asghar)
- **Hidden Shirk** (Ash-Shirk Al-Khafi) - can either be Major Shirk or Minor Shirk

MAJOR SHIRK



Major Shirk is to direct an act of worship to anything or anyone other than Allah ﷻ. Committing an act of Major Shirk takes one out of the fold of Islam and is the most serious form of Shirk. There are more than 500 verses in the Quran warning against shirk. The Messengers were specially sent by Allah ﷻ to warn mankind to stay away from this type of Shirk, as Allah ﷻ says in the Qur'an:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

*Surely We have Sent to every nation a messenger saying,
worship Allah and avoid taghut... (16 : 36)*

Taghut in this verse refers to anything or anyone that is worshipped besides Allah ﷻ. This can include: idols, worship of animals, worshipping humans and so on.

Allah ﷻ also says in the Qur'an:

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلاً

*Have you not seen the one who takes his desires as his god?...
(25 : 43)*

Major Shirk is the greatest of all sins. There are even Muslims who commit Major Shirk by praying to Prophet Muhammad ﷺ or to their saints, believing that they have the ability to answer their

supplications. Allah ﷻ has clearly warned against this in the Quran:

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمْ السَّاعَةُ أَعْبُرَ اللَّهُ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ

Say, "Think to yourselves; if there came upon you Allah's Punishment or the Final Hour, would you then call on other than Allah?" (6 : 40)

The following are some of the most common acts of committing Major Shirk:

- Supplicating to anyone or anything other than Allah ﷻ.
- Directing acts of worship to anyone or anything other than Allah ﷻ.
- Prostrating to anyone or anything other than Allah ﷻ.
- Obeying anyone else which goes against what Allah ﷻ has commanded.
- Showing love which is due to Allah ﷻ (Alone) to anything or anyone other than Him.

MINOR SHIRK



Minor Shirk is an action or statement that has been given the name of Shirk in the Qur'an and Sunnah (Prophetic teachings), but it is less than Major Shirk because it does not take a person out of the fold of Islam. Nevertheless, Minor Shirk makes a person's Tawheed deficient.

One Must not be fooled by the word 'Minor'!

In the Quran or Sunnah (Prophetic teachings), unless specified, whenever Shirk is mentioned, it refers to both Major and Minor Shirk. Also note that Minor Shirk is still worse than a **Major Sin** because, as mentioned previously, if one was to die without repenting, Allah ﷻ

may Forgive a person who committed a major sin as long as they did not commit any Shirk (Major or Minor).

The following are some of the most common acts of committing Minor Shirk:

- Taking an oath by anyone or anything other than Allah ﷻ.
- Wearing rings, amulets, threads or any other object thinking that it is a means of protection with Allah ﷻ.
- Showing off in acts of worship so that you may be praised and not doing the acts of worship sincerely for Allah ﷻ (Alone).

Prophet Muhammad ﷺ said,

“The most dreadful sin I am afraid you may do is Minor Shirk: it is doing good deeds to show-off.” (Ahmad)

This narration shows that beautifying one’s acts of worship for someone else (Riyaa) is Minor Shirk. This also nullifies any benefit in a righteous act of worship. It is natural for someone wanting to hear praiseworthy remarks about themselves so falling into riyaa is very easy and making it even more dangerous.

Since Riyaa is hidden, it involves one changing their inner intention, it is also part of the third category of Shirk (Hidden Shirk).

HIDDEN SHIRK



Hidden Shirk may either be Major or Minor Shirk. It can be Major Shirk, as done by the hypocrites who hide their false beliefs and outwardly act as if they are Muslim but they worship others besides Allah ﷻ. On the other hand, it can be Minor Shirk, when one is doing good deeds to show-off (as mentioned previously).

In order to ensure that one's intentions remain pure, one should regularly make supplications to Allah ﷻ before any act of worship. Many supplications have been prescribed by The Prophet Muhammad ﷺ which can be found in books such as *Hisnul Muslim* (Fortress of a Muslim). Saying these supplications regularly ensures that one develops awareness of Allah ﷻ, which ultimately ensures that one's intentions always stay pure for Allah ﷻ (Alone).

The Prophet ﷺ taught us the supplication to protect oneself from Shirk:

"Allahuma inna na'oodhu bika an-nushrika shay'an na'lamuh, wa nastaghfiruka lima la na'lamuh."

(O Allah, we seek refuge in You from knowingly committing Shirk with you, and we ask Your forgiveness for what we do not know about).



Other Important Matters Related to Tawheed and Shirk



WEARING RINGS, AMULETS AND SUCH FOR REMOVING HARM



If a person wears an amulet or ring for removing harm, their heart is attached to this amulet or ring. They think that the ring or amulet is a means for warding off evil and this constitutes Minor Shirk.

However, if the person believes that the ring or amulet itself is the source (and not the means) for warding off evil, then this person has ascribed something which belongs only to Allah ﷻ (the ability to ward off any evil) and this is **Major Shirk**. This shows how Minor Shirk can lead to Major Shirk, so one should not be fooled by the word “Minor”!

The scholars of Islam say that the way for warding off evil must be:

- In the Qur’an and Sunnah (Prophetic narrations)
- Well-known or observed and not any supernatural way

Allah ﷻ says:

قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ ۗ قُلْ حَسْبِيَ اللَّهُ ۗ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

Say, "Then have you considered what you call upon besides Allah? If Allah intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?" Say, "Sufficient for me is Allah; upon Him rely the wise reliers." (39: 38)

This verse establishes that none can bring benefit other than Allah ﷻ and none can harm besides Allah ﷻ.

The Prophet ﷺ said,

"If a person uses an amulet, may Allah not fulfill his purpose, and if he uses a seashell (to protect him), may Allah not grant him calmness." (Ahmad)

The Prophet ﷺ said,

"Whoever uses an amulet has done an act of Shirk." (Ahmad)

Wearing Rings, Amulets and such with verses from the Qur'an

Rings, amulets and such that have verses from the Qur'an on them were disallowed by some of the companions of Prophet ﷺ such as Ibn Mas'oud and Ibn 'Abbas رضي الله عنه. Furthermore, the evidences and the narrations do not make a distinction between rings and amulets that have verses of the Qur'an and those that do not. We also know that the Prophet ﷺ never wore any such thing to ward off evil. One can protect oneself from evil by reciting the Qur'an, rather than wearing it as a charm. One of the remedies to ward off evil which has been taught to us by the Prophet ﷺ is to recite the following verse from the Qur'an (this verse is known as Ayatul Kursi):

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ
مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ
الْعَظِيمُ

Allah! None has the right to be worshipped but He, the Ever Living, the One Who Sustains and Protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His Knowledge except that which He wills. His Chair extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. (2: 255)

BLESSINGS

Blessings (*Barakah*) is presence of goodness in something. Allah ﷻ has blessed certain times, such as the last 10 nights of the month of fasting or the day of Friday. Allah ﷻ has also blessed certain places, for example Makkah and Madinah, as well as certain food, such as dates and olives. Allah ﷻ has also blessed certain people for example the Prophet ﷺ.

Blessings come **only** from Allah ﷻ, one can seek these Blessings by supplicating to Him in times and places that are blessed. For example, supplicating to Allah ﷻ during the last 10 nights of the month of fasting. One may also seek blessings by increasing worship of Allah ﷻ and decreasing or abandoning one's sins.

Seeking blessings is often misunderstood and it can lead to Shirk. Since blessings are from Allah ﷻ (Alone), one **cannot** seek blessings from people; dead or alive. However, one is allowed to seek blessings from the Prophets of Allah ﷺ, but only while they are alive (hence it does not apply in our time).

The companions of Prophet Muhammad ﷺ used to seek blessings from the Prophet ﷺ **while he was alive**. After the death of Prophet ﷺ, the companions did not seek blessings from the Prophet ﷺ.

The companions of the Prophet ﷺ also did not seek blessings from each other. Also note that the blessings of the Prophet ﷺ were only possible with Allah's ﷻ Permission and Will (Alone).

One is not allowed to seek blessings from objects. The key concept to remember is that blessings only come from Allah ﷻ (Alone). Seeking blessings from objects like trees and stones can be Major or Minor Shirk.

- If one believes that an object itself is the source of blessing then this is Major Shirk.
- If one believes that an object is a means to seek blessings from Allah ﷻ then this is Minor Shirk.

Before the coming of the Prophet Muhammad ﷺ, there was a man by the name of Al-Lat who used to give food to the pilgrims of Makkah. After he died, the people named the rock where he used to stand and give food from, "Al-Lat", to honour him. Over time, people started to seek blessings from this rock called "Al-Lat". Later on, people actually started worshipping the rock i.e. they fell into Shirk!

Allah ﷻ says:

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ
وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ
أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ

تِلْكَ إِذَا قِسْمَةٌ ضِيزَى
إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا
تَهْوَى الْأَنْفُسُ ۖ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ

So have you considered Al-Lat and Al-Uzza? And Manah, the third – the other one? Is for you the male and for Him the female? That, then, is an unjust division. They are not but names you have named them – you and your forefathers – for which Allah has sent down no authority. They follow not except assumption and what their souls desire, and there has already come to them from their Lord guidance.

(53: 19-23)

Abu Waqid Al-Laythi رضي الله عنه narrated,

“We went along with the Prophet ﷺ to Hunayn. At that time, we were new converts to Islam. The disbelievers had a lot tree for adoration. They used to attach their arms to the tree seeking its blessings. Afterwards, we passed by another lot tree and said, “O Messenger of Allah! Let this tree be a source of blessings for our arms as the disbelievers used to do.” The Prophet ﷺ exclaimed, “Allah is the Greatest! By the One in whose Hand my life is, you have said the same as the children of Israel said to Moses عليه السلام (7: 138). You will follow the mistakes of those before you i.e the People of the Book.” (At-Tirmidhi)

The companions knew blessings are from Allah ﷻ, but wanted to use the tree as a means of getting the blessings, which is Minor Shirk.

INTERCESSION



The Arab idolaters at the time of the Prophet ﷺ used to say that we believe in Allah's ﷻ Lordship, but our intercessors are closer to Allah ﷻ so we ask them to intercede for us. It is Major Shirk to believe that these intercessors can influence Allah ﷻ in any way, and so seeking intercession from creation is pointless. Only if Allah permits the intercessor to intercede (while they are alive), then intercession can take place.

Allah ﷻ Says:

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا

Say, "To Allah belongs the right to allow intercession entirely..."
(39: 44)

نَ ذَا الَّذِي يُسْمَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

...Who is it that can intercede with Him except by His permission? (2: 255)

وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُعْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يُأْذَنَ اللَّهُ لِمَنْ يَشَاءُ
وَيَرْضَى

And how many angels there are in the heavens whose intercession will not avail at all except only after Allah has allowed to whom He wills and approves. (53:26)

Even the Angels cannot intercede without Allah's ﷻ permission, then what about the false deities! One's heart should be attached to Allah ﷻ (Alone) if they want this intercession because it belongs to Him, hence, one should adhere to pure Tawheed.

The Quran says:

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ
وَمَا لَهُمْ فِيهَا مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ
وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ

Say, O Muhammad, "Invoke those you claim as deities besides Allah." They do not possess an atom's weight of ability in the heavens or on the earth, and they do not have therein any partnership (with Allah), nor is there for Him from among them any assistant. And intercession does not benefit with Him except for one whom He permits... (34: 22-23)

Some of the scholars say that this verse cuts to the roots of Shirk. In this verse:

- Allah ﷻ rejects the claim that these false deities have power.
- Allah ﷻ rejects the claim that these false deities assist Him.
- Allah ﷻ rejects the claim that these false deities share power with Him.
- Allah ﷻ rejects the claim that these false deities can intercede.

FORTUNE TELLERS



Islam has prohibited us to visit fortune tellers; even if we do not believe in what they say. The Prophet ﷺ said,

"The prayer of whoever visits a fortune teller and asks him about anything (even out of curiosity) will not be accepted for 40 days and nights." (Muslim)

There is such a strong prohibition for visiting and asking fortune tellers because it is the first step in actually believing what the

fortune tellers tell us. Especially if what they tell us becomes true, one will incline towards believing in the fortune teller. Also note that the obligation to pray still remains during those 40 days and nights, but one will not be rewarded for those prayers.

If one actually believes what a fortune teller says is true, i.e. one claims that a fortune teller has knowledge of the future and the unseen, then that person has disbelieved. Such a person is assigning an attribute of Allah ﷻ (knowledge of the future and the unseen) to the fortune teller.

The Prophet ﷺ said,

“Whoever visits a fortune teller and believes what he says, then he has disbelieved in what was revealed to Muhammad ﷺ.” (Ahmad, Abu Dawud, Baihaqi)

Allah ﷻ says in the Qur’an that only He, and not even Prophet Muhammad ﷺ, knows of the unseen:

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

With Him are the keys to the unseen, and none knows it except Him (Alone)... (6: 59)

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۚ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ

Say (O Muhammad), “I have neither power to bring good to myself nor remove harm but it is only as Allah Wills. If it were that I knew the unseen, I would have multiplied the good and no evil would have touched me...” (7: 188)

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ

Say, “None in the Heavens nor the Earth know the unseen except Allah...” (27: 65)

HOROSCOPES



Similar to fortune tellers, visiting an astrologer or reading about their findings, which includes horoscopes, is also prohibited. Astrology is mainly used for predicting the future, hence, it is very similar to fortune telling. The one who reads or asks for one's horoscope also falls under the same rulings:

The Prophet ﷺ said,

“The prayer of whoever visits a fortune teller and asks him about anything will not be accepted for 40 days and nights.”
(Muslim)

The Prophet ﷺ said,

“Whoever visits a fortune teller and believes what he says, then he has disbelieved in what was revealed to Muhammad ﷺ.” (Ahmad, Abu Dawud, Baihaqi)

It is unfortunate that many Muslims around the world base their decisions and actions according to horoscopes. In many cultures, an astrologer or a saint is consulted before fixing a wedding date to ensure that the wedding takes place on an “auspicious day”. This goes against the teachings of Islam.

The Prophet ﷺ has prescribed for us a supplication that we can make after praying two units of non-obligatory prayer while seeking guidance from Allah ﷻ in making a decision (The *Istikhaarah Prayer*).

One can make this supplication for any decision-making matters related to marriage, business, when purchasing property, when selecting a college or university to attend and so on.

Jabir رضي الله عنه narrates:

“The Prophet ﷺ used to teach us the Istikhaarah for each and every matter as he ﷺ used to teach us the Surahs from the Qur’an. He ﷺ used to say, “If anyone of you intends to do something, he should offer two units of prayer other than the obligatory prayer, and then say:

Allahumma inni astakhiruka bi’ilmika, wa astaq-diruka biqdratika, wa as’aluka min fadlikal-’azim, fa innaka taqdiru wala aqdiru, wa ta’lamu wala a’lamu, wa anta’allamulghuyub. Allahumma in kunta ta’lamu anna hadha-lamra (name your matter) khairun li fi dini wa ma’ashi wa ‘aqibati amri (or say: fi ‘ajili amri wa ajilihi) fa-qdurhu li, Wa in junta ta’lamu anna ha-dha-l-amra sharrun li fi dini wa ma’ashi wa ‘aqibati amri (or say, fi ajili amri wa ajilihi) fasrifhu ‘anni was-rifni ‘anhu wa aqdur li alkhaira haithu kana, thumma Raddani bihi.”

(O Allah! I consult You, for You have all knowledge, and appeal to You to support me with Your Power and ask for Your Bounty, for You are able to do things while I am not, and You know while I do not; and You are the Knower of the Unseen. O Allah If You know It this matter (name your matter) is good for me both at present and in the future, (or say, in my religion), in my this life and in the Hereafter, then fulfill it for me and make it easy for me, and then bestow Your Blessings on me in that matter. O Allah! If You know that this matter is not good for me in my religion, in my this life and in my coming Hereafter (or say, at present or in the future), then divert me from it and choose for me what is good wherever it may be, and make me be pleased with it.)” (Bukhari)

WHERE IS ALLAH ﷻ



So where is Allah ﷻ? Allah ﷻ says that He is above His Throne. Allah ﷻ is the Most High; He is Raised high above all of His creation, regardless of where that creation is.

Allah ﷻ Says:

أَأَمِنْتُمْ مَن فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ
أَمْ أَمِنْتُمْ مَن فِي السَّمَاءِ أَنْ يُزِيلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

Do you feel secure that He, Who is over the heaven will not cause the earth to sink with you, and then it should quake? Or do you feel secure that He, Who is over the heaven will not send against you strong winds?... (67: 16-17)

عَزَّجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ

*The Angels and the Ruh (Gabriel) ascend to Him...
(70: 4)*

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ

And this (the Qur'an) is a blessed Book which We have sent down... (6: 92)

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

Glorify the Name of your Lord, the Most High. (87: 1)

From verses from the Qur'an:

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ

...His Chair extends over the heavens and the earth, and He Feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. (2: 255)

يَخَافُونَ رَبَّهُمْ مِمَّنْ فَوْقَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۝

They fear their Lord above them, and they do what they are commanded. (16: 50)

The Prophet ﷺ praised Allah ﷻ in his supplication,

“And You are, and there is none above You.” (Muslim)

Also note that there is no contradiction between Allah ﷻ being above all of His creation, and Him saying that He is near to us. Allah ﷻ says:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

When My slaves ask you regarding Me, indeed I am close. I answer the prayer of the supplicant when he calls upon me. So let them also listen to My call and believe in Me so that they may be guided. (2: 186)

The Prophet ﷺ said,

“O People! Take hold of your-selves, for verily you are not calling upon one that is deaf or absent, rather you are calling upon the All-Hearing, the Near. Verily, the One that you are calling upon is closer to you than the neck of your riding beast.” (Muslim)

When Allah ﷻ says that He is close or near, this means that Allah ﷻ is near in reality to those whom He Wills from amongst His supplicants, while being separate from His creation and still being established above His Throne. It denotes that Allah ﷻ knows the secrets of the people. He is with His creation by His knowledge and power. He is the All-Knowing and the All-Seeing.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He is the First and the Last, the Most High and the Most Near. And He is the All-Knower of everything. (57: 3)

From this verse, we can see:

- He is the First, so **nothing is before Him**
- He is the Last, so **nothing is after Him**
- He is the Most High, so **nothing is above Him**
- He is the Most Near, so **nothing is nearer than Him**



Summary of Key Points



1. Tawheed is:
 - To single out Allah ﷻ in the fact that He is the True Lord, The Sustainer, the Creator of everything that is in the heavens and the earth.
 - To single out Allah ﷻ in all of our acts of worship.
 - To single out Allah ﷻ when addressing His Most Beautiful Names and Absolutely Perfect Attributes.
2. All of the Prophets and Messengers were sent to their people to call them to Tawheed.
3. Natural human instinct (fitrah), signs of creation and common sense, all point to the fact that there is only One Creator.
4. The pagan Makkans believed in Allah's ﷻ Lordship, however, they were not considered to be Muslims because they did not single out Allah ﷻ in their worship.
5. Worship is anything that is pleasing to Allah ﷻ, whether it is an action or a statement, and it is driven by love, hope and fear of Allah ﷻ.
6. The testification of faith is defined as: "there is no deity worthy of worship besides Allah ﷻ".
7. A person who meets Allah ﷻ with pure Tawheed on the Final Day will have all of his sins removed and enter into Paradise.

8. Shirk is the opposite of Tawheed and it is when one gives the rights of Allah ﷻ to anyone or anything other than Him.
9. Learning about Shirk is essential so one does not fall into it and one is able to attain pure Tawheed.
10. Major Shirk is the most serious type of Shirk, however, one must be careful not to fall into Minor Shirk either because it can lead to Major Shirk.
11. One must constantly pray and supplicate to Allah ﷻ to protect oneself from Shirk. Even the Prophets sent by Allah ﷻ used to ask for Allah's ﷻ Protection from falling into Shirk.
12. None can benefit nor harm besides Allah ﷻ (Alone) so it is prohibited to wear amulets, threads, rings and other charms to ward off evil (even those that have verses from the Qur'an on them).
13. Blessings and intercessions are only from Allah ﷻ (Alone), so one should do righteous acts of worship and refrain from the prohibited matters in order to attain them.
14. It is prohibited to visit fortune tellers, astrologers and read horoscopes, even if one does not believe them.
15. All of the matters of the unseen are only known by Allah ﷻ, the All-Knowing.
16. Allah ﷻ is the Most High, so He is above His Throne and all of His creation at all times in a manner that befits Him.



Glossary



سُبْحَانَكَ يَا مَنْ لَا إِلَهَ إِلَّا أَنْتَ
Subhanahu Wa Taalaa –
glorified and exalted be He

سَلَامٌ عَلَيْكَ يَا مُحَمَّدٌ
SalAllahu Alayhi Wa Sallam –
May Allah's Peace and Blessings be upon him

سَلَامٌ عَلَيْكَ يَا مُحَمَّدٌ
Alayhis Sallam –
Peace be upon him

رَضِيَ اللَّهُ عَنْكَ يَا مُحَمَّدٌ
Radi Allahu Anhu –
May Allah be Pleased with him

رَضِيَ اللَّهُ عَنْكِ يَا مُحَمَّدَةُ
Radi Allahu Anha –
May Allah be Pleased with her

رَضِيَ اللَّهُ عَنْهُمْ يَا مُحَمَّدٌ
Radi Allahu Anhum –
May Allah be Pleased with them

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