

Al Usūl Al Thalāthah



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Al Usūl Al Thalāthah

Ustadh Muhammad Huzaifah حفظه الله

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَيَّ رَسُولِنَا الْآمِينَ، أَمَا بَعْدُ،

The following document is notes which I have created based on Ustadh Huzaifah’s lessons on Al Usūl Al Thalāthah. The following document includes verses from the Qur’an, Hadiths from the Prophet Saw and the explanation/rulings derived from the Ulama and brought to us by the Ustadh himself.

Lesson 1 –

5 questions that we must know

1. Why do we study Tawheed?

- Allah has created us in order for us to establish Tawheed in Worship

“And I did not create the jinn and mankind except to worship Me.” {51:56} – single out in worship

- Allah does not accept any deeds without Tawheed
- Paradise has been reserved for the people of Tawheed alone

“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.” {4:48}

- Due to the strength of a person’s Tawheed, the reward is increased
- It is a means for sins to be expiated and forgiven

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said: Allah Almighty said: O son of Adam, if you call upon me and place your hope in me, I will forgive you without hesitation. O son of Adam, if you have sins piling up to the clouds and then ask for my forgiveness, I will forgive you without hesitation. O son of Adam, if you come to me with enough sins to fill the earth and then you meet me without associating anything with me, I will come to you with enough forgiveness to fill the earth. Sunan al-Tirmidhī 3540, Hadith 42 Arbaeen Nawawi

- It leads to constant safety, guidance, and sweetness of faith

“They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.” {6:82}

- Tranquillity and happiness in the Dunya can only be attained through Tawheed

- It is a means for the intercession of the Prophet (sal Allahu alayhi wa sallam)

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, “The most blessed of people to have my intercession on the Day of Resurrection are those who say there is no God but Allah, sincerely from the heart.” Source: **Ṣaḥīḥ al-Bukhārī 99**

2. Why are we studying this book?

The scholars have recommended to start with this. Furthermore, it contains the fundamental foundations and principles which every Muslim must believe in with certainty, without any doubt.

“So ask the people of the message (knowledge) if you do not know.” **{16:43}**

3. What are the 3 fundamental principles?

Three Questions of the Grave –

- What is your religion?
- Who is your Lord?
- Who is your Prophet?

The Prophet, peace and blessings be upon him, said, “It is in the grave when it is said to him: Who is your Lord? What is your religion? Who is your prophet?” **Sunan al-Tirmidhī 3120**

Uthman (ra) reported: The Prophet, peace and blessings be upon him, said, “Verily, the grave is the first stage of the Hereafter. Whoever is saved from it, whatever comes after will be easier for him. If he is not saved from it, whatever comes after will be harder for him. I have never seen anything more frightening than the grave.” **Sunan al-Tirmidhī 2308**

4. What are the fruits of studying this book?

By studying, implementing and teaching the Three Fundamental Principles, as well as being patient upon all this, a person will be able to successfully answer the three questions in the grave – by the permission of Allah.

5. How is this book structured?

It is structured into 5 sections –

- Four Obligations from Soorah Al-‘Asr
- Three points regarding Tawheed
- Importance of studying Tawheed
- The Three Fundamental Principles
- Conclusion

Lesson 2 –

Why start with the Basmala? –

1. Soorahs of the Qur’an begin with the Bismillah, and also the letters of the Prophet (Qur’an & Sunnah)
2. Following the example of the Salaf; they would begin their books in the Name of Allah
3. By beginning with His name, we seek blessing from Allah

Sheikh Fawzan stated “those people who do not begin their works and their letters with, Bismi Allāhi Ar-Raḥmāni Ar-Raḥīm, those people have left the Prophetic sunnah and left following the example of the Book of Allaah the Mighty and Majestic and perhaps because of that these books of theirs and these letters of theirs do not contain blessing and do not contain benefit, because they are deprived of, Bismi Allāhi Ar-Raḥmāni Ar-Raḥīm. So therefore, they are deprived of benefit.” Sharh Usool-ith-Thalaathah – Shaykh Fawzan

Translation – ‘Ar-Rahman’ is the essence of Allah, ‘Ar-Raheem’ is the action of Allah SWT, mentioned by Ibn Qayyim al-Jawziyya

Obligation to learn 4 matters –

{Say, 'This is my way. I invite to Allah with insight; I and those who follow me. Exalted is Allah, and I am not of those who associate others with Him} {12:108}

1. Knowledge - It is knowledge of: Allah, His Prophet, and the religion of Islam with proof.

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said, “None of you have faith until I am more beloved to him than his children, his father, and all of the people.” **Ṣaḥīḥ al-Bukhārī 15, Ṣaḥīḥ Muslim 44**

2. Acting upon it

Abu Maalik al-Ash’ari said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “The Qur’aan is evidence for you or against you.” **Muslim (223)**

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said:

Either it will be for you, if you sought to draw close to Allah means of it, and you fulfilled the obligations towards the Holy Qur’an, namely believing its stories, obeying its commands, heeding its prohibitions and venerating and respecting the Holy Qur’an, in which case it will be proof for you,

Or it will be the opposite, if you disrespected the Qur’an and neglected its words and meanings and failed to act upon it, and you did not fulfil the obligations towards it. In that case it will be a witness against you on the Day of Resurrection.

End quote from Sharh Riyadh as-Saaliheen, p. 30

Abdullāh b. Mas’ūd – Allāh be pleased with him – said:

When a man amongst us learned ten verses [of the Quran], he would not move on [to the next verses] until he had understood their meanings and how to act by them.

Al-Ṭabarī, Al-Tafsīr 1:80.

3. Calling to it

Abu Mas'ud reported: The Prophet, peace and blessings be upon him, said, "Whoever guides someone to goodness will have a reward like one who did it." **Ṣaḥīḥ Muslim 1893**

4. Being patient

Controlling one's self in three matters:

- Patience upon obedience to Allah such as patience upon Salaah and Da'wah
- Patience to stay away from sins such as being patient when enticed by greed for Haraam
- Patience upon the decree of Allah when facing difficulties such as poverty and ill-health

Conditions –

1. Ikhlaas (Sincerity)

On the authority of Abu Hurayrah (may Allah be pleased with him), who said: I heard the Messenger of Allah (ﷺ) say: The first of people against whom judgment will be pronounced on the Day of Resurrection will be a man who died a martyr. He will be brought and Allah will make known to him His favours and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I fought for you until I died a martyr. He will say: You have lied - you did but fight that it might be said [of you]: He is courageous. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. [Another] will be a man who has studied [religious] knowledge and has taught it and who used to recite the Quran. He will be brought and Allah will make known to him His favours and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I studied [religious] knowledge and I taught it and I recited the Quran for Your sake. He will say: You have lied - you did but study [religious] knowledge that it might be said [of you]: He is learned. And you recited the Quran that it might be said [of you]: He is a reciter. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. [Another] will be a man whom Allah had made rich and to whom He had given all kinds of wealth. He will be brought and Allah will make known to him His favours and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I left no path [untrodden] in which You like money to be spent without spending in it for Your sake. He will say: You have lied - you did but do so that it might be said [of you]: He is open-handed. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. **Hadith 6: 40 Hadith Qudsi**

2. Knowledge & insight

The Prophet (ﷺ) said, "Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire." **Saḥīḥ al-Bukhari 106**

3. Wisdom & patience

Controlling oneself in 3 matters:

- Patience upon obedience to Allah such as, patience upon Salaah and Da'wah
- Patience to stay away from sins such as being patient when enticed by greed for Haraam
- Patience upon the decree of Allah when facing difficulties such as poverty and ill-health

4. Know the people

It was narrated from Ibn 'Abbas that the Prophet sent Mu'adh bin Jabal to Yemen and said: "You are going to some people from among the people of the Book. Call them to bear witness that there is none worthy of worship except Allah and that I am the Messenger of Allah. If they obey you in that, then teach them that Allah has enjoined upon them five prayers every day and night. If they obey you in that, then teach them that Allah has enjoined upon them Sadaqah (Zakah) from their wealth, to be taken from their rich and

given to their poor. If they obey you in that, then do not touch the most precious of their wealth, and fear the supplication of the one who has been wronged, for there is no barrier between it and Allah, the Mighty and Sublime." **Sahih Muslim 19**

Lesson 3 –

Imam Ash-Shafee said surah Al Asr is enough for us to seek knowledge even if there was no more evidence sent to us from Allah.

Lesson 4 -

Tawheed – To single out Allah in every matter which is exclusive to Him, attributes of Lordship, His rights of worship, His names and attributes.

3 categories of Tawheed –

Tawheed Ar-Ruboobiyah – to single out Allah in his action or to firm He is one creator, owner and controller of everything.

Tawheed Al-Uloohiyah – To single out Allah with every act of worship (our actions)

Tawheed Al-Asmaa Was-Siffat – To affirm every name, attribute and action which Allah and His messenger has affirmed for himself: without distorting the meanings, negating the meanings, describing their reality or likening Him to creation. **Proof={42:11}**

3 points of Tawheed –

- Allah has created us, provides for us and He has not left us without purpose, rather, He has sent to us a messenger, whoever obeys him will enter paradise and whoever disobeys him, will enter the fire. **Proof = {73:15-16}** - this is Ruboobiyah and Asmaa wassifat
- Allah is not pleased that anyone is associated with Him in His worship, not a close angel nor a sent messenger. **Proof = {72:18}** - this is Uloohiyah

Lesson 5 -

- Importance of distancing oneself from shirk and its people.
Heart- detest their speech, Speech- we tell them, Actions – not participating in their festivals, celebrations and dances.

{58:22} is the reward for doing this.

Why did Allah send us messengers? To establish the proof upon creation and as a mercy to mankind

Lesson 6 –

Importance of studying Tawheed

‘Al-Haneefiyah’, the path of Ibrahim (as)

The path which is free from shirk and upon Ikhlāas, Tawheed and Iman.

Worship – a comprehensive noun, everything Allah loves from saying and actions, internal and external

Conditions for actions to be accepted – Ikhlāas, following the Sunnah (Hadith 5 nawawi)

Worst action is Shirk. There are 2 types of Shirk: Major and minor.

Shirk – Invoke others with Allah or beside Allah.

Major Shirk – Takes out of the fold of Islam, stay in hell forever, nullifies one’s actions

Minor Shirk – Taking a means of barakah that Allah has said is not

Lesson 7 – Revision session.

Lesson 8 – 1st Principle – Who is your Lord?

The meaning of Rabb – Sheikh-ul-Islām ibn Taymiyyah said: “The ‘Rabb’ is: The Nurturer, The creator, The Provider, The One who grants victory, The guider and this name has the most right (to be used) in asking Allah saw for help or a need.” **Majmū’ al-Fatāwā 14/13 | Shaykh ul-Islām ibn Taymiyyah (may Allāh have mercy on him)**

Who is your Lord? = Allah swt

“[All] praise is [due] to Allah, Lord of the worlds “**{1:2}**

How do you know him? = Through signs and creation. Universal signs such as nature, perfect balance. Legislated signs (Qur’an)

- Created the universe in 6 days due to wisdom, could have done it instantly. **{07:54}**
- He rose above the throne. **{20:05}**
- Brings the night as covering the day like a garment.
- Subjects sun and moon to his command (shows power). **{41:37}**
- Generality of his sovereignty and completion of his power. Has power over everything.

Lesson 9 –

Ruboobiyah results in Uloohiyah

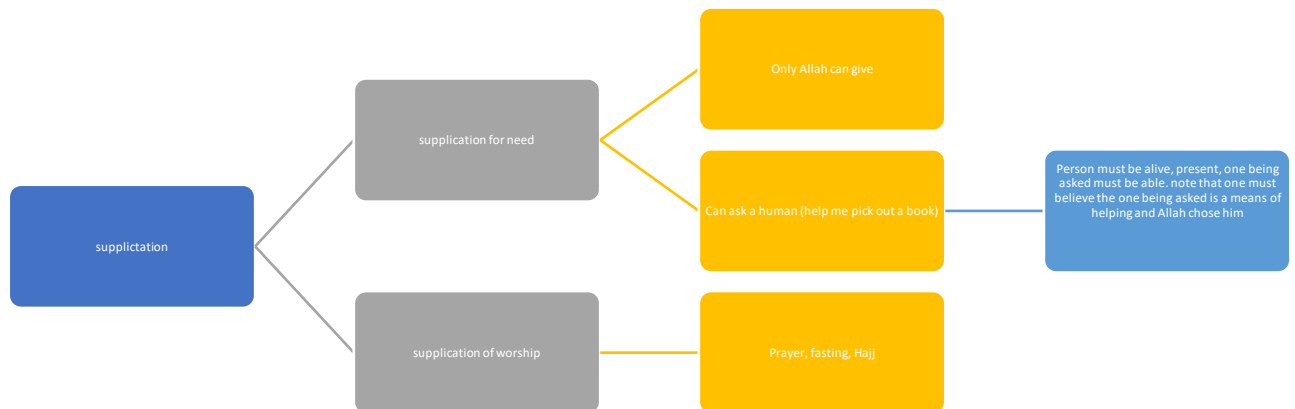
“[He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him].” **{02:22}** - shows us first commandment in the Qur’an is Tawheed and the first prohibition is Shirk.

Kufr = Shirk, mocking the religion, cursing the religion, magic

The difference between kufr and shirk is that kufr is more general and that it includes shirk.

“And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah . And the people learn what harms them and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew.” **{2:102}**

Types of ibadah: supplication, fear of Allah, tawakkul, raghba, rahba, khushoo, khashiya, inaba, seeking help, seeing refuge, seeking rescue, slaughtering, oaths.



Lesson 10 –

3 groups of people

- 1st group – they believe that what Allah has made a means can be used as a means. This is legislated means such as ruqiyah and proven means such as medicine
- 2nd group – believe and use means which Allah has not made means such as amulets. This is minor shirk
- 3rd group – they believe the means itself has an effect, brings about benefit or repels harm. This is major shirk

“That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers.” {3:175}

Fear has 3 types:

- Fear of worship = For Allah, anyone else is shirk
- Natural fear = Fear of fire, predatory animals, parents
- Prohibited fear = Losing hope in the mercy of Allah or obeying creation in disobeying Allah

Lesson 11 –

Tawakkul – True reliance upon Allah, trust in him, whilst taking the necessary means.

- Truthfulness, be truthful on your dependence
- Confidence that Allah will fulfil what he has promised
- Taking necessary permitted worldly means

Raghba – loving to reach something which one desires

Rahba – fear which leads someone to flee from the object they fear from

Khushoo – Humbling to greatness of Allah by submitting to legislative and universal decree

Khashiya – Awe, fear with knowledge

Inaba – Returning to Allah, staying away from sins, higher than Tawbah, increase in action (righteousness)

Conditions of Tawbah –

- Totally leave the action or whatever leads to it
- Sincerity
- Regret
- Affirm determination to never go back
- Make it at a time that you are able to make Tawbah (before the soul exists from the throat) or before the sun rises from the West

Seeking help (assistance)

Seeking refuge – seeking protection

Seeking rescue: To be rescued from a difficulty or disaster.

Slaughtering is divided into three categories:

- Slaughtering done for Allah such as the slaughter of Hajj, Eid, Aqeeqah, or charity.
- Slaughtering done for other than Allah out of love and glorification. Such as the jinn and the dead. This is Major Shirk.
- Permissible Slaughtering to serve the guests, for business etc.

Oaths – Making something obligatory upon yourself which was not originally obligatory

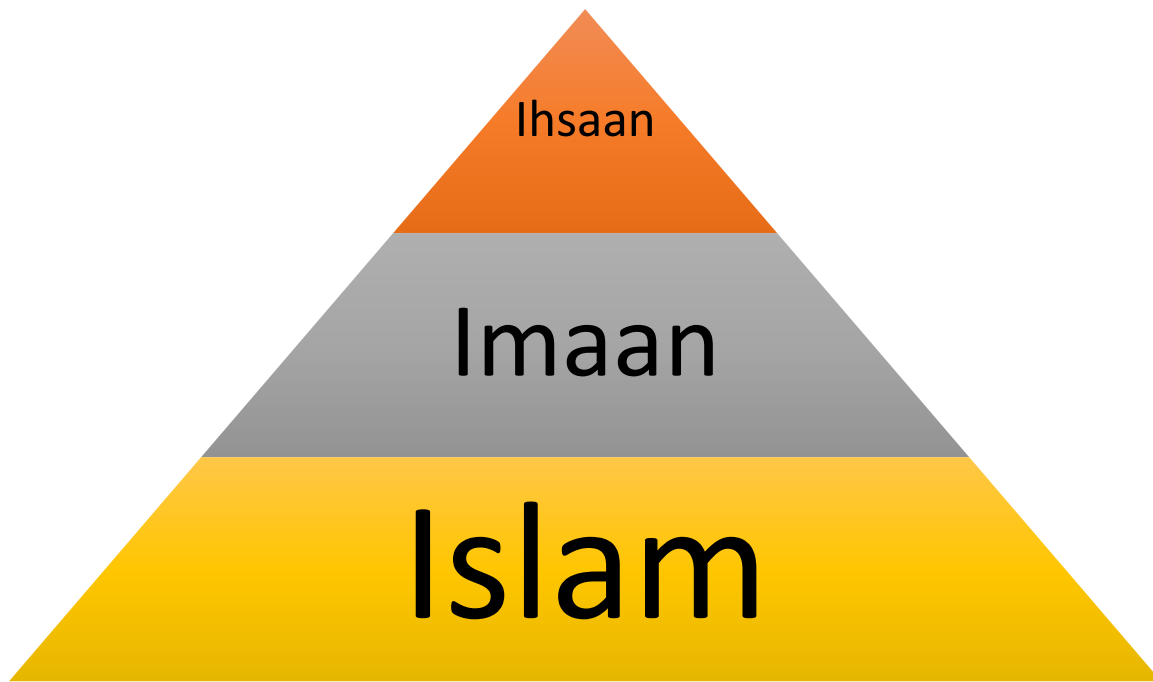
2 types:

- An oath in the name of Allah: this must be fulfilled
- For other than Allah: This is Shirk. “Whoever swears an oath by anything other than Allah has committed Shirk.” **Sunan Abī Dāwūd 3251**

Lesson 12 – Revision session.

Lesson 13 - 2nd Principle – What is your religion?

Definition of Islam – Submitting to Allah swt by the way of Tawheed with complete obedience and absolving oneself from shirk and its people



3 Levels of a believer:

Islam = Muslim Imaan = Mu'min Ihsaan = Mushin

5 pillars of Islam –

Shahada, Salah, Zakaat, fasting in Ramadan, Hajj

La Ilaha = negates everything that is worshiped besides Allah

Illa Allah = affirms worship for only Allah, free from any partner {43:26-27} {3:63}

Pillars of Tawheed = negation and affirmation

One cannot just negate because if you do you are an atheist

You can't just affirm because this would mean that you believe in many Gods

8 conditions of the Kalima

1. Al'ilm – knowledge, opposite of ignorance – must know what it means
2. Al'Yaqeen – Certainty, negates doubt
3. Al'Ikhlās – Sincerity, negates shirk – Only for Allah, not to show off
4. Al'Sidqi – Truthfulness, negates lying/hypocrisy
5. Al'Mahaba – Love of the shahada, negates hate of shahada
6. Al'Inqiad – Submission, negates disobedience
7. Al'Qubool – acceptance, negates rejection
8. To disbelieve in everything that is worshiped besides Allah

Lesson 14 -

Proof for 2nd part of the Shahada = “There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.”
{9:128}

What does it necessitate?

- We must obey him in everything the prophet saw comes with (obedience)
- Believe everything he has informed us of
- Stay away from prohibitions
- Only worship in accordance to his sunnah & not bid'ah

Abduhoo means = He used to worship Allah so we don't worship him (saw)

Rasuluhoo = he must be believed in and not rejected

Salah –

- Worshipping Allah with specific action, begins with Takbeer, ends with tasleem
- This was established in the heavens.

Zakah –

- It means to grow and be purified
- Purification of the body, purification of wealth
- “And they were not commanded except to worship Allah, making the religion (i.e. worship) solely for Him alone, to perform the prayer, and give the Zakaat. That is the right Religion” **[98:05]**

Fasting –

- To worship by withholding from that which breaks the fast with sincere Iman from the beginning of Fajr to sunset
- “O you who believe, fasting is prescribed for you just as it was prescribed for those before you, in order that you may acquire Taqwa (obey Allah)” **[02:183]**

Hajj –

- To worship Allah by performing the rights of Hajj according to the sunnah
- “Hajj (pilgrimage) to the House (Ka'bah) is a duty that mankind owes to Allah for those who are able to do it. And whoever disbelieves (by denying Hajj), then indeed Allah is not in need of any of His creation” **[03: 97]**

Imaan

- linguistic definition is to believe with contentment
- consists of a statement of the tongue, belief in the heart and actions of the limbs
- it includes obedience to Allah, decreased with disobedience

Imaan consist of 70 branches – Highest is Kalima (statement of the tongue), lowest is moving a harmful object from the road (action of the limbs). Haya is a branch of Imaan.

Lesson 15 –

6 pillars of Iman – Proof {2:177} [Hadeeth Jibril]

1. Belief in Allah – Believe that Allah exists and the 3 branches of Tawheed. This is done through:
 - Intellect – {52:35} – Creation does not exist without a creator
 - Senses – Reality of what you're in, difficult times, who does one turn to?
 - Affirmation – Natural instinct, Abu Huraira reported Allah's Messenger (ﷺ) as saying: No baby is born but upon Fitrah. It is his parents who make him a Jew or a Christian or a Polytheist. **Sahih Muslim 2658**
 - Revelation – Everything goes back to Tawheed
2. Belief in His angels – Unseen world, created from light, they do not disobey Allah, have souls, wings, hearts, intellect, bodies.
3. Belief in His books – Divine speech of Allah swt sent down to us, not created, every messenger came with a book. Qur'an has not been abrogated

4. Belief in His messengers – All men, do not possess characteristics of Lordship, they all worshiped Allah. First prophet was Adam (as) First messenger was Nuh (as)

5 major prophets = Muhammad saw, Isa as, Musa as, Nuh as, Ibrahim as

5. Belief in the last day – Believing in everything that happens after death. The soul leaving the body, trumpet etc.
6. Belief in Qadr (the good and bad) –
 - Knowledge – Allah has knowledge of everything, long before something occurs
 - Writing – It is all written, Allah commanded the pen to write
 - Will – Allah wanted it to happen
 - Creation – Slave is created; thus, his actions are created {37:96}

Lesson 16 –

Ihsaan – To Have excellence in every action that you do

- 1 pillar – To worship Allah out of love and desiring reward – (this is the highest level)
- To worship Him as if you see Allah, even if you do not see Him, He sees you.
- Lower level is to worship Allah due to knowing you are being observed
Proof is Hadith Jibril

Lesson 17 –

Shaykh Usaymi’s etiquettes of asking a question – derived from Hadith Jibril

1. Why am I asking this question?
2. To ask of that which is needed or of benefit
3. When asking, pick the appropriate time to ask the question
4. The way of asking the question

A side point is to also make dua for the sheikh. For example, ‘Jazāk Allāhu Khayran’

Benefits from Hadith Jibreel –

1. From the mannerisms of asking questions is to ask that which is more important first
2. Student of knowledge must take care of appearance
3. Do not say prophet saw and Allah knows best, only Allah knows best as prophet saw has passed away
4. 6 rights over the student of knowledge:
 - His own self – Follower of the Salaf, humble, content, maintain taqwa
 - His teacher – Don’t be too extreme in praising teacher, ask appropriate questions
 - The place he studies – Respect the place that you study in, clean, tahiyat masjid when entering
 - Colleagues – Make dua for each other (none of you truly believe hadith)
 - His books – Take care of the books, only lend to trustworthy people, do not throw them
 - Knowledge itself – Act upon it, teach it, have patience

Lesson 18 – revision session

Lesson 19 – **3rd principle– Who is your Prophet?**

His name: Muhammad Ibn ‘Abdullah Ibn ‘Abdul-Muttalib Ibn Haashim; Haashim was from Quraysh; Quraysh was from the Arabs; and the Arabs are from the descendants of Ismaa’eel, the son of Ibraaheem Al-Khaleel, upon him and our Prophet the best of praise and peace.

He lived 63 years; 40 years prior to being a prophet, and 23 years as a prophet and a messenger.

What is the difference between a prophet and a messenger?

- Prophet – Someone who doesn't come with new legislation
- Messenger – Comes with new legislation and a book, goes out to warn people
- Every messenger is a prophet but not every prophet is a messenger

He became a prophet with the Aayah **{Iqra}**, and he became a messenger with the Aayah **{Al-Muddathir}**

Lesson 20 –

2 periods of his prophet-hood = Meccan period and the Medina period

The Meccan Period -

This lasted 13 years, whilst living under non-Muslims. The main focus was Tawheed; in the last 3 years Salaah was obligated.

The Medina Period -

This lasted 10 years in which the Muslims had their own state. The other aspects of the Sharee'ah were legislated.

Allah sent him as a warner against Shirk, and a caller to Tawheed.

“O you who covers himself [with a garment]. Arise and warn. And your Lord glorify. And your clothing purify. And uncleanness avoid” **{73:1-5}**

13 years were spent calling to Tawheed. After 10 years, he was taken up to the heavens (**al-'Isrā' wal-Mi'rāj**), and the five daily prayers were made obligatory. He prayed 3 years in Mecca, until he was commanded to migrate to Madinah.

3 types of Hijrah –

1. Hijrah is migrating from the land of shirk to a land of Tawheed
2. Migration from Makkah to Madinah (specific) – this ended once Makkah was conquered
3. Migration from everything that Allah commanded us to migrate from or boycott. For example, specific actions (bad deeds such as shirk), people (kuffar, hypocrites, people of bid'ah), times and places (festivals of the kuffar, places where disbelievers celebrate)

Narrated Mu'awiyah: I heard the Messenger of Allah (ﷺ) say: Migration will not end until repentance ends, and repentance will not end until the sun rises in the west. **Sunan Abi Dawud 2479**

Repentance will come to end by one of two means:

- 1- The sun rising from the west.
- 2- Death

Lesson 21 –

When in Madinah, he was commanded with Fiqh rulings such as zakah & fasting.

Note* - Shaykh Ibn Uthaymeen mentions: 'Zakaat was first made obligatory in Mecca, but the amount one must reach before it becomes obligatory to pay and how much is it obligatory to pay was not determined except in Madinah

Levels of Haram –

- **Major Shirk:** Takes one out of the fold of Islam.
- **Minor Shirk:** Does not take one out of the fold of Islam.
- **Major Sins:** Every action that is subjected to a specific punishment.
- **Minor Sins:** Every forbidden act not subject to a specific punishment.

Continuous minor sins become a major sin because there is no fear of Allah in the heart

The Prophet (saw) was sent to all of mankind

“Say, [O Muhammad], “O mankind, indeed I am the Messenger of Allah to you all” **{07: 158}**

Due to this all other legislation that came before it are abrogated.

Jews and Christians at the time of the Prophet (sal Allahu alayhi wa sallam) and in our time, if the message of Islam reaches them and they do not accept it they are considered disbelievers, even if they are upon the same religion of Musa and ‘Eesa (may peace be upon them) and are people of Tawheed.

Allah has completed the religion through his sending.

“This day I have perfected for you your religion, completed My favour upon you, and have approved for you Islam as religion...” **{05: 03}**

Lesson 22 –

When people die, they will be resurrected

“From it [i.e., the earth] We created you, and into it We will return you, and from it We will extract you another time” (Qur'an 20: 55). Also His saying, "And Allah has caused you to grow from the earth a [progressive] growth. Then He will return you into it and extract you [another] extraction” **{71:17-18}**

After the resurrection, they will be held accountable and either rewarded or punished for their actions

“And to Allah belongs whatever is in the heavens and whatever is in the earth - that He may recompense those who do evil with [the penalty of] what they have done and recompense those who do good with the best [reward]” **{53:31}**

Whoever denies the resurrection has disbelieved

“Those who disbelieve have claimed that they will never be resurrected. Say, 'Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for God, is easy” **{64:07}**

Allah sent all the messengers as bringers of glad-tidings and warner's.

“[We sent] messengers as bringers of good tidings and warner's” **{04:165}**

The first of them is Nooh (as)

“Indeed, We have revealed to you, [O Muhammad], as We revealed to Nooh and the prophets after him” **{04: 163}**

Ibn Qayyim said: "Taghoot is anything regarding which a person exceeds the limits – whether this is in worship, following, or obedience"

The last prophet and messenger is Muhammad (saw)

“Muhammad is not the father of any one of your men, but he is the Messenger of Allah and the seal [i.e. last] of the prophets. And ever is Allah, of all things, Knowing” {33:40}

Lesson 23 –

Actions are not accepted without Tawheed

Taghoot with regards to “worship” is: a tree, stone, idol or a person if he is pleased with it);

Taghoot with regards to “following”: is as an evil scholar who permits a Haraam matter;

Taghoot with regards to “obedience” is: a corrupt ruler who does not obey Allah.

“We have certainly sent to every nation a messenger [saying], 'Worship Allah and abandon At-Taghoot (all false deities)” {16:36}

Heads of taghoot: Iblees - may Allah curse him; whoever is worshipped being pleased with it; whoever calls people to worshipping himself; whoever claims to know the unseen; and whoever rules by other than what Allah revealed.

Ruling by other than what Allah (swt) has revealed – major kufr, minor kufr

Major kufr - If one believes that man-made laws are equal to, better than or more appropriate than the law of Allah; or believes the laws of Allah are outdated or inappropriate.

Minor kufr - A person rules by man-made laws due to his desires, love for leadership or pressure from others - whilst believing that the laws of Allah are obligatory.

“There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghoot and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.” {2:256}

“The head of the matter is Islam, its pillar is prayer, and its top is struggle for the sake of Allah” [Tirmidhee]

Ibn Al-Qayyim divided Jihaad into four types:

1. **Jihad An-Nafs** - Struggle against one's desires
2. **Jihad against Shaytaan** - Avoiding Shirk and innovations
3. **Jihad against Ahl-Bid'ah** - With the heart, speech, and hand
4. **Jihad against Kuffaar** - By heart, speech, wealth & self

Lesson 24 – Revision session.

I ask Allah (swt) to grant us beneficial knowledge and to allow us to act upon it. I ask Allah to make us people of the Qur'an and Sunnah and to allow us to understand and implement it the way of the Salaf.