



# **Islamic Studies Correspondence Course**

## **Islamic Creed**

# **Tawheed-Islamic Monotheism**

## **Part 4**

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## Tawheed al Ulohiyyah

Tawheed al Ulohiyyah means : Considering Allah to be One, Unique and Alone and directing all forms of worship to Him alone without any partners, as Allah says:

{وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٌ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا }

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. (Al-Isra 17:23)

What is worship? A comprehensive word for everything that Allah loves and is pleased with, from the apparent or unapparent beliefs, actions and statements. It is every saying or action which has been established in Islaam, the commanding of it or the motivation to do it or praising of the one who does it. Allah says:

{قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي }

Say (O Muhammad SAW) "Allâh Alone I worship by doing religious deeds sincerely for His sake only and not to show-off, and not to set up rivals with Him in worship." (Az-Zumar 39:14)

Meaning of 'shirk' (associating partners) in 'Tawheed al Ulohiyyah; directing any form of worship to other than Allah, as Allah says:

{فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ }

So worship what you like besides Him. Say (O Muhammad SAW): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!" (Az-Zumar 39:15)

And Allah says:

{قُلْ يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ (104) وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ (105) وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ }

Say (O Muhammad SAW): "O you mankind! If you are in doubt as to my religion (Islâm), then (know that) I will never worship those whom you worship, besides Allâh. But I worship Allâh Who causes you to die, I am commanded to be one of the believers. "And (it is inspired to me): Direct your face (O Muhammad SAW) entirely towards the religion Hanifa (Islâmic Monotheism, i.e. to worship none but Allâh Alone), and never be one of the

Mushrikûn (those who ascribe partners to Allâh, polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who worship others along with Allâh). "And invoke not besides Allâh, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."  
(Yunus 10:104-106)

\*Rule/Principle:

Everything which has been established that it is an act of worship and is directed to Allah alone, this also contains meanings of sincerity and is similar to Tawheed. Every type of worship that is directed to other than Allah, then it is 'shirk' and ascribing partners to Allah.

### Importance of Tawheed al Ulohiyyah:

1) This is the reason Allah created us, as Allah says:

{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ}

And I (Allâh) created not the jinns and humans except they should worship Me (Alone). (Adh-Dhariyat 51:56)

2) For this reason Allah sent His Messengers and revealed His Books, as Allah says:

{وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَن هَدَى اللَّهُ وَمِنْهُمْ مَن حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ}

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities, etc. i.e. do not worship Tâghût besides Allâh)." Then of them were some whom Allâh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth). (An-Nahl 16:36)

3) It is the right that Allah has upon His servants, as it came in the authentic hadeeth:

As Mu'adh bin Jabal, may Allah be pleased with him, said; "While I was riding upon a donkey with the Prophet (Sallah'Alayhi Was-Sallam) he said to me; "O Mu'adh! Do you know what Allah's right is upon His worshippers, and what the worshipper's right upon Allah is?" I replied, 'Allah and His Messenger know best.' He said, 'Allah's right upon His worshipper is that they worship Him without associating anything with Him. And the worshipper's right upon Allah is that He does not punish anyone who does not associate anything with Him.' I said, 'Shall I tell this to the people?' He (Sallah'Alayhi Was-Sallam) said, 'Do not inform them since they may depend [solely] on it.'" This is recorded in the two sahihs. {Bukhari & Muslim}

## Virtues of Tawheed al Ulohiyyah

Divisions of people regarding Tawheed	What is meant by this	Virtue	Evidences
<p><b>1.The ones who possess complete and perfect Tawheed</b></p>	<p>-He is the one who dies a monotheist who has repented                      -He is the one who actualized his Tawheed, is free from shirk, innovations and sins                      -He is free from the three kinds of 'Thulm' (Oppression):1)shirk, 2)oppressing others, 3)oppressing himself</p>	<p>-He enters the paradise immediately and he has complete security in the hereafter from entering the hellfire or even touching his skin                      -He has bliss and happiness in this world                      -He is guided to his place in the paradise immediately                      -He is guided in this world to doing acts of obedience and leaving off acts of disobedience.</p>	<p>Allah says in the Quran:  <b>الَّذِينَ آمَنُوا وَهُمْ لَا يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ هُمُ الْأَمَنُونَ (82) مُهْتَدُونَ</b>                      It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided. (Al-An'am 6:82)                       It is reported that Utbaan ibn Maalik stated: "The Messenger of Allah said: 'Allah has forbidden for the Fire all those who say Laa ilaaha illa-Allah seeking thereby the Face of Allah [Bukhari, 1/519, hadith no. 425]</p>
<p><b>2.The ones whose Tawheed is deficient</b></p>	<p>-He dies as a monotheist, without repenting of his deeds                      -He is free from the major shirk but not free from innovations and sins                      -He is free from the major oppression 'shirk', but is not free from oppressing himself or others</p>	<p>-He has security from abiding in the hellfire for ever, but he is not secure from entering it because of the major sins he committed.                      -His bliss, happiness and guidance in this world is in accordance to his deficiencies in Tawheed.                      -He is not immediately guided to his place in paradise, on the other hand he is delayed and questioned.</p>	<p>Hadeeth Ubadah: Allah's Messenger said: "Whoever testifies that there is no god but Allah alone, without any partners, and that Muhammad is His servant and Messenger, and testifies that 'Isa' Jesus is the servant of Allah and His Messenger, and His Word which He bestowed in Maryam (Mary) and a spirit (created) from Him, and that Paradise &amp; Hell-fire are realities, Allah will admit him into Paradise, whatever his deeds might be." (Bukhari 3252)</p>

3.The one who has no Tawheed

A polytheist

-no security or guidance for him in this world or the next

From the Quran:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (72)

Surely, they have disbelieved who say: "Allâh is the Messiah [Iesa (Jesus)], son of Maryam (Mary)." But the Messiah [Iesa (Jesus)] said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners in worship with Allâh, then Allâh has forbidden Paradise for him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrongdoers) there are no helpers. (Al-Ma'idah 5:72)

( وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَّفَهُ الطَّيْرُ أَوْ هَوِيَ بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ

(31)

"unto Him and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place. (Al-Hajj 22:31)

# The Meaning of 'La ilaha illa Allah'

لَا إِلَهَ إِلَّا اللَّهُ

This statement consists of four words in the Arabic Language:

1. لا Arabic word used for negation
2. إله Deity
3. إلا Arabic word used to make exceptions
4. الله Allah

The first half is negation of everything in existence which is worshipped

The second half is affirmation of worship solely for Allah alone in truth.

Some may translate it: “There is no deity except Allah” but the correct translation is: “There is no deity worthy of worship in truth except Allah”

Why is that?

Because there exist many deities which people worship, such as buddah, cows, sun, moon, stars, Jesus, Mary, genital figures, money, women, etc...All these things are worshipped but they are worshipped in falsehood and not in truth.

So when one testifies to this statement it entails the following: That one denies everything worshipped in falsehood (trees, dead people, graves, Jesus, etc..) in Rububiyyah, Ulohiyyah and Asmaa wa Sifaat and affirms these things for Allah alone

Ahl Sunnah wal Jama'aah differ with the misguided and intellectual groups like the Mu'tazilah, al Ashaairah, al-Jahmiyyah, Soofiyah, etc....

A) Ahl Sunnah say 'La ilaha illa Allah' means: There is no deity deserving of worship except Allah alone.

B) Some of the misguided groups/sects say it means: There is no creator except Allah.

-The result of this belief amongst the grave worshippers and those who have gone astray (extreme Soofiyah) and the other misguided groups is the reason why they direct forms of worship to the dead, their graves, their teachers, etc...By supplicating to them, slaughtering for them, seeking assistance and refuge with them, also making vows for them. While at the same time denying that they (dead, graves, etc...) benefit them or harm them in any way, and without

the belief that these things have any part in creation, dominion and planning. However they believe that these dead men have a high and lofty status with Allah, so they supplicate and direct their worship to these dead people so that they can intercede for them with Allah, then Allah will forgive them and take away his hardship.

-The Intellectuals and many of the Soofiyyah say: this is permissible to do and whoever says that it is not permissible, is a disbeliever and has apostate.

-Ahl Sunnah say: This action is shirk in Allah's 'Ulohiyyah' right to be worshipped alone and it takes someone out of the folds of Islaam, and whoever does this is a polytheist and grave worshipper.

Evidences from the Quran	Meaning of this evidence
<p>(اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَاءَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ (31))</p> <p>They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He)[]. Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)." (At-Tawbah 9:31)</p>	<p>-This evidence explains that the worship of 'al-Ilah' is: 'no deity except Him', this proves that the one worshipped is only one.</p>
<p>قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ (64))</p> <p>Say (O Muhammad SAW): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh. Then, if they turn away, say: "Bear witness that we are Muslims." (Aali Imran 3:64)</p>	<p>-The word 'sawa' it is 'la illaha ill Allah' -It is explained as meaning the worship of Allah alone without partners</p>
<p>وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ (26) إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ (27) وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ (28))</p> <p>And (remember) when Ibrahim (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, "Except Him (i.e. I worship none but Allâh Alone) Who did create me, and verily, He will guide me." And he made it [i.e. Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh Alone)] a Word lasting among his offspring (True Monotheism), that they may turn back (i.e. to repent to Allâh or receive admonition). (Az-Zukhruf 43:26-28)</p>	<p>-The remaining word is 'la illaha ill Allah' -explaining that it is the worship of all of the things to be worshipped -The affirmation that only Allah deserves all of the worship alone</p>

<p>لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ (256)</p> <p>There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower. (Al-Baqarah 2:256)</p>	<p>-'al urwahatal wuthqaa' is 'la illaha ill Allah' -it is explained as meaning: the disbelief in the worship of other than Allah, and the affirmation of the worship of Allah alone.</p>
<p>قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ (70)</p> <p>They said: "You have come to us that we should worship Allāh Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful." (Al-A'raf 7:70)</p>	<p>-you have no deity other than Allah -the worship of Allah alone, they understand it to mean that it is the worship of Allah alone and leaving off what the forefathers worshipped from the false deities.</p>

### { رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا }

"Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or coequal or comparable to Him, and He has none as partner with Him). [There is nothing like unto Him and He is the All-Hearer, the All-Seer]. (Maryam 19:65)

Saying what is intended by 'Rubb' in the verse, is the creator, the owner, the planner, it means the deity and there is no difference between them.

-Ahl Sunnah's proofs and evidences are derived from the Arabic Language: 'al-Ilah' means the one worshipped, devoted to, deified and idolized. It is that which the hearts (deify and idolize), become attached to, loving, and having humility towards it, having awe, hope, dread towards it; from what He possesses from perfect characteristics and the most names. Also what He possesses from the abilities to bring benefit and keep away harmful things.

-The meaning of 'Ilah' linguistically does not exclusively mean: 'the one able to create, or the maker, even if it is comprised of these meanings technically. It is not permissible that we say that the meaning of 'Ilah' means 'doer', with this meaning He becomes the servant and not the one who is worshipped.



## Evidence from the Sunnah:

### Hadeeth #1:

When death approached Abu Talib, Allah's Messenger (May the peace and blessing of Allah be upon him) came to him and found `Abdullah bin Abi Umayyah and Abu Jahl in his company. The Prophet said, "O uncle, say: 'There is no true god except Allah', a word which will enable me to plead for you with Him." The two of them said, "Would you forsake the religion of (your father) 'Abdul Muttalib?" The Prophet repeated (the request) and the two of them also repeated (their question). The final word of Abu Talib was about being on the religion of `Abdul-Muttalib and he refused to say: *La ilaha illa-Allah*. The Prophet (May the peace and blessing of Allah be upon him) said, "But I shall continue to pray for your forgiveness as long as I am not prohibited to do so." It was then that Allah the Almighty revealed the verse:

{مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ}

"It is not (proper) for the Prophet and those who believe, to ask Allah's forgiveness for the *Mushrikin* even though they be of kin." (9:113)

Allah also revealed concerning Abu Talib:

{إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ}

"Verily, you (O Muhammad) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided ones." (28:56)

Meaning of this proof:

The way of Abdul Muttalib was singling Allah out in Lordship, but associating partners with Him in worship, as Allah says:

{وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ 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}

{(38)}

And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allâh (has created them)." Say: "Tell me then, the things that you invoke besides Allâh, if Allâh intended some harm for me, could they remove His harm, or if He (Allâh) intended some mercy for me, could they withhold His Mercy?" Say : "Sufficient for me is Allâh; in Him those who trust (i.e. believers) must put their trust." (Az-Zumar 39:38)

And Allah says:

{أَلَا لِلَّهِ الدِّينُ الخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ }

Surely, the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliyâ' (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. (Az-Zumar 39:3)

And Allahs says:

{أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ (5)}

"Has he made the âliha (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!" (Sad 38:5)

\*These proofs mean that 'La ilaha ill Allah' means that there is no deity worthy of worship except Allah, because if it meant : 'no creator except Allah', then it would have be in agreement with what Abdul Muttalib believed.

## What is ‘shirk’ polytheism?

Shirk means taking a partner and is the nullifier and opposite of Tawheed.

Major Shirk	Minor Shirk	Shirk al Khafee
<ol style="list-style-type: none"> <li>1. Takes one out of Islam if committed</li> <li>2. Never be forgiven, surah Nisaa 4:48</li> <li>3. Leads to eternal abode in Hellfire</li> <li>4. Abolishes all good deeds (Zumar 39:65)</li> </ol> <p>Examples: Supplicating to the dead or praying to others besides Allah, dead, graves, etc...</p> <p>Obeying or submitting to rulings that are not ordained by Allah</p> <p>Loving those whom Allah is displeased with or hating those whom Allah loves</p>	<ol style="list-style-type: none"> <li>1. Doesn't take one out of Islam but is a great sin and leads to major shirk</li> <li>2. Whoever commits it will be punished in the hellfire and remains there as long as Allah wills, (Maa'idah 5:72)</li> </ol> <p>Examples: ar Riyaa, showing off, swearing by other than Allah</p>	<ol style="list-style-type: none"> <li>1. Can be either major or minor</li> <li>2. Most dangerous form</li> </ol>

## Examples of some acts of worship, and how to distinguish if they are 'shirk' or not.

Action	Proof for it being considered worship	Principle which determines if it is shirk or not	Observations
<h1 style="font-size: 2em; margin: 0;">Love</h1>	<p style="text-align: center;">(Maidah: 54)</p> <p style="text-align: center;">يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (54)</p> <p style="text-align: center;">O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allâh, and never afraid of the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower. (Al-Ma'idah 5:54)</p>	<p>Making someone similar to Allah in their Love towards Him. The attachment of one's heart to something or someone he loves, and doing an act of worship for him/it. Loving someone or something more than Allah and giving that thing more reverence, respect, honor, devotion than Allah.</p>	<p>1-Natural love: like love between father and son, and between a starving person and food is ok.</p> <p>2-Prohibited love: like loving prohibited things, like fornication, drinking alcohol, drugs. Allowing these things which the desires lust and crave to precede what Allah loves and desires is not ok.</p> <p>3-Love which is worship: like loving Allah, loving for the sake of Allah</p>

# Fear

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ  
يُخَوِّفُ أَوْلِيَاءَهُ فَلَا  
تَخَافُوهُمْ وَخَافُوا إِن  
كُنْتُمْ مُؤْمِنِينَ (175)

It is only Shaitân (Satan) that suggests to you the fear of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad SAW)], so fear them not, but fear Me, if you are (true) believers. (Aali Imran 3:175)

Fear is divisions:

1) Fear from Allah:

A: Praised: it is what pushes you to do good actions and to leave off the evil actions

B :Dispraised: It is that which makes you worry constantly and hopeless from the mercy of Allah

2) Fear from other than Allah:

A: Praised: (like being afraid of a car which is speeding in your direction) The reasons to cause you harm are present

B:Dispraised: like fear of a cause of means which is delusional, which doesn't imply fear

C:Prohibited: Being afraid of something created. For it/his sake you leave off praying, or commit major sins, and it hasn't reached the level of coercion or assassination.

To fear other than Allah that he/it will cause you harm and they don't have the ability to do so.

<p><b>Giving complete power, trust, dependence, reliance (Tawakul)</b></p>	<p>وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ (23)  "and put your trust in Allâh if you are believers indeed." (Al-Ma'idah 5:23)</p>	<p>Giving complete dependence, trust to other than Allah in things which only Allah can accomplish and perform</p>	<p>1-Giving complete 100% trust, power and dependence to the creation in something which they can do, is minor shirk. Believing it is a doctor alone that cures you and not Allah.</p> <p>2-The entrusting or the dependence which is permissible is the appointing of someone to do an important matter, and depending upon Allah for the results</p>
<p><b>Intentions/Purpose</b></p>	<p>فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا (110)  "so whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (Al-Kahf 18:110)</p>	<p>'Ar-Riyaa' (hidden shirk) and desiring something from the worldly affairs from you acts of worship or good deeds</p> <p>Doing actions for the sake of Allah and to gain something from the worldly gains and goals</p>	<p>It is minor shirk, it nullifies the actions which it is joined with, even if it was from the start of the worship or during the worship.</p>

<p>Supplication/ seeking help assistance</p>	<p>وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ ذَٰخِرِينَ (60)</p> <p>And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!" (Ghafir 40:60)</p>	<p>To Supplicate or call upon other than Allah in something that only Allah has the ability. Or calling upon a deceased person or someone who is not present to answer your needs or fix some of your problems.</p>	<p>Calling upon the creation and seeking assistance with them in something they have the ability to do is permissible.</p>
<p>Slaughtering</p>	<p>فَصَلِّ لِرَبِّكَ وَانْحَرْ</p> <p>Therefore turn in prayer to your Lord and sacrifice (to Him only). (Al-Kawthar 108:2)</p>	<p>To slaughter for other than Allah with the intention of worship, like slaughtering for Jinn and the deceased</p>	<p>Slaughtering for the reason of hosting, and feeding guests is permissible.</p>
<p>'Tawaf</p>	<p>وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ</p> <p>"and circumambulate the Ancient House (the Ka'bah at Makkah). (Al-Hajj 22:29)</p>	<p>To circumambulate around something other than the kabah, with the intention of worship</p>	<p>Ex. Making tawaf around graves and humbling yourselves to them like when you make tawaf around the kabah is impermissible.</p>
<p>Obedience</p>	<p>قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ</p> <p>Say (O Muhammad SAW): "Obey Allâh and the Messenger (Muhammad SAW)." But if they turn away, then Allâh does not like the disbelievers. (Aali Imran 3:32)</p>	<p>To obey the creation in disobedience to Allah, believing that it is permissible.</p>	<p>*Additional proofs for these actions from 'Usool ath thalathah'.</p>

## Correspondence Course Part Four Questions

(Please detach these questions, complete them and return them back to iMacD.)

Multiple choice questions. 5 points each. Circle the letter of the correct answer

1. Tawheed ul Ulohiyyah means:

- a) To consider Allah is the only creator and the sustainer of creation
- b) Considering Allah to be One, Unique and Alone and directing all forms of worship to Him alone without any partners
- c) Considering Allah to have Beautiful Names and Attributes
- d) Considering that Allah knows everything

2. What is worship?

- a) A comprehensive word for everything that Allah orders us to do without questioning as to why or when
- b) A comprehensive word for actions of jurisprudence and how to understand it's application
- c) A comprehensive word for everything that Allah loves and is pleased with, from the apparent or unapparent beliefs, actions and statements.
- d) Something all people do

3. Allah created human beings solely to:

- a) Make money
- b) Make babies
- c) Worship Him alone
- d) Build houses

4. Allah sent all of His prophets and messengers to proclaim:

- a) Believe that Allah is the creator
- b) Worship Allah alone and don't associate partners with him
- c) They are superior over others
- d) Muslims are only Arab



5. What is Allah's right upon His worshippers?

- a) That the worshipper receives lots of wealth through worshipping Allah
- b) They worship Him without associating anything with Him
- c) They pay Him a yearly percentage of their wages
- d) They slaughter animals for Him to feed Him

6. What are the worshippers right upon Allah?

- a) That He does not punish anyone who does not associate anything with Him
- b) That He gives them children and lots of sustenance
- c) That He guarantees paradise for them, even when they commit acts of disbelief
- d) That He doesn't punish them in this world.

7. What is 'Shirk'?

- a) A synonym for Tawheed
- b) Something that people eat for breakfast
- c) A person living in Makkah
- d) Taking a partner to direct any form of worship to other than Allah

8. What are the different types of 'Shirk'?

- a) Primary Shirk, Secondary Shirk, Worldly Shirk
- b) Minor Shirk, Major Shirk, Shirk Al Khafee
- c) First, second and third degree
- d) Black, white and red

9. Major shirk takes someone out of the fold of Islam

- a) True
- b) False

c) Maybe

d) I don't know

10. Minor Shirk leads to \_\_\_\_\_.

a) Tawheed

b) Sunnah

c) Bidah

d) Major Shirk

Grade: \_\_\_\_\_/50)

True or False Questions. 3 points each.

1. Loving someone more than Allah can be or lead someone to 'Shirk'

a) True

b) False

2. Having fear from someone or something (other than Allah) that doesn't have the direct ability to harm you is praiseworthy

a) True

b) False

3. Putting our complete, 100% trust in a doctor of physician (and not in Allah) to cure us is correct

a) True

b) False

4. Making 'Tawaf' around a place other than the Ka'ba in Makkah is permissible

a) True

b) False

5. Supplicating to other than Allah is an act of disbelief and an innovation

a) True

b) False

Grade: \_\_\_\_\_/15)

Short answer questions. 7 points each. Answer each question with complete sentences; punctuation, spelling and grammar will be considered in grading.

1. What is the difference between Tawheed ur Rububiyyah and Tawheed ul Ulohiyyah?

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2. What is the meaning of ‘La ilaha illa Allah’? What do you respond to those who think it means ‘There is no creator except Allah’?

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3. Why is inviting people to believe in ‘La ilaha illa Allah’ so important? How can inviting people to bare witness to this statement unite them?

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