

Level 1

ISLAMIC FAITH
TAWHIED

Latifa Al-Saeed & Nadia Iblagh

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SECOND EDITION - 2025

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**Islamic Faith – Level One
TAWHEED**

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Preface

Praise be to Allah the Highest, and peace be upon His Prophet Muhammad ﷺ, to whom He gave the message for humankind.

If a Muslim's aqeedah (creed) is not sound, his faith (Iman) and Islam will not be sound either. Tawheed, the oneness of Allah, is the foundation upon which the entire religion is built. Without firm belief in Allah's oneness in His Lordship, Worship, and Names and Attributes no deed will have true acceptance or value.

Allah ﷻ says in the Qur'an:

“Have you not considered how God presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord. And God presents examples for the people, that perhaps they will be reminded.”
[14:24–25]

This tree is a metaphor for life itself. Just as the tree is the building block of life, iman (faith) is the building block of spiritual life. The tree's roots are firm, which shows that it is strong and powerful; it cannot be moved or shaken. In the same way, iman must be firm in a person's heart. One must have a firm foundation and stability, which come from the roots of tawheed (oneness of Allah).

We are pleased to present this textbook, Level One of the Islamic Faith (Tawheed), which is a brief study of the important subject of aqeedah in the Muslim's life. We hope it will be beneficial in teaching Muslim students, especially new Muslims.

This textbook is divided into chapters, each of which raises questions to be discussed and fully understood. The material in this textbook is tailored and intended to be taught as a course over a total of about 15 hours. May Allah ﷻ bless all those who study this book, by increasing their knowledge and love for Allah ﷻ and His Messenger in this world and the Hereafter.

Latifa AlSaeed & Nadia Iblagh

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Introduction

Preserving the Five Necessities

Allah ﷻ has sent down the messengers to humankind with guidance, which allows humans to maintain justice and fairness among themselves. Islam is the last religion which Allah has sent with His final messenger Muhammad ﷺ.

Shariah, or the moral code sent down by Allah, has aimed to protect the five core values important to mankind to ensure individual and social welfare of the man in this life and the Hereafter. Following are the five essentials of life that are covered by this final religion sent down by Allah:

- I. Religion: To ensure the establishment of religion, Allah ﷻ has made belief in Him and worship obligatory.
- II. Life: To ensure the preservation of human life, Allah legislated marriage, healthy eating and living, and forbade the taking of life unjustly. It is prohibited to take a life without a just cause whether it is the life of a human, animal or insect.
- III. Intellect: Allah ﷻ has permitted that sound intellect and knowledge be promoted through the means of seeking knowledge and teaching it, and forbidden that which corrupts or weakens it, such as alcohol and drugs.
- IV. Lineage: Marriage was legislated for the preservation of one's lineage, and illicit relationships outside marriage were forbidden. Respecting individuals' dignity is one of the top priorities of Islam.
- V. Wealth: Allah ﷻ has made it obligatory to support oneself and the ones a person is responsible for, and placed laws to regulate the trade and transactions between people, in order to ensure fair dealing, economic justice in a society, and to prevent oppression and dispute.

1

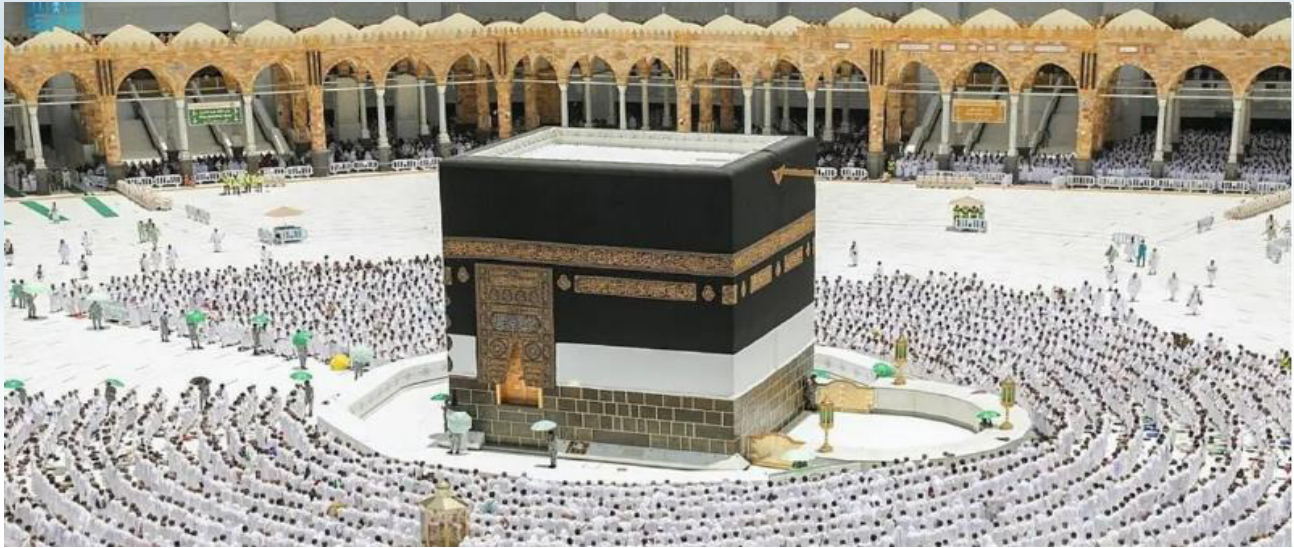
The Islamic Creed

1.1 Introduction

- 1.1.1 Islam
- 1.1.2 Iman
- 1.1.3 Ihsan
- 1.1.4 Aqeedah in Relationship to Islam
- 1.1.5 Aqeedah in Relationship to Iman

1.2 Iman

- 1.2.1 The Six Pillars of Iman
- 1.2.2 The Increase and Decrease of Iman
- 1.2.3 How Does Iman increase?



The Islamic Creed (Aqeedah)

العقيدة الإسلامية

1.1 Introduction

Aqeedah in general refers to those matters which are believed in, with certainty and no doubt, in one's heart and soul. In Islam, the basis of aqeedah comes from the following hadith of the Messenger of Allah ﷺ.

Umar ibn al-Khattab رضي الله عنه said:

One day, while we were sitting with the Messenger of Allah, a man came up to us whose clothes were extremely white, whose hair was extremely black, upon whom traces of travelling could not be seen, and whom none of us knew. He sat down close to the Prophet so that he rested his knees upon his knees, placed his two hands upon his thighs, and said, "Muhammad, tell me about Islam."

The Messenger of Allah said, “Islam is that you witness that there is no god but Allah and that Muhammad is the Messenger of Allah, and you establish the prayer, give zakat, fast Ramadan, and perform the Hajj of the House if you are able to take a way to it.”

He said, “You have told the truth.” We were amazed at him for asking him and [then] telling him that he told the truth. He said, “Tell me about iman.”

He [the Messenger of Allah] said, “That you affirm Allah, His angels, His books, His messengers, and the Last Day, and that you affirm the Decree, the good of it and the bad of it.”

He said, “You have told the truth,” and then he said, “Tell me about ihsan.”

He [the Messenger of Allah] said, “That you worship Allah as if you see Him, for even if you don’t see Him, truly He sees you.” [Muslim]

In this hadith, known as the hadith of Jibreel (the angel Gabriel), the Prophet ﷺ defines the three stages in the path towards Allah: Islam, iman, and ihsan.

1.1.1 Islam

Islam is that you witness that there is no god but Allah and that Muhammad is the Messenger of Allah, and you establish the prayer, give zakat, fast Ramadan, and perform the Hajj of the House if you are able to take a way to it. [Muslim]

1.1.2 Iman

That you affirm Allah, His angels, His books, His messengers, and the Last Day, and that you affirm the Decree, the good of it and the bad of it.

[Bukhari, Muslim, and others]

1.1.3 Ihsan

That you worship Allah as if you see Him, for even if you don't see Him, truly He sees you. [Muslim]

1.1.4 Aqeedah in Relationship to Islam

Islam means testifying sincerely that there is no deity worthy of worship but Allah ﷻ and that Muhammad is the Messenger of Allah ﷺ, as well as performing salat (prayer), giving zakat (obligatory almsgiving), fasting the month of Ramadan, and performing Hajj (the pilgrimage) if one can afford it.

1.1.5 Aqeedah in Relationship to Iman

Aqeedah is the believer's creed; it is the knowledge of:

1. God: His oneness, His names and attributes, and our relationship to Him.
2. The Messengers of Allah: Their characteristics, duties, and obligations.
3. The unseen: Things that we learned about from the Messenger of Allah ﷺ or from the Quran, which we believe in without seeing them, such as the soul, death and resurrection, hell, heaven, and angels.

A person cannot be a true believer, or a Muslim, unless he sincerely accepts iman. He must:

- a- Accept these beliefs with his heart,
- b- Affirm them with his tongue, and
- c- Acknowledge them through his actions.

Creed cannot be separated from the deeds of the heart and the deeds of the body (both verbal and physical). The Prophet ﷺ said:

Allah does not look at your bodies or at your forms; rather, He looks at your hearts and deeds. [Muslim]

Verbal deeds include remembering Allah ﷻ (dhikr), reading the Quran, supplicating to Allah ﷻ, enjoining others to do what is good, forbidding what is evil and warning others against it, teaching those who go astray and guiding them back to the right path, giving and replying to greetings, and the like. Adopting these practices is the first step on a path that ends with the Muslim gaining entrance to Allah's ﷻ eternal heaven.

1.2 Iman

1.2.1 The Six Pillars of Iman

There are six pillars of the Islamic faith (iman) according to the hadith of Jibreel, narrated above:

- 1 - Belief in Allah ﷻ, without associating any partners or mediators with Him.
- 2 - Belief in angels.
- 3 - Belief in the holy books (revealed by Allah ﷻ).
- 4 - Belief in Allah's Messengers (peace be upon them).
- 5 - Belief in the Last Day (the hereafter).
- 6 - Belief in the divine decree (meaning that everything, whether we see it as good or bad, is from Allah ﷻ).

1.2.2 The Increase and Decrease of Iman

To be a true believer, one must sincerely accept iman; there is no “forced conversion” in Islam. A person has to accept the previously mentioned beliefs with his heart, affirm them with his tongue, and then put them into practice through his actions. All three put together make up true iman.

Imam Ahmad stated that iman comprises both sayings and actions, and it can increase and decrease. A decrease in iman does not refer to a person's disbelieving in any of the six pillars of iman, because it is compulsory for every Muslim to believe in

them. This concept of increase and decrease in iman regards the state of an individual's iman. The state of iman is connected to one's actions, and this is clearly mentioned in various places in the Quran. For example, Allah ﷻ says:

And those who have believed will increase in faith [74:31]

1.2.3 How Does Iman Increase?

It is clearly understood that iman increases with obedience to Allah ﷻ, and it decreases with disobedience of Allah ﷻ. Performing righteous deeds automatically increases one's iman and one's taqwa (consciousness of Allah), and committing sins decreases them.

If a person has faith but believes that it is a fixed attribute, he will not strive to increase his faith, and he may not notice or worry about a decrease in his iman. He may not even recognize the signs of such a decrease, which can be very dangerous to his faith. Hence, every believer should always be mindful of his state of iman and should strive to increase it by remembering Allah ﷻ and doing righteous deeds.

There may be times when a person is at a very high level of faith and remembrance of Allah ﷻ, but he may not be able to maintain that same level when dealing with worldly events or with his family and friends. This is natural, and even the Sahaba (Companions of the Prophet) used to experience it. Every person should learn to appreciate those times when he is at his highest level of faith and should seek to maintain that level for as long as possible.

Chapter 1 Review Questions

Fill in the blanks:

- 1- The hadith of Jibreel عليه السلام shows that the Islamic faith has three stages:
_____, _____ and _____.
- 2- List three examples of verbal deeds: _____,
_____ and _____.
- 3- _____ is the highest stage of the Islamic faith.
- 4- Things that we believe in without seeing them are called the _____.
- 5- The state of one's iman is connected to his _____.

Write 'T' if the statement is true or 'F' if it is false.

- 6- () Allah ﷻ looks at one's heart and deeds, not at one's body.
- 7- () Iman can increase but not decrease.
- 8- () If a Muslim believes that faith is a fixed attribute, he might not strive to increase his faith.
- 9- () Believing in the Last Day is a pillar of iman.

The believer's creed must include the knowledge of:

- 10- God: His _____, _____, and _____.
- 11- The Messengers of Allah: their _____, _____, and _____.
- 12- Examples of the unseen are: _____, _____ and _____.

List the six pillars of iman:

13- _____

14- _____

15- _____

16- _____

17- _____

18- _____



2

The Two Testimonies

2.1 Definitions

2.1.1 “There is no god but Allah” (*La ilaha illa Allah*) لَا إِلَهَ إِلَّا اللَّهُ

2.1.2 “Muhammad is the Messenger of Allah” (*Muhammad Rasul Allah*) مُحَمَّدٌ رَسُولُ اللَّهِ

2.2 Meaning of “There is no god but Allah” (*La ilaha illa Allah*)

2.2.1 Tawheed (Oneness of Allah)

2.2.2 Categories of Tawheed

2.2.3 Requirements of “There is no god but Allah” (*La ilaha illa Allah*)

2.2.4 Phenomena That Indicate the Existence of Allah

2.2.5 Virtues of Tawheed and Its Importance

2.3 “Muhammad is the Messenger of Allah” (*Muhammad Rasul Allah*)

2.3.1 Requirements of “Muhammad is the Messenger of Allah”



The Two Testimonies

الشهادتان لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

The two testimonies make up the first pillar of Islam. To embrace Islam, one pronounces these testimonies with sincerity, and Muslims repeat them many times a day.

2.1 Definitions

2.1.1 “There is no god but Allah” (*La ilaha illa Allah*) لَا إِلَهَ إِلَّا اللَّهُ

The Muslim firmly believes that there is no deity worthy of worship except Allah ﷻ, Who has no associates, peers, or equals. He has no wives or sons. Allah ﷻ is the Creator of everything that exists, has ever existed, or will exist in the future. He is All-Powerful and All-Knowing.

2.1.2 “Muhammad is the Messenger of Allah” (*Muhammad Rasul Allah*) مُحَمَّدٌ رَسُولُ اللَّهِ

The Muslim firmly believes that Muhammad was sent by Allah ﷻ with the message of Islam and the obligation to spread it among both humankind and jinn. When reciting the

Quran, he would never make up any words on his own; whatever he said was revealed from Allah ﷻ. Muslims must also know that he was the final prophet sent by Allah ﷻ.

2.2 Meaning of “There is no god but Allah” (*La ilaha illa Allah*)

2.2.1 Tawheed (Oneness of Allah)

Allah ﷻ is one in His essence, in His names and attributes, and in His right to be worshipped.

2.2.2 Categories of Tawheed

a- Lordship (*Ruboobiyyah*)

Tawheed of Allah ﷻ in His Lordship means that only Allah ﷻ is the Creator, the Owner, the Sustainer, the Provider, and the One Who has the right to be obeyed. In other words, Allah ﷻ creates, sustains, and takes cares of everything in the world. Allah ﷻ says:

Allah is the Creator of all things, and He is, over all things, Disposer of affairs.

[39:62]

b- Right to be worshipped (*Uloohiyyah*)

Tawheed of Allah ﷻ in our acts of worship means that all our acts of worship should be directed towards Him, for only Allah ﷻ deserves our worship. Allah ﷻ says:

And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.

[2:163]

c- Names and attributes (*al-Asmaa was-Siffat*)

Tawheed of Allah ﷻ in His unique names and attributes means that to Him belong the most beautiful names and attributes, and nothing else is like Him. Allah ﷻ says:

And to God belong the best names, so invoke Him by them, and leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing. [7:180]

One must believe in all three of the points of tawheed. Believing in only one (e.g., Ruboobiyyah) or two is not sufficient.

2.2.3 Requirements of “There is no god but Allah” (*La ilaha illa Allah*)

These are the conditions that must be met by the one who embraces tawheed:

1. To know and understand the meaning of “There is no god but Allah.” Allah ﷻ says:

So know [O Muhammad] that there is no god except Allah [4:50]

The Prophet ﷺ said,

Whoever dies knowing full well that there is no god but Allah will enter paradise.
[Muslim]

2. To believe with certainty in its correctness and its greatness. The Prophet ﷺ said,

Anyone who meets Allah with the testimony that there is no god but Allah and that I am the Messenger of Allah, having no doubt about that statement, will enter Paradise. [Muslim]

3. To accept it with faith and with words - i.e., by both hearts and tongues. Allah ﷻ says of the disbelievers:

Truly, when it was said to them, “There is no god but Allah,” they became arrogant and turned away [37:35]

4. To be sincere in applying it through words, deeds, and faith. The Prophet ﷺ said,

The happiest one who will deserve my intercession on the Day of Judgment is the one who says, “There is no god but Allah” with sincerity in his heart. [Bukhari]

5. To follow and surrender to what is indicated by the words of tawheed, without any hesitation, and to implement it without any delay. Allah ﷻ says:

And whoever submits himself to Allah while he is a doer of good, then he has grasped the most trustworthy handhold [31:22]

Allah ﷻ also says:

Say, "It has been revealed to me that your God is One God. Will you then submit to Him?" [21:108]

6. To be honest in saying the words of tawheed and to honestly believe in them. The Prophet ﷺ said,

Whoever says, truly from his heart, that there is no god but Allah will enter paradise. [Ahmad]

7. To love the words of tawheed and to love its people and its obligations.

8. To reject belief in false gods, and to hate all that is contrary to tawheed. Allah ﷻ says:

Verily, the right path has become distinct from the wrong path, so whoever disbelieves in false gods and believes in Allah has grasped the most trustworthy handhold, which will never break. [2:256]

The Prophet ﷺ said,

[As for] he who professes that there is no true God to be worshipped but Allah, and who denies everything that people worship other than Allah, his property and blood become sacred, and his affair rests with Allah. [Muslim]

2.2.4 Phenomena that Indicate the Existence of Allah

Since all humans can sense a higher power, which they may or may not recognize as God, they instinctively turn to God in times of danger. Every person, at some point

in life, will have an intense experience that causes a natural reaction to pray. There have been many cases of people who experienced a sudden brush with death that caused them to become more faithful to their religious tradition. Allah ﷻ says:

Whenever they board a ship, they call on God and dedicate their faith to Him alone, but once He has delivered them safely back to land, see how they ascribe partners to Him! [29:65]

And Allah ﷻ says:

Say [Prophet Muhammad], “Who is it that saves you from the dark depths of land and sea when you humbly and secretly call to Him [and say], ‘If He rescues us from this, we should truly be thankful?’” Say, “Allah rescues you from this and every distress, yet you still worship others besides him.” [6:63-64]

Everyone inherently acknowledges the laws of cause and effect - in other words, that everything has a specific cause.

Each of the numerous creatures we see around us must have a causative agent, which is undoubtedly Allah ﷻ. It is impossible for anything to be created without a creator, just as it is impossible for anything to create itself. In the Quran, Allah ﷻ says:

Were they created from nothing, or are they the creators of themselves? [52:35]

This verse simply means that people were not created without a creator, nor could they have created themselves; obviously, this means that it was Allah ﷻ Who created them. Humankind itself is one of the major signs that testify to Allah’s ﷻ existence. We only need to reflect on our blessings, our senses, and the well-proportioned and perfectly designed bodies Allah ﷻ has given us. The Quran states:

There are certainly signs [of Allah’s existence] in yourselves as well. Do you not then see? [51:21]

The superb, flawless plan for the universe, including its most subtle elements—its heavens, earth, constellations, and trees, among numerous other great marvels and impressive wonders—proves without a doubt that the universe has one Creator, Who is Allah ﷻ.

There are numerous signs that indicate the existence of Allah ﷻ. We can find them wherever we go and whenever we want to look for them.

We will find these signs in the vast universe, in the precise creation of the world, in its impressive completeness (knowing that everything has a pair, even the fishes, the flowers, and the insects), in the clear sky, in the bright stars, and in the scattered planets. In both the sea and the flowing rivers, we can see signs that indicate the existence of Allah ﷻ, and we can recognize it in how the two types of water (fresh water and salt water) have different tastes. We can also see signs in the boats that float on the water and how they carry heavy weights without sinking. All of this is because of the power of Allah ﷻ.

Look at the day and night, the light and the darkness; look at the components of the air, which combine perfectly to form different compounds. A look at the whole universe, or even a part of it, can tell you that there is a mastermind behind all this creation... a Creator so great that He simply says, “Be!” and it is.

2.2.5 Virtues of Tawheed and Its Importance:

1. Tawheed is the best kind of faith and worship.
2. Pure tawheed expiates sins, and the angels will pray for forgiveness for a person who has it.
3. Pure tawheed is a reason to enter Paradise.
4. Angels give the believers the glad tidings of Paradise.
5. Tawheed is the foundation of the religion, and the other pillars of Islam depend on it.

6. It is obligatory for each Muslim to know the pillars of Islam, the pillars of faith (iman), and the other acts of worship included in tawheed.



2.3 “Muhammad is the Messenger of Allah ﷺ” (Muhammad Rasul Allah)

Believing that Muhammad ﷺ is the Messenger of Allah, according to the words of Allah ﷻ, Who says:

Say [O Muhammad], “O humankind, indeed I am the Messenger of God to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death.” So believe in Allah and in His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided. [7:158]

2.3.1 Requirements of “Muhammad is the Messenger of Allah”

To complete our true faith, there are nine points that we must believe in to fully accept that Prophet Muhammad ﷺ is the Messenger of Allah ﷻ:

1. Having faith in Prophet Muhammad ﷺ is obligatory. One’s Islam is not complete unless he or she believes in Prophet Muhammad ﷺ as the Messenger of Allah ﷻ.

2. Obeying him is obligatory while disobeying him will invalidate our good deeds. Allah ﷻ says:

O you who believe! Obey Allah and obey the Messenger, and do not render your deeds in vain. [47:33]

3. Believing that Muhammad does not share any part of the Lordship (Ruboobiyyah) of Allah ﷻ, for it is Allah ﷻ alone Who creates and controls everything. Prophet Muhammad is a messenger only, whose job is to deliver the message of Allah ﷻ. It is obligatory for us to love the Messenger of Allah because he ﷺ said:

None of you truly believes until I am dearer to him than his father, his child, and all of humankind. [Bukhari]

4. He is free of sins. All the prophets of Allah ﷻ were free of major sins because Allah ﷻ created them as role models for the people, in terms of both their words and their actions. Allah ﷻ protected them even before they became prophets, so that the people would have no reason to doubt or question them about what they had done in earlier times of ignorance. Allah ﷻ also protected their message.
5. He is the seal of the prophets; there will be no prophet or Messenger after him. Allah ﷻ says:

Muhammad is not the father of any man among you, but he is the Messenger of Allah and the last of the prophets [33:40]

That is why his message is everlasting and his law is valid for everyone in the entire universe until the Day of Judgment.

6. His message is to the whole of humankind and jinn. Allah ﷻ says:

Say, "O humankind! Verily, I am sent to you all as the Messenger of Allah."

[7:158]

Allah ﷻ also says:

Say [O Muhammad], “It has been revealed to me that a group of jinn listened and said, ‘Indeed, we have heard an amazing Quran [i.e., recitation]. It guides to the right way, and we believe in it. We will never associate any partner with our Lord.’” [72:1–2]

7. It is obligatory to ask for blessings and peace for him by saying something like, “May the peace and blessings of Allah be upon him and his family.” Allah ﷻ says:

O you who believe! Invoke blessings on him, and greet him with all respect.

[33:56]

We should invoke blessings and peace on him in our ritual prayers and supplications and whenever we mention his name.

8. He conveyed his message completely. The Muslim nation has unanimously agreed that the Prophet Muhammad ﷺ conveyed his message completely and passed on the trust (Islam) that was bestowed upon him just as it was, without making any changes. This means that the Prophet ﷺ did not leave any matter, in the sphere of religion or life in general, without making clear what was mentioned about it in the Quran and Sunnah.
9. To have knowledge of his honor and his great status, without any exaggeration. We should learn all about his noble lineage and biography.
10. He has no power to benefit or harm anyone, even himself. Everything comes from Allah ﷻ. This is made very clear in the Quran:

Say, “Indeed, I do not possess for you [the power of] harm or right direction.”

[72:21]

There is a very clear distinction between the Creator and the creation of Allah ﷻ. Yes, the Prophet ﷺ is the best of Allah’s ﷻ creation and the chosen one, but he is still the slave and messenger of Allah ﷻ. He also follows Allah’s ﷻ command, and we as Muslims give him the status due him, without exaggeration.

Chapter 2 Review Questions

Fill in the blanks

- 1- Tawheed of Allah ﷻ in His _____ means that He takes care of everything in the world.
- 2- The Muslim must believe that there is no deity worthy of _____ except Allah ﷻ.
- 3- Disobeying the Messenger of Allah _____ one's deeds.
- 4- It is impossible for anything to be created without a _____.
- 5- Muslims should invoke blessings and peace on the Prophet whenever his name is _____.

True or False

- 1- () All the prophets of Allah are free of major sins.
- 2- () Believing in only one of the categories of tawheed is sufficient.
- 3- () Pure tawheed is a reason to enter Paradise.
- 4- () Creating humankind is a sign that testifies to Allah's existence.

Mention three requirements of "Muhammad is the Messenger of Allah".

- 1- _____
- 2- _____
- 3- _____

List five virtues of tawheed.

a- _____

b- _____

c- _____

d- _____

e- _____



3

Polytheism (Shirk)

3.1 Definition of Polytheism (Shirk)

3.1.1 Types of Shirk

3.2 Nullifiers of One's Islam



Polytheism (Shirk)

3.1 Definition of Polytheism (Shirk)

Polytheism means either worshiping something other than Allah ﷻ or associating partners with Allah ﷻ. Some examples are: requesting help from the deceased or from idols, as well as loving them, fearing them, making vows in their names, or slaughtering in their names. The proof is that Allah ﷻ says in the Quran:

Indeed, Allah does not forgive associating partners with Him, but He forgives what is less than that, for whomever He wills. Whoever sets up partners in worship with Allah has certainly gone far astray. [4:116]

3.1.1 Types of Shirk

Shirk is of two types: major shirk and minor shirk.

Major Shirk: This involves directing any act of worship to someone or something other than Allah ﷻ

Examples: Worshiping idols, angels, jinn, or the dead, or asking their help. An example is prostrating to other than Allah ﷻ.

Allah ﷻ says:

And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to Allah, Who created them, if it is Him that you worship. [41:37]

Minor Shirk: This involves words or deeds that serve as a vehicle for committing major shirk, such as showing off (for example, making one's prayer a little longer sometimes or reciting the Quran a little louder for the sake of showing off).

The Prophet ﷺ once observed,

“The thing that I fear most for you is the minor shirk.” His Companions asked, “What is the minor shirk, Messenger of Allah?” He replied, “Showing off.”

[Ahmad]

Examples:

1. Relying on other than Allah ﷻ, e.g.: wearing charms or amulets (shirk by action)
2. Going to palm readers (shirk by action)
3. Believing in omens, like believing that a black cat brings bad luck (shirk of the heart)
4. Swearing by other than Allah

Types of Shirk	Major	Minor
Expels one from Islam	Yes	No
Nullifies one's good deeds	Yes	No
Causes one who commits this type of shirk to remain in hellfire	Yes, unless he repents	No

You must know that none of Allah's ﷻ creations is equal to Him. He alone is Everlasting and All-Powerful. It is He Who creates, provides, and knows everything, and no one except Him can be characterized with such great attributes. It is He alone Who deserves praise, obedience, and gratitude.



3.2 Nullifiers of One's Islam

There are many nullifiers of one's Islam, or actions that take a person out of the fold of Islam. All Muslims should know what they are in order to avoid them.

These nullifiers are:

1. Polytheism, which means worshiping or associating other partners with Allah ﷻ. Allah ﷻ says:

Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with God has certainly gone far astray. [4:116]

2. Putting an intermediary between oneself and Allah ﷻ. It is wrong to take any intermediaries, whether they be prophets, righteous people, jinn, or any other created beings (living or dead). Allah ﷻ says:

Unquestionably, for God is the pure religion. Those who take protectors besides Him say, “We only worship them that they may bring us to a position nearer to God.” Indeed, God will judge between them concerning that over which they differ. Indeed, God does not guide he who is a liar and [confirmed] disbeliever. [39:3]

If you believe that these beings can affect your relationship with Allah ﷻ, or that they have any power to harm or benefit you, this takes you out of the fold of Islam.

3. Considering polytheists to be believers. Any Muslims who think this become disbelievers themselves.
4. Thinking that another religion is better than Islam, that the Prophet’s ﷺ guidance is not perfect, or that laws made by human beings are better than the laws of Allah ﷻ. Allah ﷻ says:

And whoever desires other than Islam as religion – never will it be accepted from him, and, in the Hereafter, he will be among the losers. [3:85]

5. Hating the Quran or Hadith, in whole or in part. Allah ﷻ says:

This is because they disliked what Allah revealed, so He rendered their deeds worthless. [47:9]

6. Mocking any part of Islam, such as verses of the Quran or hadiths of the Prophet. Allah ﷻ says:

And if you ask them, they will surely say, “We were only conversing and playing.” Say, “Is it God and His verses and His Messenger that you were mocking?” [9:65-66]

7. Engaging in sorcery. Magic in any form nullifies one’s Islam. Whoever practices or approves of magic is considered a disbeliever.

8. Siding with the enemies of Islam against Muslims in a battle situation, or believing that they are better than Muslims. Allah ﷻ says:

O you who have believed, do not take the Jews and the Christians as allies. They are in fact allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah does not guide the wrongdoing people. [5:51]

9. Thinking that any part of the Quran has been changed or written by a human being, or adding or removing words in the Quran.
10. Outlawing what Allah ﷻ has made lawful or making lawful what Allah ﷻ has outlawed.
11. Denying any of Allah’s ﷻ names or attributes, inventing any that have not been mentioned in the Quran or Sunnah (especially if they are not appropriate for Him), or equating His attributes with those of His creation.
12. Thinking that Prophet Muhammad ﷺ is not the last of all the prophets, believing in any self-proclaimed prophet after Muhammad ﷺ, or believing that the Prophet ﷺ gave to anyone after him the same authority that he had.

Some Muslims might commit one or more of these nullifiers with the aim of “modernizing” Islam so that it suits the 21st century or to make it more compatible with other religions. Muslims must know that these aims are decoys of the devil, and they should beware of falling into them.

May Allah ﷻ help us keep our faith pure and intact.

Chapter 3 Review Questions

Fill in the blanks

- 1- Associating others with Allah in His worship is called _____.
- 2- The two types of shirk are: _____ and _____.
- 3- The purpose behind the creation of _____ is to worship Allah ﷻ alone.
- 4- The major shirk _____ one's good deeds.

True or False

- 5- () Allah ﷻ does not forgive associating partners with Him.
- 6- () Major shirk expels one from the religion.
- 7- () He who commits minor shirk shall remain in the hellfire.
- 8- () Associating partners with Allah ﷻ includes seeking help from the deceased.

Write "major" or "minor" to identify the type of shirk

- 9- Wearing a charm around her neck for protection. _____
- 10- Praying to angels or messengers. _____
- 11- Swearing by other than Allah. _____
- 12- Believing that Allah ﷻ has a partner. _____

Fill the table with "yes" or "no":

Types of Shirk	Major	Minor
Expels one from Islam		
Nullifies one's good deeds		
Causes one who commits this type of shirk to remain in hellfire		

List a few actions that nullify one's faith in Islam:

13. _____

14. _____

15. _____

16. _____

17. _____



4

Proof of the Existence of Allah

4.1 Atheism and Proving the Existence of Allah ﷻ

4.2 Proving the Existence of Allah ﷻ by Fitrah (Natural Instinct)

4.3 Proving the Existence of Allah ﷻ by Al-Aql (Rational Proof)

4.3.1 Proving the Existence of Allah ﷻ by Sharia (Islamic Law)

4.3.2 Proof That God Exists



Proof of the Existence of Allah

4.1 Atheism and Proving the Existence of Allah ﷻ

In the past, every nation had its own religion and belief in God; it is only recently that the whole phenomenon of atheism has arisen. This makes it even more important to understand the arguments for the existence of God, so that a seeker of truth can begin his journey to have a closer relationship with God.

First, we need to understand why there is a need to believe in God. Many people claim to be content with their lives and show little interest in learning about the existence of an intelligent being. In Islam, belief in the existence of God is a very solid case, both from a rational perspective and in terms of its meaning, purpose, comfort, and guidance.

God is the Creator and the Sustainer of the whole universe, and He created everything for a reason. Islam clearly teaches that the purpose behind the creation of human beings is for them to worship Allah ﷻ. To remind them of this purpose, He sent messengers to guide them.

4.2 Proving the Existence of Allah ﷻ by Fitrah (Natural Instinct)

Allah ﷻ created human beings and has ingrained in each and every one of them a natural inclination towards good, as well as a natural aversion to evil; this natural inclination is known as fitrah. When Allah ﷻ created Adam, He ﷻ embedded in the spirits and souls of all human beings the knowledge that He is the Originator (Al-Fatir) and the Creator (Al-Khaliq). Allah ﷻ says:

Adhere to the fitrah of Allah, upon which He has created all people. There should be no change in the creation of Allah. That is the correct religion, but most of the people do not know. [30:30]

The Prophet Muhammad ﷺ said:

Every child is born in a state of fitrah, and then his parents make him a Jew, a Christian, or a Magian. [Muslim]

The scholars explain that this Hadith did not mention a child being made into a Muslim because every child is born believing in Islam by default.

The Covenant (Al-Mithaq)

Allah ﷻ says:

And mention when your Lord took from the children of Adam - from their loins - their descendants and made them bear witness (saying to them), "Am I not your Lord?" They said, "Yes, we have testified this," lest you should say on the Day of Resurrection, "Indeed, we were unaware of this." [7:172]

When Allah ﷻ created Adam and the souls of all the human beings, He ﷻ asked them all the rhetorical question, "Am I not your Lord?"

They said, "Yes, we have testified."

How would they know the answer if they had not been taught, if they did not have the knowledge? Allah ﷻ expected us to answer because He had instilled this knowledge within his creation. He ﷻ, Al-Fatir and Al-Khaliq, placed this information inside us when He created us. The souls gave the answer without thinking, because it was part of their intuition, i.e., part of them since their creation.

The scholar Ibn ul-Qayyim said:

The best way to interpret the meaning of this verse is by the hadith in which the Prophet ﷺ said, “Every child is born in a state of fitrah, and then his parents make him a Jew or a Christian.” The covenant that Allah ﷻ took from them, the testimony that He ﷻ took from them concerning themselves, and the affirmation that they affirmed refers to the fitrah or natural inclination that is instilled in them, because Allah ﷻ used that as evidence against them, and He ﷻ does not use evidence against them that none of them recognizes or remembers; rather, it is something that is common knowledge among them and that they all affirm. [Ahkaam Ahl adh-Dhimmah 949/2]

The Hadith of Creation

Abu Huraira رضي الله عنه narrated that the Messenger of Allah ﷺ said:

When Allah ﷻ created Adam, He breathed the soul into him, and then Adam sneezed and said, “All praise is due to Allah (alhamdulillah),” so he praised Allah by His permission. Then His Lord said to him, “May Allah have mercy upon you (yarhamak Allah).” [Tirmidhi no. 3694]

According to this hadith, when the soul reached Adam’s nose, he sneezed and said, “Alhamdulillah.” How did he know Allah ﷻ? The answer is that Allah ﷻ had ingrained in him the fitrah, or natural intuition, that Allah ﷻ is the Creator, so he thanked Allah ﷻ.

Fitrah - A Step before Islam

The fitrah is a necessary step towards becoming a Muslim, but to become a Muslim, one also has to accept all the pillars of Islam and say the shahadah.

Followers of Christianity, Judaism, Hinduism, and Buddhism will be at odds with their worship because the fitrah only confirms Islam. Think of the fitrah like a piece of a puzzle, where only Islam can fit with it.

The Prophet Muhammad ﷺ said:

Every child is born in a state of fitrah, and then his parents make him a Jew, a Christian, or a Magian. [Muslim]

Imam Nawawi defined fitrah as an unconfirmed state that exists until the individual consciously acknowledges his belief. Hence, if a child were to die before reaching the age of discretion, he would be one of the inhabitants of Paradise. This view applies to the children of polytheists as well, as suggested by the above-quoted hadith. The legal implication of this hadith is that all children are born pure, sinless, and predisposed to belief in one God. If they die as children, they will be inhabitants of Paradise; in this world, the religion of their parents will be applicable to them.

4.3 Proving the Existence of Allah ﷻ by Al-Aql (Rational Proof)

Scientists confirm that our universe has a beginning creation, which necessarily implies the existence of the Creator, since every action requires a doer. In the Quran, Allah ﷻ appeals to the human mind and to rationality, saying:

“Were they created from nothing, or are they the creators of themselves?”
[52:35]

It is obvious that human beings are created and brought from non-existence to existence, and that we did not create ourselves. The reality is that everything that

begins to exist has a cause that brings it into existence. Since this universe began to exist, it must therefore have had an initial cause that is far more powerful than it.

To make this point clear, let us look at an incident that occurred a few years ago in the Rub' Al-Khali (Empty Quarter) desert. After a very strong windstorm, people discovered the ruins of a city that had been covered by the sands, and then scientists began examining the contents of the city to try to determine when it had been built. Yet no one among the archaeologists or others ever suggested that this city might have simply appeared as a result of the natural actions of wind, rain, heat, and cold, rather than by human actions. Anyone who had suggested such a thing would have been regarded as crazy.

So when it comes to human beings and the universe, why do atheists think that these came into existence without a supreme creator? When we recognize the necessity of the existence of a Creator, we then realize that there can only be one Creator. Allah ﷻ says:

Then is He Who creates like one who does not create? So will you not be reminded? [16:17]

4.3.1 Proving the Existence of Allah ﷻ by Sharia (Islamic Law)

All divinely revealed laws point to the existence of Allah ﷻ and to the perfect nature of His knowledge, wisdom, and mercy, because these laws must have been prescribed by someone, and that Lawgiver is Allah ﷻ.

Even though there is ample evidence of the existence of God, it is only of use to those who are honest and are sincerely searching for the truth; however, those who have simply refused to believe will not cease their idle disputation. The new atheists argue that:

- A God would not allow all of the evil things that happen in this world.

- There is no empirical proof of a God; they demand, “Show me an experiment that proves His existence.”

To respond to these claims:

- The purpose of the calamity is not the calamity itself but what happens as a result of it.
- The human being was created to be the successor (Khalifah) of Allah ﷻ in this world and to worship Him. This is a world of trials, where evil must be opposed with good, and hardship must be opposed with patience.
- In the Quran, Allah ﷻ mentions His purpose for creating humankind:

Indeed, I will make upon the earth a successive authority. [2:30]

This world is a test, and there is going to be evil versus good, for we are not in Paradise. Reconnecting with the Creator is one of the goals of these trials; the suffering is meant to wake up the human beings. According to Ibn ul-Qayyim, “Anything that brings us closer to Allah is a blessing.” Allah ﷻ says:

Then why, when Our punishment came to them, did they not humble themselves? But their hearts became hardened, and Satan made attractive to them that which they were doing. [6:43]

4.3.2 Proof That God Exists

If there is a creation, there must be a creator. The fact that the creation exists is proof that there is a creator who brought it into existence. Allah ﷻ says:

Were they created from nothing, or are they the creators of themselves? [52:35]

The Quran tells the story of the people with Moses who asked to see God:

And [recall] when you said, “O Moses, we will never believe you until we see God outright,” so the thunderbolt took you while you were looking. [2:55]

Allah ﷻ says:

And those who do not expect the meeting with Us say, “Why were angels not sent down to us, or [why] do we [not] see our Lord?” They have certainly become arrogant within themselves and [become] insolent with great insolence. [25:21]

Allah ﷻ says:

And [even] if We opened to them a gate from the heaven and they continued to ascend therein, they would say, “Our eyes have only been dazzled. Rather, we are a people affected by magic.” [15:14-15]

Allah ﷻ says:

Does man not consider that We created him from a [mere] sperm drop - then at once he is a clear adversary? And he presents for Us an example and forgets his [own] creation. He says, “Who will give life to bones while they are disintegrated?” [36:77-78]

Chapter 4 Review Questions

Fill in the blanks:

1. Prophet Muhammad ﷺ said: “Every child is born in a state of _____, and then his parents make him a Jew, a Christian or a Magian.”
2. When the soul reached Adam’s nose, he _____ and said, “_____”, which is due to the fitrah that Allah ﷻ had ingrained in him.
3. To become a Muslim, one must accept all the _____ of Islam and must say the _____.
4. We live in a world of trials, where evil must be opposed with _____, and hardship must be opposed with _____.

True or False:

5. () Allah ﷻ embedded in the spirits and souls of all human beings the knowledge that He is the Originator (Al-Fatir) and the Creator (Al-Khaliq).
6. () If the children of polytheists die before reaching the age of discretion, they will not be among the inhabitants of Paradise.
7. () According to Ibn ul-Qayyim, “Anything that brings us closer to Allah is a trial.”
8. () A Muslim who practices or approves of magic is considered a disbeliever.

5

Belief in Qadr (The Divine Decree)

5.1 Concept of Qadr

5.2 Stages of Qadr

5.3 Qadr and Free Will

5.4 Fruits of Belief in Qadr



Belief in Qadr (The Divine Decree)

5.1 Concept of Qadr

The term “qadr” can be translated as destiny or predestination. Believing in qadr is one of the six pillars of iman. Every person who calls himself a Muslim must believe in qadr, while affirming that everything - good or bad - that happens in his life comes from Allah ﷻ and is something that He ﷻ willed to happen. Belief in qadr (the good and bad of it) is one of the main parts of the Islamic creed.

The understanding of the concept of qadr is that Allah ﷻ has already written everything that is going to occur; this is from His prior knowledge and wisdom.

It is recorded in a hadith that the first thing Allah ﷻ created was the pen, which He then commanded to write everything that would take place until the Last Hour. The Messenger of Allah ﷺ said,

The first thing Allah created was the pen. He said to it, “Write.” It asked, “What should I write, my Lord?” He said, “Write what was decreed about everything until the Last Hour comes.” [Sunan Abu Dawood 4700]

The belief in qadr includes four aspects:

1. Knowledge: Allah ﷻ has complete knowledge of everything before it even comes into existence. Allah ﷻ says:

He is God, other than Whom there is no deity, Knower of the unseen and the witnessed. [59:22]

2. Pre-recording: Allah ﷻ has written everything in the Preserved Tablet (al-Lawh al-Mahfooth), which is the place where the decrees of Allah are kept. Allah's Messenger ﷺ said,

Allah ﷻ ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth, as His throne was upon water. [Sahih Muslim 2653]

3. Will of Allah ﷻ: Everything happens by the permission of Allah, whether it is related to His actions or actions taken by His slaves. Allah ﷻ says:

...And if Allah had willed, they would not have done so. So leave them and that which they invent. [6:137]

And you do not will except that Allah wills - Lord of the worlds. [81:29]

4. Creation: All of creation is created by Allah ﷻ, including all their attributes and all their actions. Allah ﷻ says:

That is Allah ﷻ, your Lord! There is no deity worthy of worship except Him, the Creator of all things, so worship Him alone. And He is the Disposer of all things. [6:102]

5.2 Stages of Qadr

There are four stages in which qadr is written for human beings.

Stage 1- In al-Lawh al-Mahfooth (the Preserved Tablet).

Allah ﷻ says:

Do you not know that Allah ﷻ knows what is in the heaven and earth? Indeed, that is in a record [i.e., al-Lawh al-Mahfooth]. Indeed that, for Allah, is easy.

[22:70]

Stage 2- When a child is in the mother's womb; the qadr written then includes one's lifespan, provision, deeds, happiness, and misery. Anas ibn Malik narrated that the Prophet ﷺ said,

At every womb Allah appoints an angel who says, "O Lord, a drop of semen! O Lord, a clot! O Lord, a little lump of flesh!" Then if Allah wishes (to complete) its creation, the angel asks, "(O Lord!) Will it be a male or female, wretched or blessed, and how much will his provision be? And what will his age be?" So all that is written while the child is still in the mother's womb. [Sahih Bukhari 318]

Stage 3- The annual decree on the night of Laylat ul-Qadr that descends from Allah ﷻ. Allah ﷻ says:

Therein [on that night] is made distinct every precise matter. [44:4]

Stage 4- This last stage is the daily decree for everything that happens to every person by the will of Allah ﷻ.

Allah ﷻ says:

Whoever is within the heavens and the earth asks Him; every day He is [bringing about] a matter. [55:29]

These stages of qadr are divided into two categories: changeable and unchangeable. We know this because the Prophet ﷺ said:

Nothing can change the Divine decree except du'aa (supplication).

[Ibn Maajah 90]

In another hadith, the Prophet ﷺ mentioned:

No precaution can protect against the decree of Allah ﷻ. Du'aa is beneficial with regard to what has been decreed and what has not been decreed. The du'aa meets the calamity that has been decreed and wrestles with it until the Day of Resurrection. *[Al-Tabaraani 2/800 (33)]*

Among these four stages of qadr, the du'aa cannot make any changes in Stage 1, which is al-Lawh al-Mahfooth. We know this because the Prophet ﷺ said about it:

The pens have been lifted, and the pages have dried.

[40 Hadith an-Nawawi Hadith 19]

However, the power of du'aa can bring about changes in Stages 2, 3, and 4, as mentioned in the above hadiths. Any changes that occur in these stages have already been recorded in al-Lawh al-Mahfooth.

5.3 Qadr and Free Will

People often get confused when it comes to the topic of qadr and the free will of human beings, for they think that the two contradict each other. Allah ﷻ has given humans free will to carry out their actions, but these actions are still aligned with what Allah ﷻ has already written for them. As mentioned above in the aspects of qadr, every action occurs only by the permission or will of Allah ﷻ. Still, this does not mean that we, as human beings, should put no effort into doing good deeds; nor does it mean that our actions are forced by what has been pre-written for us.

In a hadith narrated by Ali, the Prophet ﷺ explained this concept to his Companions:

While the Prophet was in a funeral procession, he took a stick and started scraping the earth with it, saying, “There is none of you who has not had his place assigned, either in Hell or in Paradise.”

They (the people) said, “Shall we not depend upon that (and give up doing any deeds)?”

He ﷺ said, “Carry on doing (good deeds), for everyone will find it easy to do such deeds because this will lead him to his destined place, for which he has been created.” [Sahih Bukhari 7552]

This hadith shows us that our destiny will help us to make choices in our lives. However, we are not forced by it to act in a certain way; nor we should give up doing good deeds, thinking we can depend on our destiny. Instead, we should strive to do the best deeds and the most righteous actions because this world was created to test human beings, to see whether we follow the truth and do good deeds to enter Paradise or we follow falsehood and commit evil, which leads us to hellfire. This is the correct belief regarding qadr and free will.

Muslims frequently use the term “insha’Allah” (God willing) in conversation, to express their belief in qadr.

This does not mean that a person can just sit back and hope to get a good grade, for example, because it is Allah’s ﷻ will. He still must work very hard, but then if he does not get a good grade, he will know that it was not because of his lack of effort; instead, it was the will of Allah ﷻ. Believing that Allah ﷻ is good and merciful will give the person encouragement that there will be a different, but good, alternative future path for them.

5.4 Fruits of Belief in Qadr

- 1- Having trust in Allah ﷻ in order to accomplish our actions.
- 2- Being grateful to Allah ﷻ and being protected from being arrogant.
- 3- Learning to be modest, humble, and content.
- 4- Eliminating bad characteristics such as envy and jealousy.
- 5- Having a sense of security and peace of mind that comes from knowing that everything is in the hands of the Creator of the universe.

Allah ﷻ says:

No disaster strikes upon the earth or among yourselves except that it is in a register before we bring it into being – indeed, that, for God, is easy – in order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And God does not like everyone self-deluded and boastful. [57:22-23]

The Prophet ﷺ said,

How amazing is the matter of the believer! There is good in every affair of his, and this is not the case with anyone else. If any joy befalls him, he gives thanks (to Allah ﷻ), and there is good for him in this. If a calamity befalls him, he endures it patiently, and thus there is good for him in it. [Muslim]

Chapter 5 Review Questions

Fill in the blanks

- 1- The first thing Allah ﷻ created was the _____.
- 2- Allah ﷻ has written in the _____ everything that will happen.
- 3- When a child is in the mother's womb, Allah ﷻ sends an angel to write his _____, _____, _____, _____ and _____.
- 4- The qadr written in the Preserved Tablet cannot be changed even by _____.

True or False

- 5- () Nothing happens except by the will of Allah ﷻ.
- 6- () The qadr that is written for human beings has three stages.
- 7- () To enter Paradise, one should strive to do the best deeds in this life.
- 8- () Qadr and the free will of human beings contradict each other.
- 9- () Believing in qadr encourages Muslims to depend on Allah ﷻ, after they expend their own efforts.

List the four aspects of the belief in qadr:

- 10- _____
- 11- _____
- 12- _____
- 13- _____



Answers to Review Questions

Chapter 1: The Islamic Creed (Aqeedah)

Fill in the blanks:

- 1) Islam, iman, ihsan
- 2) Any three of these: remembering Allah ﷻ (dhikr), reading the Quran, supplicating to Allah ﷻ, enjoining others to do what is good, forbidding what is evil and warning others against it, teaching those who go astray and guiding them back to the right path, giving and replying to greetings
- 3) ihsan
- 4) unseen
- 5) actions

True or false:

- 6) T 7) F 8) T 9) T

Complete:

- 10) oneness, names and attributes, our relationship with Him
- 11) characteristics, duties, obligations
- 12) the soul, angels, death

List the six pillars of Islam:

- 13) Belief in Allah ﷻ without associating any partners or mediators with Him
- 14) Belief in angels
- 15) Belief in the holy books (revealed by Allah ﷻ)
- 16) Belief in Allah's Messengers (peace be upon them)
- 17) Belief in the Last Day (the hereafter)
- 18) Belief in the divine decree

Chapter 2: The Two Testimonies

Fill in the blanks:

- 1) Lordship 2) worship 3) invalidates 4) creator 5) mentioned

True or false:

- 6) T 7) F 8) T 9) T

Mention three requirements of “Muhammad is the Messenger of Allah”

- 10) Obeying him is obligatory while disobeying him will invalidate our good deeds.
11) He is the seal of the prophets; there will be no prophet or Messenger after him.
12) His message is to the whole of humankind and jinn.

List five virtues of tawheed:

- 13) Tawheed is the best kind of faith and worship.
14) Pure tawheed expiates sins, and the angels will pray for forgiveness for a person who has it.
15) Pure tawheed is a reason to enter Paradise.
16) Angels give the believers the glad tidings of Paradise.
17) Tawheed is the foundation of the religion, and the other pillars of Islam depend on it.

Chapter 3: Polytheism (Shirk)

Fill in the blanks:

- 1) shirk 2) major, minor 3) human beings 4) nullifies

True or false:

- 5) T 6) T 7) F 8) T

Major or minor shirk?

- 9) minor 10) major 11) minor 12) major

Fill the table with yes or no:

Types of Shirk	Major	Minor
Expels one from religion	yes	no
Nullifies one's good deeds	yes	no
Causes one who commits this type of shirk to remain in hellfire	Yes, unless he repents	no

List a few actions that nullify one's faith in Islam:

- 13) Thinking that another religion is better than Islam.
- 14) Hating the Quran or Hadith, in whole or in part.
- 15) Siding with the enemies of Islam against Muslims in a battle situation, or believing that they are better than Muslims.
- 16) Mocking any part of Islam, such as verses of the Quran or hadiths of the Prophet.
- 17) Engaging in sorcery or magic.

Chapter 4: Proof of Existence of Allah

Fill in the blanks:

- 1) fitrah 2) sneezed, Alhamdulillah 3) pillars, shahadah 4) good, patience

True or false:

- 5) T 6) F 7) F 8) T

Chapter 5: Belief in Qadr (The Divine Decree)

Fill in the blanks:

- 1) pen 2) Preserved Tablet 3) lifespan, provision, deeds, happiness, misery 4) du'aa

True or false:

- 5) T 6) F 7) T 8) F 9) T

List the four aspects of the belief in Qadr:

- 10) Knowledge
- 11) Pre-recording
- 12) Will of Allah
- 13) Creation

Glossary

al-Lawh al-Mahfooth	the Preserved Tablet
al-Asmaa wa as-Siffat	the Names and Attributes of Allah ﷻ
aqeedah	creed
dhikr	remembrance of Allah ﷻ
fitrah	natural instinct instilled by Allah ﷻ
hadith	a saying, action, or approval by Prophet Muhammad ﷺ
ihсан	To worship Allah ﷻ as if you see Him, and if you do not see Him, then you must know that He sees you.
iman	faith
jinn	creatures of the unseen; they were created from smokeless fire
kuffar	disbelievers
Ruboobiyah	Lordship
sharia	Islamic law
Sunnah	the way of Prophet Muhammad ﷺ; the collected sayings, actions, and approvals of Prophet Muhammad ﷺ
taqwa	consciousness or piety towards Allah ﷻ
tawheed	oneness of Allah; monotheism
Uloohiyah	right to be worshipped
Du'aa	Invocation, supplication

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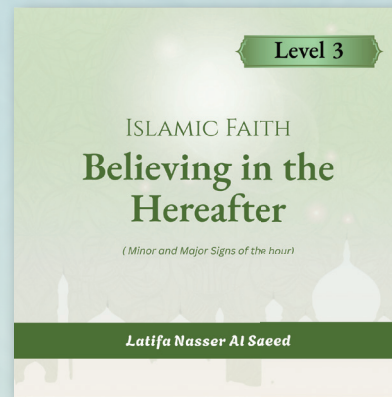
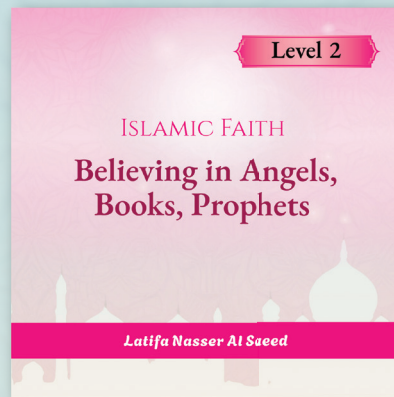
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