

# أُصُولُ التَّوْحِيدِ وَأَنْوَاعُ الشِّرْكِ وَالْكُفْرِ وَالتَّفَاقِ

Workbook:

## The Foundations of Tawhīd and the types of Shirk, Kufr & Nifāq

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Workbook: Foundations of Tawhīd and the Types of Shirk, Kufr & Nifāq

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فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

{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} [18:110]

## Notes

This concise treatise can be found in “ad-Durrar as-Saniyyah” Vol 2. Page 66. Although the original treatise has been entitled by the compiler as “at-Tawḥīd Thalāthat al-Uṣūl (Tawḥīd is Three Foundations), it is more encompassing than the title suggests - as it includes the types of tawḥīd, shirk, kufr and nifāq, along with proofs for each one. I have therefore altered the title to reflect this.

I gift this translation to my brothers amongst the students of knowledge, to teach to the masses, due to the paramount importance of the subject matter.

I ask Allāh, as-Samī' al-Mujīb, to remove from the Muslims that which has afflicted our lands; that he guides us back to our religion; and he does not punish us for what the foolish among us do.

Written: 3<sup>rd</sup> Rabī' ath-Thāni, 1446h, corresponding to 7<sup>th</sup> October, 2024.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَبِهِ نَسْتَعِينُ، الْحَمْدُ لِلَّهِ وَكَفَى، وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى، أَمَّا بَعْدُ:  
فَاعْلَمْ رَحِمَكَ اللَّهُ، أَنَّ اللَّهَ تَعَالَى خَلَقَ الْخَلْقَ لِيَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا، قَالَ تَعَالَى: {وَمَا خَلَقْتُ  
الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ} الذاريات: ٥٦

وَالْعِبَادَةُ هِيَ التَّوْحِيدُ، لِأَنَّ الْخُصُومَةَ بَيْنَ الْأَنْبِيَاءِ وَالْأُمَمِ فِيهِ، كَمَا قَالَ تَعَالَى: {وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ  
رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ} النحل: ٣٦

In the name of Allāh, ar-Raḥmān  
(the most merciful), ar-Raḥīm (the  
bestower of mercy).

We seek his aid; all praise is for  
Allāh, and he suffices.

May peace be upon his righteous  
worshippers who he has chosen;  
thereafter:

Know – may Allāh show you mercy,  
that Allāh, the most-high, created  
creation to worship him, not  
directing any of it to other than him.

The most-high said: **{And I did not  
create jinn and mankind except to  
worship me}** [51:56]

'Ibādah (worship) is tawḥīd,  
because the contention between the  
prophets and [their] nations was  
regarding it, as the most-high said:

**{We certainly sent to every nation  
a messenger, [saying], "Worship  
Allāh [alone] and shun the false  
deities."}** [16:36]

التَّوْحِيدُ ثَلَاثَةُ أَصُولٍ: تَوْحِيدُ الرُّبُوبِيَّةِ، وَتَوْحِيدُ الْأُلُوهِيَّةِ، وَتَوْحِيدُ الذَّاتِ وَالْأَسْمَاءِ وَالصِّفَاتِ.

الأَصْلُ الْأَوَّلُ: تَوْحِيدُ الرُّبُوبِيَّةِ، وَهُوَ الَّذِي أَقْرَبَهُ الْمُشْرِكُونَ فِي زَمَنِ رَسُولِ اللَّهِ ﷺ وَلَا أَدْخَلَهُمْ فِي الْإِسْلَامِ، وَقَاتَلَهُمْ رَسُولُ اللَّهِ ﷺ وَاسْتَحَلَ دِمَاءَهُمْ وَأَمْوَالَهُمْ. وَهُوَ تَوْحِيدُ اللَّهِ بِفِعْلِهِ.

وَالدَّلِيلُ عَلَيْهِ قَوْلُهُ تَعَالَى: {قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ} يونس: ٣١

Tawḥīd is three foundations: To single him out in his Rubūbiyyah (his Lordship); To single him out in al-Ulūhiyyah (exclusive right to worship); to single him out in his dhāt (essence), asmā (names) and ṣifāt (attributes).

#### The First Foundation: Tawḥīd ar-Rubūbiyyah.

This is what the mushrikūn (polytheists) at the time of the Messenger of Allāh ﷺ affirmed, however this belief did not enter them into Islām. The Prophet ﷺ fought them, and permitted their blood and property. [1]

This [aspect of tawḥīd] is to single out Allāh in all his [exclusive] actions.

The proof for this, is his saying, the most-high: {Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges [every] matter?" They will say, "Allāh," so say, "Then will you not fear him?"} [10:31]

[1] i.e. wars took places between kufr and Islām. [TN]

وَالْأَصْلُ الثَّانِي: وَهُوَ تَوْحِيدُ الْأُلُوهِيَّةِ.

فَهُوَ الَّذِي وَقَعَ فِيهِ النِّزَاعُ فِي قَدِيمِ الدَّهْرِ وَحَدِيثِهِ. وَهُوَ تَوْحِيدُ اللَّهِ بِأَفْعَالِ الْعِبَادِ، كالدُّعَاءِ، وَالرَّجَاءِ، وَالْخَوْفِ، وَالْخَشْيَةِ، وَالِاسْتِعَانَةَ، وَالِاسْتِعَاذَةَ، وَالْمَحَبَّةَ، وَالْإِنَابَةَ، وَالتَّذَرُّعَ، وَالدَّبْحَ، وَالرَّغْبَةَ، وَالرَّهْبَةَ، وَالْخُشُوعَ، وَالتَّذَلُّلَ، وَالتَّعْظِيمَ.

فدليل الدُّعَاءِ قَوْلُهُ تَعَالَى: {وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ...} غافر: ٦٠  
وَكُلُّ نَوْعٍ مِنْ هَذِهِ الْأَنْوَاعِ، عَلَيْهِ دَلِيلٌ مِنَ الْقُرْآنِ.

## The Second Foundation: Tawhīd al-Ulūhiyyah.

This was the basis of dispute and contention throughout ancient and recent times - for people to single out Allāh in acts [of worship].

[Actions] such as du'ā (supplication), raja (hope), khawf (fear); khashyah (awe); isti'ānah (seeking help), isti'ādhah (seeking refuge); maḥabbah (love), inābah (continuous obedience), nadhr (taking vows), dhabḥ (slaughtering), raghbah (desire of ultimate reward), rahbah (dread of ultimate punishment), khushū' (humility), tadhallul (submissiveness) and ta'ẓīm (veneration and exaltation).

The proof for du'ā is his saying, the most-high: **{And your Lord says, "Call upon me; I will respond to you"}** [40:60]

Each one of these types has a proof from the Qur'ān.

وَأَصْلُ الْعِبَادَةِ تَجْرِيدُ الْإِخْلَاصِ لِلَّهِ تَعَالَى وَحْدَهُ، وَتَجْرِيدُ الْمُتَابَعَةِ لِلرَّسُولِ ﷺ، قَالَ تَعَالَى: {وَأَنَّ  
الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا} الجن: ١٨

وَقَوْلُهُ تَعَالَى: {فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ} الأعراف:

١٥٨

{وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ} الأنبياء: ٢٥

The essence of 'ibādah (worship)  
is absolute sincerity for Allāh, the  
most-high, alone; and absolute  
following of the Messenger ﷺ.

The most-high said: **{And the  
places of worship are for Allāh,  
so do not invoke with Allāh  
anyone}** [72:18]

And his saying, the most-high:  
**{So believe in Allāh and his  
Messenger, the unlettered  
prophet, who believes in Allāh  
and his words, and follow him  
that you may be guided}** [07:158]

[And his saying, the most-high:]  
**{And we sent not before you  
any messenger except that we  
revealed to him that, "There is  
no deity except me, so worship  
me"} [21:25]**

وَقَوْلُهُ تَعَالَى: {لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ} إِلَى قَوْلِهِ: {وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ} الرعد: ١٤

وَقَوْلُهُ: {ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ} الحج: ٦٢

وَقَوْلُهُ تَعَالَى: {وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا} الحشر: ٧

وَقَوْلُهُ تَعَالَى: {قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ} آل عمران: ٣١

And his saying, the most-high: {To him [alone] is the call of truth. And those they call upon besides him do not respond to them with a thing...} to his saying: {...and the supplication of the disbelievers is not but in error} [13:14]

And his saying: {That is because Allāh is the truth, and that what they call upon other than him is falsehood} [22:62]

And his saying, the most-high: {And whatever the Messenger has given you - take; and what he has forbidden you - refrain from} [59:07]

And his saying, the most-high: {Say, "If you should love Allāh, then follow me, so Allāh will love you and forgive you your sins. And Allāh is all-forgiving and bestower of mercy"} [03:31]



الْأَصْلُ الثَّالِثُ: وَهُوَ تَوْحِيدُ الدَّاتِ وَالْأَسْمَاءِ وَالصِّفَاتِ.

كَمَا قَالَ تَعَالَى: {قُلْ هُوَ اللَّهُ أَحَدٌ \* اللَّهُ الصَّمَدُ \* لَمْ يَلِدْ وَلَمْ يُولَدْ \* وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ} الإخلاص: ١-٤

وَقَوْلُهُ تَعَالَى: {وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا

يَعْمَلُونَ} الأعراف: ١٨٠

وَقَالَ تَعَالَى: {لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ} الشورى: ١١

**The Third Foundation: Tawhīd adh-Dhāt (his essence), al-Asmā (names) and as-Ṣifāt (attributes).**

As he, the most-high, said: {Say, "He is Allāh, [who is] one. Allāh, as-Ṣamad (the eternal refuge). He neither begets nor is born. Nor is there to him any equivalent"} [112:1-4]

And his saying, the most-high: {And to Allāh belong the best names, so call upon him by them. And abandon those who practice deviation concerning his names. They will be recompensed for what they have been doing} [07:180]

He said, the most-high: {There is nothing like him, and he is as-Samī (the all-hearing), al-Baṣīr (the all-seeing)} [42:11]

وَأَعْلَمُ أَنَّ ضِدَّ التَّوْحِيدِ: الشِّرْكُ، وَهُوَ ثَلَاثَةٌ أَنْوَاعٍ: شِرْكٌ أَكْبَرُ، وَشِرْكٌ أَصْغَرُ، وَشِرْكٌ خَفِيٌّ.

وَالدَّلِيلُ عَلَى الشِّرْكِ الْأَكْبَرِ قَوْلُهُ تَعَالَى: {إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَى إِثْمًا عَظِيمًا} النساء: ١١٦

وَقَوْلُهُ تَعَالَى: {وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ} المائدة: ٧٢

Know, that the opposite of tawhīd is shirk. It is three types: Major Shirk, Lesser Shirk and Hidden Shirk.

The proof for Major Shirk is his saying, the most-high: **{Indeed, Allāh does not forgive for partners to be associated with him, but he forgives what is less than that for whom he wills. And he who associates others with Allāh has certainly committed a great sin}** [04:48]

And his saying, the most-high: **{And the Messiah said, "O Children of Israel, worship Allāh, my Lord and your Lord. Indeed, he who associates others with Allāh – Allāh has forbidden him Paradise, and his final abode is the Fire. And there are not for the wrongdoers any helpers"}** [05:72]

وَهُوَ أَرْبَعَةُ أَنْوَاعٍ:

النَّوعُ الْأَوَّلُ: شِرْكُ الدَّعْوَةِ، وَالدَّلِيلُ عَلَيْهِ قَوْلُهُ تَعَالَى: {فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ} \* لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا فَسَوْفَ يَعْلَمُونَ { العنكبوت: ٦٥-٦٦

النَّوعُ الثَّانِي: شِرْكُ النِّيَّةِ وَهِيَ الْإِرَادَةُ وَالْقَصْدُ، وَالدَّلِيلُ عَلَيْهِ قَوْلُهُ تَعَالَى: {مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ} \* أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ { هود: ١٥-١٦

It is four types:

First type: Shirk in invocations (i.e. supplications)

The proof for this is the saying of the most-high: **{But when they embarked on the ship, they called upon Allāh, sincere to him in religion. But when he saved them to the land, at once they associate others with him. So they will deny what we have brought them and they will enjoy themselves, but they are going to know}** [29:65-66]

The second type: Shirk in intention i.e. in one's want and purpose.

The proof for this is his saying, the most-high: **{Whoever desires the life of this world and its adornment - we fully repay them for their deeds therein, and they will not be deprived. Those are the ones for whom there is not in the Hereafter but fire, and worthless is what they have done therein, and vain is what they used to do}** [11:15-16]

النوع الثالث: شرك الطاعة، والدليل عليه قوله تعالى: {اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ} التوبة: ٣١

وتفسيرها الذي لا إشكال فيه، هو طاعة العلماء والعُباد في معصية الله سبحانه، لا دُعَاؤُهُمْ إِيَّاهُمْ، كما فسرها رسول الله ﷺ لعدي بن حاتم، لما سأل، فقال: "لَسْنَا نَعْبُدُهُمْ". فَذَكَرَ لَهُ أَنَّ عِبَادَتَهُمْ طَاعَتُهُمْ فِي الْمَعْصِيَةِ.

Third type: Shirk in obedience.

The proof for this is his saying, the most-high: **{They have taken their scholars and monks as lords besides Allāh, and [they have taken as lord] the Messiah, son of Maryam; and they were not commanded except to worship only one deity; there is none deserving of worship except him; Exalted is he above whatever they associate with him}** [09:31]

Its explanation which contains no unclarity, is that this refers to obeying scholars, and other people, in the disobedience of Allāh, the glorified - not necessarily invoking and calling upon them.

This is how the Messenger of Allāh ﷺ explained it to ‘Adiyy Ibn Ḥātim, when he (‘Adiyy) said to him “...**but we do not worship them**”, the Prophet ﷺ mentioned to him that “worshipping them” is in obeying them in acts of disobedience. [1]

[1] Referring to the ḥadīth of ‘Adiyy, collected by at-Tirmidhī, The Prophet ﷺ replied to him saying, “Do they not forbid what Allāh allows, so you forbid it; and allow what Allāh forbids, so you allow it? This is their worship. [TN]

النَّوعُ الرَّابِعُ: شِرْكُ الْمَحَبَّةِ.

وَالدَّلِيلُ عَلَيْهِ قَوْلُهُ تَعَالَى: {وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ} إِلَى قَوْلِهِ {وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ} البقرة: ١٦٧

Fourth type: Shirk in love.

The proof for this is his saying, the most-high: **{And of the people are some who take other than Allāh as equals [to him]. They love them as they should love Allāh. But those who believe are stronger in love for Allāh. And if only they who have wronged would consider, when they see the punishment, [that all] power belongs to Allāh and that Allāh is severe in punishment}**

to his saying: **{And they will not be able to exit the Fire}** [02:165-166]

وَالنَّوْعُ الثَّانِي: شِرْكٌ أَصْغَرُ وَهُوَ الرِّيَاءُ، وَالدَّلِيلُ عَلَيْهِ قَوْلُهُ تَعَالَى: {فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا} {الكهف: ١١٠}

وَالنَّوْعُ الثَّالِثُ: شِرْكٌ خَفِيٌّ، وَالدَّلِيلُ عَلَيْهِ قَوْلُهُ ﷺ: "الشِّرْكُ فِي هَذِهِ الْأُمَّةِ أَخْفَى مِنْ دَبِيبِ النَّمْلِ عَلَى الصَّفَاةِ السَّودَاءِ فِي ظُلْمَةِ اللَّيْلِ".

وَكَفَّارَتُهُ قَوْلُهُ ﷺ: "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ وَأَسْتَغْفِرُكَ مِنَ الذَّنْبِ الَّذِي لَا أَعْلَمُ".

The second type: Lesser Shirk – it is riyā. [1]

The proof for it, is his saying the most-high: **{So whoever hopes for the meeting with his Lord, let him work righteousness and not associate in the worship of his Lord anyone}** [18:110]

The third type: Hidden Shirk.

The proof for this is his saying ﷺ, **"Shirk in this Ummah is more hidden than the movement of an ant, on a black rock, in the darkness of the night."**

Its cure is, his saying ﷺ: **"O Allāh, I seek refuge in you from knowingly associating others with you, and I seek your forgiveness for what I do unknowingly."** [2]

[1] Riyā: performing 'ibādah to be seen, and to show off. [TN]

[2] Narrated by Abū Mūsa al-Ash'ari; Collected by Aḥmad. It has also been narrated by Ma'qil Ibn Yasār in al-Adab al-Mufrad; authenticated by al-Albāni. [TN]

وَالْكُفْرُ كُفْرَانٍ.

كُفْرٌ يُخْرِجُ مِنَ الْمِلَّةِ، وَهُوَ خَمْسَةُ أَنْوَاعٍ:

التَّوَعُّ الْأَوَّلُ: كُفْرُ التَّكْذِيبِ، وَالدَّلِيلُ عَلَيْهِ قَوْلُهُ تَعَالَى: {وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ} العنكبوت: ٦٨

التَّوَعُّ الثَّانِي: كُفْرُ الْإِسْتِكْبَارِ وَالْإِبَاءِ مَعَ التَّصَدِيقِ، وَالدَّلِيلُ عَلَيْهِ قَوْلُهُ تَعَالَى: {وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ} البقرة: ٣٤

**Kufr (disbelief) is two types:**

An act of disbelief which exits a person from the religion [of Islām].

This is five types:

First type: Disbelief of rejection and denial.

The proof for it, is his saying, the most-high: **{And who is more unjust than one who invents about Allāh a lie or denies the truth when it has come to him? Is there not in Hell a residence for the disbelievers?}** [29:68]

Second Type: The disbelief of arrogance and stubborn rejection, despite knowing it is the truth.

The proof for this, is his saying, the most-high: **{And [mention] when we said to the angels, "Prostrate to Adam," and they prostrated, except for Iblīs. He refused and was arrogant and became of the disbelievers}** [02:34]

النَّوعُ الثَّالِثُ: كُفْرُ الشَّكِّ وَهُوَ كُفْرُ الظَّنِّ، وَالدَّلِيلُ عَلَيْهِ قَوْلُهُ تَعَالَى: {وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا \* وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَى رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا \* قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا} {الكهف: ٣٥-٣٧}

النَّوعُ الرَّابِعُ: كُفْرُ الْإِعْرَاضِ، وَالدَّلِيلُ عَلَيْهِ قَوْلُهُ تَعَالَى: {وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُعْرِضُونَ} {الأحقاف: ٣}

Third type: Disbelief of doubt, which is disbelief of uncertainty and indifference.

Its proof is his saying, the most-high: **{And he entered his garden while he was unjust to himself. He said, "I do not think that this will ever perish. And I do not think the Hour will occur. And if I should be returned to my Lord, indeed, for me there will be better than this as a return." His companion said to him while he was conversing with him, "Have you disbelieved in he who created you from dust and then from a sperm-drop and made you a man?"}** [18:35-37]

Fourth type: The disbelief of complete neglect and turning way.

The proof for it is his saying, the most-high: **{But those who disbelieve, from that of which they are warned, are turning away}** [46:03]



التَّوَعُّ الْخَامِسُ: كُفْرُ النَّفَاقِ، وَالذَّلِيلُ عَلَيْهِ قَوْلُهُ تَعَالَى: {ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ} المنافقون: ٣

وَكُفْرٌ أَصْغَرُ: لَا يُخْرِجُ مِنَ الْمِلَّةِ، وَهُوَ كُفْرُ التَّعَمَّةِ.

وَالذَّلِيلُ عَلَيْهِ قَوْلُهُ تَعَالَى: {وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ} النحل: ١١٢

وَقَوْلُهُ: {إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ} إبراهيم: ٣٤

Fifth Type: Disbelief of hypocrisy.

The proof for it is his saying, the most-high: **{That is because they have believed, then disbelieved; so their hearts have been sealed, and they do not understand}** [63:03]

[The second category of kufr is] Lesser Kufr: It does not exit a person from the religion of Islām, it is rejecting and being unappreciative of blessings.

Its proof is his saying, the most-high: **{And Allāh presents an example of a city which was safe and secure, its provision coming to it in abundance from every place; but it [the people of the city] denied the favours of Allāh, so Allāh made it taste the extreme of hunger and fear because of what they had been earning}** [16:112]

And his saying: **{Indeed, mankind is ungrateful}** [14:34]

وَأَمَّا التَّفَاقُ، فَهُوَ نَوْعَانِ: نِفَاقٌ اِعْتِقَادِيٌّ، وَنِفَاقٌ عَمَلِيٌّ.

فَأَمَّا اِلْعِتْقَادِيٌّ، فَهُوَ سِتَّةُ أَنْوَاعٍ:

تَكْذِيبُ الرَّسُولِ ﷺ أَوْ تَكْذِيبُ بَعْضِ مَا جَاءَ بِهِ الرَّسُولُ ﷺ أَوْ بُغْضُ الرَّسُولِ ﷺ أَوْ بُغْضُ مَا جَاءَ بِهِ الرَّسُولُ ﷺ أَوْ الْمَسَرَّةُ بِانْخِفَاضِ دِينِ الرَّسُولِ ﷺ أَوْ الْكَرَاهِيَّةُ لِانْتِصَارِ دِينِ الرَّسُولِ ﷺ.  
فَهَذِهِ الْأَنْوَاعُ السِّتَّةُ، صَاحِبُهَا مِنْ أَهْلِ الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ. نَعُوذُ بِاللَّهِ مِنَ الشَّقَاقِ وَالتَّفَاقِ.

As for hypocrisy, it is two types:  
Hypocrisy of Belief, and Hypocrisy  
of Actions.

As for Hypocrisy of Belief, it is six  
types:

Denying and rejecting the  
Messenger ﷺ.

Denying and rejecting some of what  
the Messenger ﷺ came with.

Hating the Messenger ﷺ.

Hating what the Messenger ﷺ came  
with.

Rejoicing at the decline of the  
religion of the Messenger ﷺ.

Disliking for the religion of the  
Messenger ﷺ to be victorious.

These six types make a person  
among those in the lowest depths of  
Fire.

We seek refuge with Allāh from  
opposing [his religion] and  
hypocrisy.

وَأَمَّا التَّفَاقُ الْعَمَلِيُّ فَهُوَ خَمْسَةُ أَنْوَاعٍ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا خَاصَمَ فَجَرَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا اتَّيَمَنَ خَانَ، وَإِذَا وَعَدَ أَخْلَفَ.

وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَصَحْبِهِ، وَسَلِّمْ تَسْلِيمًا كَثِيرًا.

As for Hypocrisy of Actions, it is five types:

Lying, when speaking.

Vulgarity, when arguing.

Betrayal, after making a covenant.

Dishonesty, when entrusted.

Being unfaithful, when making a promise.

Allāh, the glorified and most-high, knows best.

May Allāh send salutations of praise upon our master Muḥammad, his family and companions; and an abundance of peace.

