THE WORD OF TAWHEED

The text is excerpted from the book, 'THE WORD OF TAWHEED' penned by SHEIKH AN-Nadhâry رحمه الله

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The Word of Tawheed has conditions that should be fulfilled. These conditions are divided into two:

- Conditions for protecting one's blood in dunyā.
- Conditions for one's safety from the eternal life in Hell on the Day of Judgment.

Conditions for protecting one's blood in dunyā:

There are only two conditions:

1) The verbal pronouncement and acknowledgment of "lā ilāha illallāh, Muhammadur rasūlūllāh" (There is none that has the right to be worshiped except Allāh and Muhammad is His Messenger.) Those who are unable to speak are exceptional in this condition.

It was reported by Abūhurairah - radhiallāhu 'anh, that the Messenger of Allāh ﷺ said: "I have been commanded to fight the people until they say "lā ilāha illallāh". Whoever says "lā ilāha illallāh" his wealth and his life are protected from me except for a right that is due, and his reckoning will be with Allāh."

Ibn Taymiyyah - rahimahullāh - said, "If one does not pronounce the two shahādah (declarations)- during capability - he is a kāfir as per the consensus of the Muslims. He is a kafir both inwardly and outwardly, to the salaf (righteous predecessors) of this Ummah, its imāms and the general consensus.

No deed can replace the two shahādah except swalāh. Imām Al-Qurtubi - rahimahullāh - said, "Imān is not achieved by - apart from "lā ilāha illallāh" - any deed nor saying except swalāh. Ishāq ibn Rāhaweyhi - rahimahullāh - said, "They all agreed in swalāh what they did not in the rest of sharā'ī (forms of worship). Because they all said that whoever is known of kufr and seen praying
on time a lot of swalāh - while he is known not to have declared (the two shahādahs) by tongue - is counted to have Imān. They did not include this in saum and zakāh."

2) Absence of committing one of the nullifiers of Tawheed. Whosever comes with the Word of Tawheed and commits one of the nullifiers of Tawheed, then fruitless is his work and he has departed from Imān; and in the Hereafter he will be among the losers. Allāh says, {Whoever disbelieves in (i.e. denies) Allāh after his belief, except for one who is forced (to renounce his religion) while his heart is secure in faith. But those who (willingly) open their breasts to disbelief, upon them is wrath from Allāh, and for them is a great punishment; That is because they preferred the worldly life over the Hereafter and that Allāh does not guide the disbelieving people. Those are the ones over whose hearts and hearing and vision Allāh has sealed, and it is those who are the heedless. Assuredly, it is they, in the Hereafter, who will be the losers} [16: 106 - 109]

• Conditions for one's safety from the eternity life in Hell on the Day of Judgment:

These are several conditions. The precise number differs in accordance with dividing either in general or in detail. Among the scholars, there are those who counted them as seven, while others went beyond that.

The summary of the conditions is as follows:

1) Al-'Ilm (knowledge) of the meaning of "lā ilāha illallāh". The Almighty says, {So know (o Muhammad) that none has the right to be worshiped except Allāh} [47: 19]

2) Al-Yaqīn (certainty); The one declaring the shahādah should be certain of its meaning. If he has doubt or suspicion of its meaning, it will not be of any benefit. Allāh says, {The believers are only the ones who have believed in Allāh and His Messenger and then doubt not} [49: 15]

3) Al-Qabūl (acceptance) of what this Word denotes: worshiping Allāh Alone, leaving worshiping others apart from Him. And whosoever declares it and does not accept worshiping Him Alone falls in those Allāh informs about, {Indeed they, when it was said to them, "There is none that has the right to be worshiped except Allāh," were arrogant. And were saying, "Are we to leave our gods for a mad poet?"} [37: 35-36]
4) **Al-Inqiād** *(compliance)* with the indications of the Word of Tawheed.

Allāh says, *(And whoever submits his face (self) to Allāh while he is a doer of good - then he has grasped the most trustworthy handhold)* [31: 22]

The difference between al-qabūl and al-inqiād is that al-qabūl is from the deeds of the heart, while al-inqiād is a body deed. Hence, the first is done covertly while the second overtly.

5) **As-Swidq** *(truthfulness)*; One should say this Word truthfully from his heart. The Prophet ﷺ says: *There is none who testifies truthfully from his heart that "lā ilāha illallāh, Muhammadur rasūlūllāh", except that Allāh will save him from the fire of Jahannam.*

6) **Al-Ikhlaas** *(sincerity)*; Cleansing one's deeds from all types of shirk, the declaration should never be for the sake of worldly gain. The Prophet صلی الله عليه وسلم says: *Allāh has forbidden to the Fire everyone who says "lā ilāha illallāh" seeking thereby the Face of Allāh.*

7) **Al-Mahabbah** *(love)* for this Word, what it indicates and those working for it. Allāh says, *(And of mankind are some who take (for worship) other besides Allāh rival (to Allāh), they love them as they love Allāh, but those who believe love Allāh more.)* [2: 165]

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The meaning of ‘lāilāha illallāh’ is “There is none that has the right to be worshiped except Allāh.” And the meaning of "Ash hadu anna Muhammadan Rasuulu Llāh“ is the avowal and affirmation of the message of Muhammad صلى الله عليه وسلم and obedience to his commands, belief in what he has informed, avoidance of what he has forbid and restrained. And not to worship except by what he has legislated.

THE PILLARS OF THE WORD OF TAWHEED

The Word of Tawheed has two pillars:

1. Disavowal - lāilāha (There is none that has the right to be worshiped)

2. Affirmation - illallāh (Except Allāh)

The first pillar is disbelieving in tāghut while the second is believing in Allāh.

The Almighty says: {There shall be no compulsion in (acceptance of) the religion. The right course has become clear from the wrong. So whoever disbelieves in tāghut and believes in Allāh has grasped the most trustworthy handhold with no break in it. And Allāh is the All-Hearing and All-Knowing.} [2: 256]

Hence, there are two pillars of the Word of Tawheed: Disbelieving in tāghut & Believing in Allāh.
Definition of tāghut: Tāghut literally means: a tyrant i.e. someone who exceeds limits and exaggerates in kufr. And whoever exceeds his limit in disobedience is a tyrant. Tāghut technically means - Ibnul Qayyim says, "Tāghut is everything/everyone who exceeded his limits either worshipped, followed or obeyed - so, the deity of any people is the one who they refer to in judgment besides Allāh and His prophet, or worship other than Allāh, or follow him without taking any consideration of Allāh, or obey him in a matter that is a disobedience to Allāh."

TYPES OF TAWĀGHIT

There are many types of tawāghit. We will mention just six of them:

I. Shaytan:
Allāh says: {Did I not enjoin upon you, O children of Adam, that you should not worship Satan - (for) indeed, he is to you a clear enemy - And that you worship (only) Me? This is a straight path.} [36: 60]

And He says: {They call upon instead of Him none but female (deities), and they (actually) call upon none but a rebellious Satan.} [4: 117]

II. Desire:
The Almighty says: {Have you seen the one who takes as his god his own desire? Then would you be responsible for him?} [25: 43]

He also says: {Have you seen he who has taken as his god his [own] desire, and Allāh has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allāh? Then will you not be reminded?} [45: 23]
III. Witchcraft:
Allāh says: *{And they followed (instead) what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Haaruut and Maaruut. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve (by practicing magic)." And (yet) they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allāh. And they (i.e., people) learn what harms them and does not benefit them. But they (i.e., the Children of Israel) certainly knew that whoever purchased it (i.e., magic) would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew.}* [2: 102]

IV. Ruler who changes the Laws of allāh:
Allāh says: *{And whoever does not judge by what Allāh has revealed - then it is those who are the disbelievers.}* [5: 44]

And He says: *{And whoever does not judge by what Allāh has revealed - then it is those who are the wrongdoers.}*[5: 45]

V. Parliaments:
This is because parliaments are legislative: they carry out legislation and lawmaking together with Allāh. Allāh says: *{Or have they partners (other deities) who have ordained for them a religion to which Allāh has not consented? But if not for the decisive word, it would have been concluded between them. And indeed, the wrongdoers will have a painful punishment.}* [42: 21]
VI. The United Nations:
This is because the conventions and agreements of the United Nations are compulsive to kufr and vowing on it. Among the compulsory kufr of the United Nations is its obligation on its members to go for judgment to the International Court of Justice, i.e. referring judgment to the tāghut. This alone is enough to make this organization - the United Nations - tāghut.

HOW TO DISBELIEVE IN TĀGHUT

Disbelieving in tāghut is done by heart, tongue and limbs:

I. By heart:
This is by believing in the nullification of its worshiping and believing in enmity and hatred towards them.

II. By speech:
This is by declaring that they are kufr and disavowing them by tongue and renouncing them, their religion and followers and declaring their kufr. Allāh says: {There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allāh. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh Alone" -} [60: 4]

III. By limbs:
This is by dissociating from them, avoiding them and waging Jihād on them, and also waging Jihād on their followers and soldiers. Allāh says: {But those who have avoided tāghut lest they worship it, and turned back to Allāh - for them are good tidings. So give good tidings to My servants} [39: 17]

He also says: {Then fight the leaders of disbelief, for indeed, there are no oaths [sacred] to them; fight them (that) they might cease.} [9: 12]
Sheikh Suleiman ibn Samhaan said: 
"Allāh says: \{And We certainly sent among every ummah a Messenger (proclaiming): Worship Allāh (Alone) and avoid tāghut.\} \[16: 36\]

Allāh says that all the Messengers were sent with the message of avoiding tāghut. Whoever does not avoid tāghut, contradicts with all Messengers.

Allāh says: \{But those who have avoided tāghut, lest they worship it, and turned back to Allāh - for them are good tidings.\} \[39: 17\]

In this verse, there are evidences for the obligatory of avoiding tāghut by many ways. The word 'avoid' as used here means hating him, enmity by heart, cursing and denouncing him by tongue, removing him by force when capable, and abandoning him. Whoever claims to avoid tāghut and does not do that, he is not sincere."

Therefore, today, avoiding the tāghut rulers, constitutions and regimes is by believing they are null, hating and announcing enmity on them and waging Jihād on them by soul and wealth as per one’s capability.

THE SECOND PILLAR
(Belief in Allāh)

The second pillar of the Word of Tawheed is "Belief in Allāh". Believing in Allāh also has its pillars. It has been differed on its number with regard to generalization and particularization.

Some 'Ulamaa (scholars) say they are two:

• Tawheedul Ma’rifati Wal Ithbaat
  (the Tawheed of Knowledge and Verification)
• Tawheedul qasdi wat talab
  (the Tawheed of Intent and Request)
While some say they are three:

- Tawheedur Rubuubiyyah  
  (Tawheed of Deity and Lordship)  
- Tawheedul Uluuhiyyah  
  (Tawheed of Worship)  
- Tawheedul Asmaa Was Sifaat  
  (Tawheed of Names and Attributes)

While others count them to be four:

- Imaan BiwujuudiLlāh  
  (Belief in the Existence of Allāh)  
- Imaan Bir Rubuubiyyah  
  (Belief in the Diety of Allāh)  
- Imaan BilUluuhiyyah  
  (Belief in the Worship of Allāh)  
- Imaan Bilasmaai Was Sifaat  
  (Belief in the Names and Attributes of Allāh)

There is no difference among the 'Ulamaa regarding the content of the pillars. Rather they differed because of taking into consideration generalization and particularization. Those who counted four pillars, expanded Tawheedul Ma'rifati Wal Ithbaat to Imaan BiwujuudiLlāh, Imaan Bir Rubuubiyyah and Imaan Bilasmaai Was Sifaat. They also named "Tawheedul Qasdi Wat Talabi' 'Imaan Bilasmaai Was Sifaat'.

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Third part

THE TYPES OF TAWHEED

First: Tawheedur Rubuubiyyah (Tawheed of Deity and Lordship)

It is to believe that Allah the Almighty is the Creator of this universe. Hence, He is the Owner of this universe. In addition, to believe that He is the Provider, the Giver of Life, He Causes Death, the Arranger and there is no arranger except Him.

Therefore, Tawheedur Rubuubiyyah is to single out Allah Alone in His Dominion, among Creation, Kingdom, Arrangement, i.e. to single out Allah in His Actions.

Allah says: {Allah is the Creator of all things} [Zumar: 62]

The Almighty says: {And there is no creature on earth but that upon Allah is its provision.} [Hud: 6]

He also says: Say, {O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent. You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account (limit or measure).} [Imran: 26,27]
Allah says: {Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.} [A'raf: 54]

He also says: {Say, "Who is the Lord of the seven heavens and the Lord of the Great Throne?" They will say, "[They belong] to Allah." Say, "Then will you not fear Him?" Say, "In whose hand is the realm of all things - and He protects while none can protect against Him - if you should know?" They will say, "[All belongs] to Allah." Say, "Then how are you deluded?"} [Mu'minun: 86-89]

Second: Tawheedul Uluhiyyah (Tawheed of worship)

To single out Allah Alone in worship; worship is not directed except towards Allah the Almighty. Worship ('Ibadah): is obeying Allah by surrendering to what He has commanded through the tongues of His Messengers. Ibn taimiyyah may Allah be pleased with him says in the definition of 'Ibadah: 'Ibadah is a comprehensive term of all which is loved and appreciated by Allah, including sayings and actions; be it secret or open.

Tawheedul Uluhiyyah is called Tawheed of 'Ibadah; because ma'luuh (derived from Uluhiyyah) means the Worshiped. Tawheedul Uluhiyyah is the Tawheed that the Messengers called to, and Holy Books were revealed for. It is the Worship of Allah Alone, without any partner. The reality of this Tawheed is to worship Allah Alone and not to take any partners with Him, any partner among His creation, be it in actions or verbal.

Allah says: {Worship Allah and associate nothing with Him (in worship), and do good to parents ...} [Nisa: 36]

And He says: {And your Lord has decreed that you do not worship except Him, and that be dutiful to your parents.} [Isra: 23]
Third: Tawheedul Asmaa Was Sifaat

It is the belief in the Names and Attributes of Allah without ta'tiil (denying the Names and Attributes of Allah, or denying some of them), tamthiil (comparing to the creation) or takyiif (question about their quality).

Ibnu Taimiyyah may Allah be pleased with him said: Belief in Allah is belief in how He described Himself in His Book and how the Prophet صلى الله عليه وسلم described him without changing the meaning or denying, without questioning their quality or comparing them. Allah the Almighty says: *{There is nothing like Him, and He is the All-Hearing, the All-Seeing.}* [Shuraa: 11]

They do not negate what He described Himself with or distort words. They do not practice deviation concerning His names and verses: they do not question their quality nor do they compare them to the attributes of His creations, because Allah the Almighty has no equal, no partner and he is not compared to His creation. Because He the Almighty knows Himself better, He is More Truthful in statement and better in Words than His Creation. Then comes His Truthful Messengers.

On the other hand there are those who say about Him without knowledge: *{Exalted is your Lord, the Lord of might, above what they describe. And peace upon the messengers. And praise to Allah, Lord of the worlds.}* [Safaat: 180-182]

He the Exalted has combined denial and affirmation in His Names and Attributes. Therefore, Ahlussunnah Wal Jama’ah have no deviation from what the Messengers came with. This is the straight path. The path of {those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (the first to believe in the Prophets like Abubakr), the shuhadaa and the righteous.}

Nullifiers of the Word of Tawheed

There are many nullifiers of the Word of Tawheed. They could be divided into three main categories:

1. The nullifiers committed by the heart
2. The nullifiers by speech
3. The nullifiers by action
First: The nullifiers committed by the heart

The Word of Tawheed has nullifiers which are committed by the heart alone without involving speech or action:

1) Rejection and Denial.

The Almighty says: {And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness. So see how was the end of the corrupters.} [Naml: 14]

{We know that you, (O Muhammad), are saddened by what they say. And indeed, they do not call you untruthful, but it is the verses of Allah that the wrongdoers reject.} [An'am: 33]

Sheikhul Islam Ibnu Taimiyyah commented on this verse: "He negated their denial and proved their rejection. It is known they did not deny by their tongues, therefore, it became clear that they denied by their hearts."

2) Legitimizing something known by necessity to be haraam in this deen.

Imam Ashawkani may Allah have mercy on him said: It is the ruling in the Islamic principles that he who denies or rejects a definite (law), and he who does contrary to it rebelliously, stubbornly, by legitimizing or disdaining it, is a kafir (who has disbelieved) in Allah and the pure Shari'ah, which Allah the Exalted has chosen for His Slaves.

Suleiman bin 'Abdallah bin Sheikh Muhammad bin 'Abdul-Wahhab may Allah be pleased with him said: As for legitimizing of the agreed upon prohibitions or vice versa is a kufr of the creed. No one rejects the legitimization of what Allah and His messenger has made legitimate or the prohibition of what Allah and His Messenger has prohibited except who is resisting Islam.

3) Shirk in Rubuubiyyah.

This is by believing that the Universe is under the authority of other than Allah. Like the ignorant Suufiyyah, they believe that the 'Awliyaa' have authority over things and that they relieve griefs. The Imamiyyah, Ismailia and other sects of Batiniyyah believe that their Imams have authority
over the details of the universe.

Allah says: {And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful.} [Yunus: 107]

And He says: {Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter. And He is the Exalted in Might, the Wise.} [Fatir:2]

And: {Say, (O Muhammad), "Invoke those you claim [as deities] besides Allah." They do not possess an atom's weight (of ability) in the heavens or on the earth, and they do not have therein any partnership (with Him), nor is there for Him from among them any assistant.} [Saba: 22]

4) Total Disregard or Turning Away from the Religion of Allah, by neither Learning It nor Acting upon It.

Allah says: {But those who disbelieve, from that of which they are warned, are turning away.} [Ahqaf:3]

Allah says: {But they [i.e., the hypocrites] say, "We have believed in Allah and in the Messenger, and we obey"; then a party of them turns away after that. And those are not believers. And when they are called to [the words of] Allah and His Messenger to judge between them, at once a party of them turns aside [in refusal]. But if the right is theirs, they come to him in prompt obedience. Is there disease in their hearts? Or have they doubted? Or do they fear that Allah will be unjust to them, or His Messenger? Rather, it is they who are the wrongdoers (the unjust).} [Nur: 47-50]

Ibnul Qayyim may Allah be pleased with him said, "As for kufr by turning away: He turns away from the Messenger صلى الله عليه وسلم by his hearing and his heart. He does not believe in him nor belie him, he is not loyal to him nor shows enmity towards him and he does not listen to what he
has come with.

He - may Allah have mercy on him - also said that "punishment is earned for two reasons.

**One:** Turning away from evidence (from Quran or Sunnah) and not wanting or acting upon it.

**Two:** Stubbornness and not acting on it (the evidence) after it has been presented. Therefore, the first one is kufr of turning away, the second is kufr of stubbornness. As for the kufr of ignorance without being presented with evidence and the lack of the capability to know it, this is what Allah denies punishment for it until the evidence of the Messengers is presented to him.

Sheikhul Islam Ibn Taymiyyah may Allah have mercy on him comments on these verses: The Exalted makes it clear that he who turns away from obeying the Messenger and turns away from His rulings is among the munafiqeen; he is not a believer. Verily, the believer is who says, "We hear and we obey." So if nifaq is established and Iman vanishes for merely turning away from the rulings of the Messenger. And the intent of referring judgment to other than him - whereby this is just 'leaving' (an action) which could be caused by strong desire - so how will violating, insulting and akin result into?

Allah says: *(And when it is said to them, "Come to what Allah has revealed and to the Messenger," you see the hypocrites turning away from you in aversion.)* [Nisa: 61]

Ibnul Qayyim may Allah be pleased with him said: He made turning away from what the Prophet صلى الله عليه وسلم brought and turning to other than him to be the reality of nifaaq. Just like the reality of Iman is to make him (the Prophet صلى الله عليه وسلم) your judge, to remove resistance from hearts and accept his judgment with satisfaction, choice and love, this is the reality of Imaan. And turning away is the reality of nifaaq.

Imam Ash-Shawkani was asked, "What is the rule of the Bedouins who do not perform any of the 'Ibadah except declaring the shahadah, are they kuffar or not? Are the Muslims obliged to fight them or not?"

He answered, "I say: whoever leaves the pillars of Islam and all the obligations, rejects what he is obliged to do among actions and words and he had nothing except declaring the two shahadas, there is no doubt he is a kafir with severe kufr; his blood and wealth are halaal (legitimate)."

5) Detesting or hating some of what the Prophet صلى الله عليه وسلم brought.
Allah the Almighty says: \textit{But those who disbelieve - for them is misery, and He will waste their deeds. That is because they disliked what Allah revealed, so He rendered worthless their deeds.}[Muhammad: 8,9]

Ibnu Taimiyyah may Allah be pleased with him pointed out why hating what the Prophet صلى الله عليه وسلم brought is a nullifier of Tawheed: "Because he acknowledges to Allah and His Messenger صلى الله عليه وسلم of all that he informed and believes in what other Muslims believe in. But he hates and detests that and is enraged by the lack of approval for his wish and desire. And he says: I do not agree nor abide with that. I hate this truth and run away from it ... To make takfeer on this is known necessarily in the deen of Islam."

Second: The nullifiers of the Word of Tawheed committed by speech

The Word of Tawheed has nullifiers which are only committed by speech alone without involving the heart or action:

1) Making Insults or Blasphemy against Allah, His Messenger or His Deen:

Allah says: \textit{The hypocrites are apprehensive lest a surah be revealed about them, informing them of what is in their hearts. Say, "Mock [as you wish]; indeed, Allah will expose that which you fear." And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking?" Make no excuse; you have disbelieved [rejected faith] after your belief. If We pardon one faction of you - We will punish another faction because they were criminals.} [Tawbah 64-66]

Ibnu Taimiyyah said: This verse is talking about mocking Allah, His verses and His Prophet صلى الله عليه وسلم as being kufr, therefore, making blasphemy intentionally is more deserving (of this rule).

He also said: Making blasphemy against Allah or His Messenger is kufr inwardly and outwardly, be the blasphemer believes that it is haram or halal, or he forgot his creed. This is the madhhab of the fuqahaa and the rest of Ahlussunnah who say Iman is speech and action. Ibn Raahaweyhi said: The Muslims have agreed by consensus that whoever blasphemes against Allah or His Messenger صلى الله عليه وسلم is a kafir even if he acknowledges what Allah revealed." Al-Qadhi Abu Ya'laa said in Al-Mu'tamad: Whoever blasphemes against Allah or His Messenger is a kafir, whether he legitimized his blasphemy or not"
2) Making Du'aa to or seeking assistance from other than Allah in what is impossible except to Allah.

Allah the Almighty says: 

{And do not invoke besides Allah that which neither benefits you nor harms you, for if you did, then indeed you would be of the wrongdoers.' " And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful.} [Yunus: 106-107]

Ashawkany may Allah be pleased with said: Monotheism of Tawheed is not complete except when the entire du'aa be to Allah, so is calling for help, assistance, hope and good. And calling for the removal of evil be to Him not to other than Him.

Allah says: 

{So invoke not anyone along with Allah.} [Jinn: 18]

And the Almighty says: 

{For Him (Allah, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allah). And those whom they (polytheist and disbelievers) invoke, answer them not ...} [Ra'd: 14]

3) claiming nubuwwah (prophethood)

The Almighty says: 

{And who is more unjust than one who invents a lie against Allah or says, "A revelation has come to me," whereas no revelation has come to him in anything, and one who says, "I will reveal like what Allah revealed." And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels are stretching forth their hands (saying) "Discharge your souls! Today you shall be recompensed with the torment of [extreme] humiliation for what you used to say against Allah other than the truth and [that] you were, toward His verses, being arrogant."} [An'aam: 93]

Ibnu Taimiyyah says: Whoever claims prophethood while he is a liar, he is the worst kafir among the kuffar, the worst dhalim among the dhalimiin and the most evil among the creation of Allah.

The Almighty says: 

{Then who is more unjust than one who invents a lie about Allah to mislead the people by [something] other than knowledge? Certainly Allah guides not the people who are Dhalimiin (polytheists and wrong-doers).} [An'aam: 144]

Ibn Hazm said: Apart from Issa ibn Maryam, whoever claims prophethood after the Prophet (Muhammad صلى الله عليه وسلم) is a kafir. There is no disagreement about that among the people of Islam, because he (who claims) is disagreeing with the Quran and that which is proven by the Prophet صلى الله عليه وسلم. 
4) Denial of what is necessarily known in the religion

The Almighty says: \{And who is more unjust than one who invents about Allah a lie or denies His verses? Indeed, the wrongdoers will not succeed.\}[An'am: 21]

And He says: \{So who is more unjust than he who invents a lie about Allah or denies His signs? Indeed, the criminals will not succeed.\}[Yunus: 17]

Qadhi 'Iyadh may Allah be pleased with him said: We also affirm on making takfeer on everyone who denies or rejects a principle of this deen and what is known by necessity that is related by mutawatir as an action of the Prophet صلى الله عليه وسلم. There is an Ijmaa' on that, e.g. the one who rejects the obligation of the five prayers or the number of its rakaat or sajadah (prostration). Imam ibn Battah may Allah be pleased with him said: Everyone who leaves an obligation among the obligations, commanded by Allah the Almighty in His Book or asserted by the Prophet صلى الله عليه وسلم in sunnah, in a rejecting way and denial, he is surely a kafir by a kufr which is not doubted by a sane believer in the Last Day.

Ibnu Taimiyyah may Allah be pleased with him said: Indeed, believing in the obligatory of the apparent mutawatir obligations and the illegality of the apparent prohibited by mutawatir is a great principle of Iman and deen. Whoever rejects that is a kafir by consensus.

An-Nawawi may Allah have mercy on him said: Whoever denies what has been agreed upon, has evidence (in the Quran and Sunnah) and is an apparent Islamic deed that is known by all Muslims including the general Muslims, like Swalah, Zakah, Hajj, the prohibition of alcohol and fornication etc. is a kafir. As for he who denies what has been agreed upon but is only known by certain people (e.g. scholars) like the fact that in the presence of one daughter, the daughter of a son deserves a sixth (of the inheritance) and that marrying a woman in 'Iddat is prohibited, also if the people of an era decide of a ruling regarding an incident, is not a kafir.

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