

THE THREE FUNDAMENTAL PRINCIPLES OF ISLAM

ثَلَاثَةُ الْأُصُولِ وَأَدِلَّتُهَا

لشيخ الإسلام المجدد
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The Scholar of Islam
Muhammad Ibn ʿAbdul-Wahhāb
(died 1206 AH / 1792 CE)

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The Three Fundamentals of Islam and their Proofs

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لشيخ الإسلام المجدد محمد بن عبد الوهاب رَحِمَهُ اللهُ

Shaikh Al-Islām, Reviver of his age, *Al-Mujaddid*, *Al-Imām*,
Muhammad Ibn ‘Abdul-Wahhāb

Died: 1206AH (1792CE), may Allāh’s mercy be upon him.

Translation by Abu Khadeejah ‘Abdul-Wāhid Alam.

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The Three Fundamentals of Islām and their Proofs

Printed complete for the first time, with verification
based upon five handwritten manuscripts¹

The Purpose Behind This Treatise

All praise is due to Allāh, Lord of all creation. May the peace and blessings of Allāh be upon the Messenger Muhammad, his family, his Companions, and all those who follow him correctly until the Hour is established.

Imām Ibn Qayyim al-Jawziyyah (d. 751H) said: “The two feet of a person who stands before Allāh on the Day of Resurrection will not move until he is asked regarding two matters: **‘What was it that you worshipped? And what was your response to the Messengers?’** The answer to the first question is by actualisation of the words, **‘None has the right to be worshipped except Allāh’** with knowledge, affirmation, and action. The answer to the

1 The research and verification of Abu Ahmad Nāsir Ibn ‘Abdullāh Abu Ghazālāh, first edition, printed 1436AH (2015CE) by *Mu’assasatu Bainūnah lin-Nashri wat-Tawzi’*, Abu Dhabi.

second question is by actualisation of the words, ‘**Muhammad is the Messenger of Allāh**’ with knowledge, affirmation, submission and obedience.”² From these words it becomes clear the tremendous importance of the treatise before us whose subject matter is to single out Allāh alone in His Lordship and worship, and the tremendous importance and station of the Messenger Muhammad (ﷺ), and that his is the example to be followed. Al-Imām Muhammad Ibn ‘Abdul-Wahhāb (died 1206AH رَحِمَهُ اللهُ) compiled this treatise in a manner that is easy to understand and memorise, with each point being coupled with a proof. It is divided into six headings each rooted in the two fundamentals highlighted by Ibn al-Qayyim (رَحِمَهُ اللهُ). These headings are:

1. The importance of seeking knowledge, and a clarification of the obligatory types of knowledge. This lays the foundation for the rest of the treatise.
2. The four matters that are incumbent upon every male and female Muslim: (i) to have knowledge, (ii) to act, (iii) to invite, and (iv) to be patient in bearing the harm that is encountered when inviting others to Islām.

2 Zādul-Ma‘ād (1/37), Mu’assasat ar-Risālah edition.

3. The three matters of clarification: (i) the reason behind creation, (ii) He is not pleased that partners be associated with Him, and (iii) it is not permitted for a worshipper of Allāh and a follower of the Messenger (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) to show religious allegiance to those who do not believe in Allāh, and the Revelation sent to the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ).

4. The true monotheistic religion of Ibrāhīm (عَلَيْهِ السَّلَام) and what he came with. And that is the call of all the Messengers of Allāh (عَلَيْهِمُ السَّلَام) and likewise it was the call of the final Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ).

5. The three fundamentals: these are the questions that a person will be asked in his grave. This is the essence of the whole treatise and the purpose behind its compilation.

6. The meaning of the term *tāghūt* and enumerating its heads, and these are the false objects of worship and obedience. So, the purpose of this chapter is to clarify that which opposes the three fundamentals. And with this the Shaikh seals his treatise.

So, this treatise expounds important matters in simple terms that are suitable for the old, the young, the scholar, the layman, the student, the illiterate, the male, and the female. He explains that these foundations are the religion of the Prophet Ibrāhīm (عَلَيْهِ السَّلَام) and the call of all the

Messengers. And that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was not a novelty amongst the Messengers, rather he traversed the path of his brothers before him from the Messengers and Prophets, may Allāh's peace and blessings be upon them all.

The Name of this Treatise

People are often confused regarding the name of this treatise. It has been printed with the title:

ثَلَاثَةُ الْأُصُولِ وَأَدِلَّتْهَا

(Thalāthat al-Usūl wa Adillatuhā)

It has also been printed with the title:

الْأُصُولُ الثَّلَاثَةُ

(Al-Usūl ath-Thalāthah)

What seems to be more correct is the former. That is because:

1. The manuscripts with us begin with and end with the title:

ثَلَاثَةُ الْأُصُولِ وَأَدِلَّتْهَا

The Three Fundamentals and their Proofs (Thalāthat al-Usūl wa Adillatuhā).

2. The most eminent explainers of the treatise have adopted this title, such as Shaikh Ibn Bāz (رَحْمَةُ اللَّهِ).

3. Some of the grandchildren of the author mentioned that the Shaikh authored two treatises, a longer one and a summarised one. So, the longer one had the title:

ثَلَاثَةُ الْأُصُول

And that is what we have before us, and the shorter one with the title:

الْأُصُولُ الثَّلَاثَةُ

So, the shorter one was authored by the Shaikh for younger people and children. This was mentioned in *Al-Jāmi‘ al-Farīd*.

For these reasons, the correct name of the treatise before us is:

ثَلَاثَةُ الْأُصُولِ وَأَدِلَّتُهَا

As for ascription of this treatise to *Shaikhul-Islām* Muhammad Ibn ‘Abdul-Wahhāb (رَحْمَةُ اللَّهِ), then there is no

ambiguity concerning that. All the handwritten manuscripts mention explicitly the name of the Shaikh. Indeed, Shaikh ‘Abdur-Rahmān Ibn Qāsim stated: “Shaikh Muhammad Ibn ‘Abdul-Wahhāb, may Allāh purify his soul and sanctify him, said: ‘It is obligatory upon us to learn four matters...’” And then Ibn Qāsim proceeded to relate the text of the treatise.³

This text of *Thalāthat al-Usūl* is distinguished due to the following reasons:

1. This is the most complete edition of *Thalāthat al-Usūl* as all previous editions have something or another that is amiss.
2. This edition has additions not found in previously printed versions such as an introduction at the start of the treatise from the author himself.
3. This version has been verified with five other handwritten manuscripts and then compared with the printed editions.

3 *Ad-Durar as-Saniyyah*, 1/125-136.

The Author

The author of this treatise is the *Shaikh* of Islām, the Reviver of the Religion, the *Imām* and Scholar, **Muhammad Ibn ‘Abdul-Wahhāb Ibn Sulaimān Ibn ‘Alī Ibn Muhammad Ibn Ahmad Ibn Rāshid** from the tribe of Tamīm. He was born in the town of ‘Uyainah in 1115AH (1703CE) in a household of scholarship and knowledge. His father was a great scholar, and his grandfather was the scholar of the region of Najd in his time. Shaikh Muhammad Ibn ‘Abdul-Wahhāb memorised the Qur’ān by the age of ten and studied the various sciences of the Religion under his father. He studied extensively the books of Qur’anic commentary (*Tafsīr*) and *Hadīth* and was often found studying throughout the days and nights. Allāh had blessed him with a powerful ability to memorise and understand the books he studied. He greatly benefitted from the teachings and writings of Ibn Taymiyyah (d. 728H, رَحِمَهُ اللهُ) and Ibn Qayyim (d. 752H, رَحِمَهُ اللهُ) such that he would transcribe their works.

After his father died in the year 1153H, Shaikh Muhammad Ibn ‘Abdul-Wahhāb continued to call to the *Tawhīd* of Allāh, and he would forbid wrongdoing, and criticise the innovators who worshipped other than Allāh. Eventually, he moved to the town of Dir’iyyah, where Allāh

strengthened his *da‘wah* through the ruler, the *Amīr*, **Muhammad Ibn Sa‘ūd** who was amazed with the *da‘wah* and knowledge of Shaikh Ibn ‘Abdul-Wahhāb. So, he strengthened the Shaikh and aided him by Allāh’s permission, and the *da‘wah* spread far and wide. The misguided innovators were defeated along with their innovations, which they attempted to ascribe to Islām.

The Shaikh authored many works. From them we have the following:

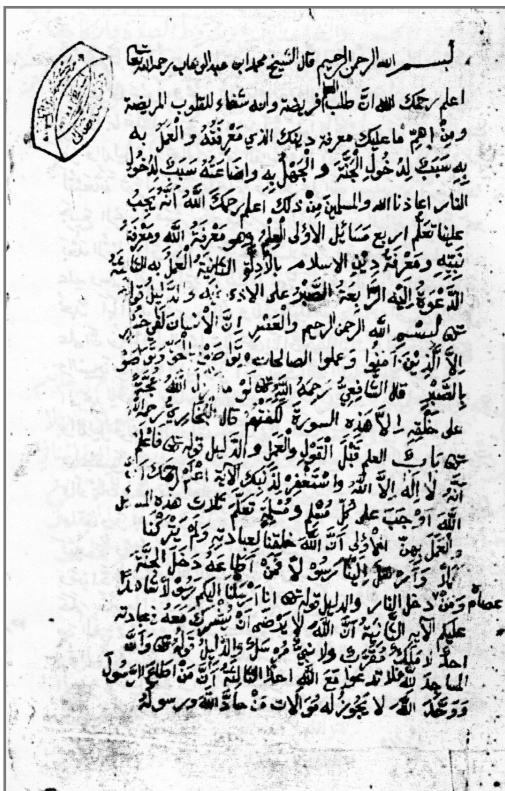
- *Kitāb at-Tawhīd* (The Book of Singling out Allāh Alone with Worship)
- *Kashf ash-Shubuhāt* (Unveiling the Doubts)
- *Al-Kabā’ir* (The Major Sins)
- *Thalāthat al-Usool* (The Three Fundamentals)
- *Khamsūn Su’āl fil-‘Aqīdah* (Fifty Questions in Creed)
- *At-Tawhīd lil-Atfāl was-Sibyān* (Tawhīd for Children and Younger People)
- *Shurūt as-Salāh wa Wājibātuhā wa Sunanuhā* (The Condition of Prayer, its Obligations and Sunnahs)
- *Usūl as-Sittah* (The Six Fundamentals)

- *Al-Qawā'id al-Arba'a* (The Four Principles)
- *Usūl al-Imān* (The Foundations of Faith)
- *Fadl al-Islām* (The Excellence of Islām)
- *Masā'il al-Jāhiliyyah* (The Affairs from Days of Pre-Islāmic Ignorance)
- *Mukhtasar al-Insāf wash-Sharh al-Kabīr* (A summary of the book: *Al-Insāf*)
- *Mukhtasar Zād al-Ma'ād* (A summary of the book of Ibn al-Qayyim: *Zād al-Ma'ād*)

He also has a six-volume collection of *fatāwā*, letters and treatises called *Majmū' Mu'allafāt ash-Shaikh Muhammad Ibn 'Abdul-Wahhāb*.

He died in the year 1206AH (1792CE) at the age of ninety-one. He spent his life in the service of *da'wah*, striving, seeking knowledge and teaching, so may Allāh have mercy upon him.

First page of an original handwritten manuscript of the treatise:



Introduction to the Treatise

Al-Imām Muhammad Ibn ‘Abdul-Wahhāb (رَحِمَهُ اللهُ) said:
“Know, may Allāh have mercy upon you, that seeking knowledge is obligatory, and is a cure for the hearts that are afflicted with sickness.

And from the most important affairs incumbent upon you is knowledge of your Religion. This knowledge, and action upon it, is the cause for entry into Paradise whilst being ignorant of it and wasting it away is the cause of entry into the Fire. We seek refuge with Allāh for ourselves and for the Muslims from that.”⁴

4 This is an addition found in an original manuscript of the treatise and is an important introduction to the work by the Shaikh himself.

[The Four Obligatory Affairs]

اعْلَمْ رَحِمَكَ اللَّهُ أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ مَسَائِلٍ

Know, may Allāh have mercy upon you, that it is obligatory upon us to learn four affairs.

الأولى: الْعِلْمُ وَهُوَ مَعْرِفَةُ اللَّهِ وَمَعْرِفَةُ نَبِيِّهِ وَمَعْرِفَةُ دِينِ
الإِسْلَامِ بِالْأَدِلَّةِ.

Firstly: Knowledge, and that is to have knowledge of Allāh, His Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and the religion of Islām with the proofs.

الثَّانِيَّةُ: الْعَمَلُ بِهِ.

Secondly: To act upon that knowledge.

الثَّالِثَةُ: الدَّعْوَةُ إِلَيْهِ.

Thirdly: To invite others to that.

الرَّابِعَةُ: الصَّبْرُ عَلَى الْأَذَى فِيهِ.

Fourthly: To bear patiently the harms encountered in that path.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ وَالْعَصْرِ ﴿
 إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
 وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾

The evidence for these points is in the saying of Allāh, the Most High: «In the name of Allāh, the Beneficent, The Merciful. By Time.⁵ Indeed all of mankind is in loss except for those who believe and perform righteous deeds, and those who exhort one another with the truth and with patience.» [Sūrah al-ʿAsr]

قَالَ الشَّافِعِيُّ رَحِمَهُ اللَّهُ «لَوْ مَا أَنْزَلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا
 هَذِهِ السُّورَةُ لَكَفَتْهُمْ»

Imām ash-Shāfiʿī (died 204AH رَحِمَهُ اللَّهُ) said: “Had Allāh not sent except this Sūrah as a proof upon His creation, it would surely have sufficed them.”

وَقَالَ الْبُخَارِيُّ رَحِمَهُ اللَّهُ «بَابُ الْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ
 وَالدَّلِيلُ قَوْلُهُ تَعَالَى ﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ﴾

5 Allāh here swears by a tremendous affair, i.e. Time, so as to show the great importance what what is to follow.

فَبَدَأَ بِالْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ»

Imām al-Bukhārī (died 256AH رَحِمَهُ اللهُ) said: “Knowledge precedes both speech and action, and the proof for that is the saying of Allāh, the Most High: «And know that none has the right to be worshipped except Allāh, and seek forgiveness for your sins.» [Sūrah Muhammad: 19] So Allāh began this verse with knowledge before speech and action.”⁶

[Allāh has Obligated Three Affairs that must be Learned]

إِعْلَمْ رَحِمَكَ اللهُ أَنَّ اللَّهَ أَوْجَبَ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ تَعْلُمُ
ثَلَاثَ هَذِهِ الْمَسَائِلِ وَالْعَمَلُ بِهِنَّ

Know, may Allāh show you mercy, that Allāh has obligated upon every male and female Muslim to learn the following three affairs and act in accordance with them.

الْأُولَى: أَنَّ اللَّهَ خَلَقَنَا لِعِبَادَتِهِ وَرَزَقَنَا وَلَمْ يَتْرُكْنَا هَمَلًا
وَأَرْسَلَ إِلَيْنَا رَسُولًا فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ

6 *Sahīh al-Bukhārī* in *Kitābul-ʿIlm*, 11.

التَّارَ وَالِدَّلِيلُ قَوْلُهُ تَعَالَى ﴿إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا
عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ۖ فَعَصَىٰ فِرْعَوْنُ
الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا﴾

The first: To know that Allāh created us to worship Him, He provided for us, and did not leave us without a purpose. Rather, He sent to us a Messenger, whoever obeys him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) enters Paradise and whoever disobeys him enters the Fire. The proof for this is the saying of Allāh, the Most High: «We have sent to you a Messenger as a witness over you just as We had sent to the Pharaoh a Messenger. But the Pharaoh disobeyed the Messenger, so We seized him with a severe punishment.» [Sūrah al-Muzammil: 15-16]

الثَّانِيَّةُ: أَنَّ اللَّهَ لَا يَرْضَىٰ أَنْ يُشْرَكَ مَعَهُ فِي عِبَادَتِهِ أَحَدٌ لَا
مَلَكٌ مُّقَرَّبٌ وَلَا نَبِيٌّ مُّرْسَلٌ وَالِدَّلِيلُ قَوْلُهُ تَعَالَى ﴿وَأَنَّ
الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

The second: That Allāh is not pleased that anyone should be taken as a partner alongside Him in worship, not an Angel that has been drawn close, nor a Prophet that was sent. The proof for this is in the saying of Allāh, the Most High:

«The places of worship (the mosques) are only for Allāh, so do not invoke or supplicate to anyone else alongside Allāh.» [Sūrah al-Jinn: 18]

الثَّالِثَةُ: أَنَّ مَنْ أَطَاعَ الرَّسُولَ وَوَحَّدَ اللَّهَ لَا يَجُوزُ لَهُ مُوَالَاةُ
مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانَ أَقْرَبَ قَرِيبٍ وَالدَّلِيلُ قَوْلُهُ
تَعَالَى ﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ
حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ
عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ
مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ
حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾

The third: It is not allowed for the one who obeys the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and singles out Allāh alone with worship to give allegiance to the one who opposes Allāh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), even if it be the closest of relatives. The proof for this is the saying of Allāh, the Most High: «You will not find a people who believe in Allāh and the Last Day having love for those who oppose Allāh and His Messenger, even if they be their fathers, their sons,

their brothers or their kinsfolk. It is such believers upon whose hearts Allāh has inscribed true faith, and He has strengthened them with *īmān*, proofs and guidance from Himself. He shall enter them into the Gardens of Paradise under which rivers flow, and they will dwell therein forever. Allāh is pleased with them, and they are pleased with Him. They are the party of Allāh, and verily the party of Allāh are the successful.» [Sūrah al-Mujādilah: 22]

[The True Monotheist Religion of Ibrāhīm (عَلَيْهِ السَّلَام) was the Worship of Allāh Alone]

اعْلَمْ أَرْشَدَكَ اللَّهُ لِيُطَاعَتِهِ أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ: أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ. وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ وَخَلَقَهُمْ لَهَا كَمَا قَالَ تَعَالَى ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ وَمَعْنَى ﴿يَعْبُدُونِ﴾ يُوحِّدُونَ

Know, may Allāh guide you to His obedience, that the true monotheist Religion of Ibrāhīm (عَلَيْهِ السَّلَام) is that you are to worship Allāh alone, making the Religion purely and sincerely for Him. This is what Allāh has commanded all of the people with, and it was for this that He created them just as He, the Most High, stated: «I did not create the jinn and humans except that they should worship Me.» [Sūrah

al-Dhāriyāt: 56] The meaning of, ‘worship Me’ in this verse is that they are to single out Allāh alone with worship.

وَأَعْظَمُ مَا أَمَرَ اللَّهُ بِهِ التَّوْحِيدُ وَهُوَ إِفْرَادُ اللَّهِ بِالْعِبَادَةِ.
وَأَعْظَمُ مَا نَهَى عَنْهُ الشِّرْكُ وَهُوَ دَعْوَةُ غَيْرِهِ مَعَهُ وَالذَّلِيلُ قَوْلُهُ
تَعَالَى ﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

The greatest of all affairs that Allāh has commanded with is *Tawhīd*, and that is to single out Allāh alone with worship—and the greatest of all the prohibitions that He has forbidden is *Shirk*, and that is to invoke and supplicate to others alongside Him (عَزَّوَجَلَّ). The proof for this is the saying of Allāh, the Most High: «Worship Allāh alone and do not associate anything alongside Him in worship.» [*Sūrah an-Nisā*’: 36]

[The Three Principles]

فَإِذَا قِيلَ لَكَ: مَا الْأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى الْإِنْسَانِ
مَعْرِفَتُهَا فَقُلْ: مَعْرِفَةُ الْعَبْدِ رَبَّهُ وَدِينَهُ وَنَبِيِّهِ مُحَمَّدًا صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ.

If it is said to you: “What are the three principles that every person is obligated to know?” Say in response: “A

servant is obligated to know his Lord, his Religion and his Prophet, Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).”

[The First Principle: Knowing the Lord]

فَإِذَا قِيلَ لَكَ: مَنْ رَبُّكَ فَقُلْ: رَبِّيَ اللَّهُ الَّذِي رَبَّنِي وَرَبِّي
جَمِيعَ الْعَالَمِينَ بِنِعْمَتِهِ وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ
وَالدَّلِيلُ قَوْلُهُ تَعَالَى: (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) وَكُلُّ مَنْ سِوَى
اللَّهِ عَالَمٌ وَأَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ.

If it is said to you: “Who is your Lord?” Then say: “My Lord is Allāh who nurtured me, and He nurtured all of creation with His bounty. He is the One I worship, and there is none worthy of my worship other than Him.” The proof for this is the saying of Allāh, the Most High, “All praise is for Allāh, the Lord of all creation.” [Sūrah al-Fātiḥah: 2] Everything other than Allāh is the creation, and I am one of the creation.

فَإِذَا قِيلَ لَكَ: بِمَ عَرَفْتَ رَبَّكَ فَقُلْ: بِآيَاتِهِ وَمَخْلُوقَاتِهِ وَمِنْ
آيَاتِهِ: اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ وَمِنْ مَخْلُوقَاتِهِ
السَّمَاوَاتُ السَّبْعُ وَمَا فِيهِنَّ وَالْأَرْضُونَ السَّبْعُ وَمَنْ فِيهِنَّ وَمَا

بَيْنَهُمَا وَالذَّلِيلُ قَوْلُهُ تَعَالَى ﴿لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ
مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

If it is said to you: “How did you come to know your Lord?”
Say in response: “Through His signs and His creation. From His signs is the night and day, and the Sun and Moon. From His creation are the seven heavens and whatever is within them, and the seven Earths and whosoever is within them, and whatever is between the two of them.” The proof for this is the saying of Allāh, the Most High: «The creation of the heavens and the Earth is indeed greater than the creation of mankind, yet most of mankind know not.» [Sūrah Ghāfir: 57]

وَالذَّلِيلُ قَوْلُهُ تَعَالَى ﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ
لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن
كُنْتُمْ إِيَّاهُ تَعْبُدُونَ﴾

The proof is also in the saying of Allāh, the Most High: «And from His signs is the night and the day, and the Sun and the Moon. Do not prostrate to the Sun, nor to the Moon. Prostrate instead to Allāh, the One who created them, if you do truly worship Him.» [Sūrah Fussilat: 37]

وَالدَّلِيلُ قَوْلُهُ تَعَالَى ﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ
وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشَى اللَّيْلَ
النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٍ
بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

The proof is also in the saying of Allāh, the Most High: «Indeed your Lord is Allāh who created the Heavens and the Earth in six days, and then ascended over His Throne. He causes the night to cover the day which follows in quick succession. The Sun, the Moon, the stars are all subject to His command. Certainly, His alone is the creation and His is the command. Exalted is Allāh, the Lord of all creation.»
[Sūrah Al-Aʿrāf: 54]

وَالرَّبُّ هُوَ الْمَعْبُودُ وَالدَّلِيلُ قَوْلُهُ تَعَالَى ﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا
رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ
الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ
السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا
لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

The Lord (Ar-Rabb) is the One who is worshipped. The

proof for this is the saying of Allāh, the Most High: «O people, worship your Lord who created you and created all those who came before you, so that you may be among the pious. He who has made the earth a resting place and has made the sky a canopy. He sent down the rain from the sky, and with it, He brought out from the earth, crops and fruits as provision for you. So do not set up rivals alongside Allāh in worship whilst you know all this.» [Sūrah al-Baqarah: 21-22]

قَالَ ابْنُ كَثِيرٍ رَحِمَهُ اللَّهُ «الْخَالِقُ لِهَذِهِ الْأَشْيَاءِ هُوَ الْمُسْتَحِقُّ
لِلْعِبَادَةِ»

Ibn Kathīr (رَحِمَهُ اللَّهُ) said: “The Creator of all these things is the only One deserving of worship.”⁷

7 Narrated from Ibn Kathīr from his *Tafsīr* (1/194) in meaning, and not word for word.

[The Types of Worship which Allāh has Commanded]

وَأَنْوَاعُ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا مِثْلُ الْإِسْلَامِ وَالْإِيمَانِ
وَالْإِحْسَانِ وَمِنْهُ الدُّعَاءُ وَالْخَوْفُ وَالرَّجَاءُ وَالتَّوَكُّلُ وَالرَّغْبَةُ
وَالرَّهْبَةُ وَالْخُشُوعُ وَالْخَشْيَةُ وَالْإِنَابَةُ وَالِاسْتِعَانَةُ وَالِاسْتِعَاذَةُ
وَالِاسْتِعَاثَةُ وَالدَّبْحُ وَالتَّذَرُّعُ وَالتَّوْبَةُ وَغَيْرُ ذَلِكَ مِنْ أَنْوَاعِ
الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا كُلُّهَا لِلَّهِ تَعَالَى.

The types of worship which Allāh has commanded such as Islām⁸, Imān⁹, Ihsān¹⁰, and also supplication (*du‘ā*), fear (*khawf*), hope (*rajā’*), trust and reliance (*tawakkul*), desire (*raghbah*), strong fear (*rahbah*), humble reverence (*khushū‘*), awe (*khashyah*), turning in repentance (*inābah*), seeking aid (*isti‘ānah*), seeking refuge (*isti‘ādhah*), seeking to be rescued (*istighāthah*), sacrificing (*dhabh*), taking a vow (*nadhr*), and other than these from the various types of worship which Allāh has commanded—then all of them

8 Submission and obedience to Allāh.

9 Belief, speech and action.

10 Striving to attain perfection in worship.

are for Allāh, the Most High, alone.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى ﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ فَمَنْ صَرَفَ مِنْهَا شَيْئًا لِغَيْرِ اللَّهِ فَهُوَ مُشْرِكٌ كَافِرٌ

The proof for this is the saying of Allāh, the Most High: «The places of worship are only for Allāh, so do not invoke or supplicate to anyone else alongside Allāh.» [Sūrah al-Jinn: 18] Whoever directs any of these types of worship to other than Allāh is a polytheist and an unbeliever.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى ﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ﴾ وَفِي الْحَدِيثِ «الدُّعَاءُ مُخُ الْعِبَادَةِ»

The proof for that¹¹ is the saying of Allāh, the Most High: «Whoever calls upon another god alongside Allāh has no proof for what he does. His reckoning will surely be with his Lord, and the unbelievers will never prosper.» [Sūrah al-Mu'minūn: 117] In a *hadīth*, there occurs: “Supplication

11 i.e. that *du‘ā* (supplication and invocation) is worship that must be directed to Allāh alone.

is the principal part of worship.”¹²

وَالدَّلِيلُ قَوْلُهُ تَعَالَى ﴿وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ
الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

The evidence is also the saying of Allāh, the Most High:
«Your Lord said: Call upon Me and I will answer you. Those
who are too proud to worship Me will enter the Hellfire in
disgrace.» [Sūrah al-Ghāfir: 60]

12 Reported by at-Tirmidhī, no. 3771 and declared weak
by al-Albānī in *al-Mishkāt* (no. 2231). In another report
Nu‘mān Ibn Bashīr (رَضِيَ اللَّهُ عَنْهُ) said: Allāh’s Messenger
(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

إِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ

“Indeed, *du‘ā* is worship.” Then he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) recited:
«Your Lord said: Call upon Me and I will answer you.»
[Sūrah Ghāfir: 60] Reported by al-Bukhārī in *al-Adab al-Mu-
frad* (no. 714), Abu Dāwūd (no. 1479), Ibn Mājah (no. 3828),
and declared *sahīh* by al-Albānī in *Sahīh Abī Dāwūd* (no.
1329).

وَدَلِيلُ الْخَوْفِ قَوْلُهُ تَعَالَى ﴿فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

The proof for fearing Allāh (*khawf*) is in the saying of the Most High: «Do not fear them but fear Me instead, if you are truly believers.» [Sūrah Āli-ʿImrān: 175]

وَدَلِيلُ الرَّجَاءِ قَوْلُهُ تَعَالَى ﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

The proof of hope and longing for Allāh (*rajā'*) is His, the Most High, saying: «So whoever longs to meet his Lord, then let him work righteous deeds, and let him not associate anyone in worship with his Lord.» [Sūrah al-Kahf: 110]

وَدَلِيلُ التَّوَكُّلِ قَوْلُهُ تَعَالَى ﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ وَقَوْلُهُ ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

The proof for reliance and trust in Allāh (*tawakkul*) is in the saying of the Most High: «And place your trust and reliance in Allāh if you are true believers.» [Sūrah al-Mā'idah: 23] and His saying: «And whoever trusts in Allāh, He will suffice him.» [Sūrah at-Talāq: 3]

وَدَلِيلُ الرَّغْبَةِ وَالرَّهْبَةِ وَالْخُشُوعِ قَوْلُهُ تَعَالَى ﴿إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا لَنَا خَاشِعِينَ﴾

The proof for having desire (*ar-rahbah*), fear (*ar-rahbah*) and humble reverence (*al-khushūʿ*) for Allāh is in the saying of the Most High: «They would race to perform good deeds and they would call upon Allāh with desire and a strong fear, and they displayed humble reverence before Allāh.» [Sūrah al-Anbiyā': 90]

وَدَلِيلُ الْخُشْيَةِ قَوْلُهُ تَعَالَى ﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ﴾

The proof for having awe (*khashyah*) of Allāh is the saying of the Most High: «Do not be in awe of them but rather have awe of Me—and so that I may complete My blessings on you, and that you may be guided.» [Sūrah al-Baqarah: 150]

وَدَلِيلُ الْإِنَابَةِ قَوْلُهُ تَعَالَى ﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ﴾

The proof that one must turn to Allāh in repentance (*inābah*) is in the saying of the Most High: «So turn to your Lord in repentance and submit to Him in obedience.» [Sūrah az-Zumar: 54]

وَدَلِيلُ الْاِسْتِعَانَةِ قَوْلُهُ تَعَالَى ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ وَفِي الْحَدِيثِ «وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ»

The proof for seeking aid (*isti‘ānah*) from Allāh is in the saying of the Most High: «You alone do we worship, O Allāh, and You alone do we ask for aid.» [Sūrah al-Fātihah: 5] And the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “If you seek aid, then seek the aid of Allāh.”¹³

13 Reported by Ahmad, no. 2669, and at-Tirmidhī, no. 2516, and declared *sahīh* by al-Albānī in *al-Mishkāṭ*, no. 5312. The wording of at-Tirmidhī reads: Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُمَا) narrated: I was behind the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) one day when he said: “Young boy, let me teach you some words: Be mindful of Allāh and He will protect you. Be mindful of Allāh and you will find Him before you. When you ask, ask Allāh, and when you seek aid, seek Allāh’s aid. Know that if the entire creation were to gather together to do something to benefit you, they could not benefit you

وَدَلِيلُ الْاِسْتِعَاذَةِ قَوْلُهُ تَعَالَى ﴿قُلْ اَعُوذُ بِرَبِّ النَّاسِ﴾ مَلِكِ
النَّاسِ

The proof for seeking refuge (*isti'ādhah*) with Allāh is in the saying of the Most High: «Say: I seek refuge with the Lord of mankind. The King of mankind.» [Sūrah an-Nās: 1-2]

وَدَلِيلُ الْاِسْتِغَاثَةِ قَوْلُهُ تَعَالَى ﴿اِذْ تَسْتَغِيْثُوْنَ رَبَّكُمْ فَاسْتَجَبَ لَكُمْ اَنْى مُّمِدُّكُمْ بِالْاَلْفِ مِّنَ الْمَلٰٓئِكَةِ مُرْدِفِيْنَ﴾

The proof for seeking to be rescued (*istighāthah*) by Allāh is in the saying of the Most High: «Remember when you sought help of your Lord and He answered you saying: I will help you with a thousand of the angels each behind the other in succession.» [Sūrah al-Anfāl: 9]

وَدَلِيلُ الذَّبْحِ قَوْلُهُ تَعَالَى ﴿قُلْ اِنِّىْ هَدٰىنِىْ رَبِّىْ اِلٰى صِرَاطٍ

except with that which Allāh had already written for you. And if they were to gather to do something to harm you, they could not harm you except with that which Allāh had already written for you. The pens are lifted, and the pages have dried.”

مُسْتَقِيمٍ دِينًا قَيِّمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ
 ﴿قُلْ إِن صَّلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾
 وَمِنَ السُّنَّةِ «لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ»

The proof that sacrificing (*dhabh*) is solely for Allāh is in the saying of the Most High: «Say O Prophet: ‘Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrāhīm of true Islāmīc Monotheism and he was not of the polytheists.’ Say O Prophet: ‘My prayer, my sacrifice, my life and my death are all for Allāh, the Lord of creation.’» [Sūrah al-An‘ām: 161-162] And proof from the Sunnah is the saying of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “The curse of Allāh is upon the one who sacrifices to other than Allāh.”¹⁴

14 Reported by Muslim (no. 1978) from Abu at-Tufayl that ‘Alī (رَضِيَ اللَّهُ عَنْهُ) was asked: “Did Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) single you out with any special knowledge?” ‘Alī (رَضِيَ اللَّهُ عَنْهُ) responded: “Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did not single us out with the disclosure of anything which he did not make public, except with which lies in the sheath of my sword.” He drew out the written document contained in it and on that was written: “Allāh has cursed the one who

وَدَلِيلُ التَّذْرِ قَوْلُهُ تَعَالَى ﴿يُوفُونَ بِالتَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ
شَرُّهُ مُسْتَطِيرًا﴾

The proof that taking a vow (*nadhr*) is for Allāh is in the saying of the Most High: «They fulfill their vows and they fear a day whose evil will be widespread.» [Sūrah al-Insān: 7]

[The Second Principle: Knowledge of the Religion of Islām]

الأصل الثاني: مَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ: وَهُوَ الْأَسْتِسْلَامُ
لِلَّهِ بِالتَّوْحِيدِ وَالْإِنْفِيَادُ لَهُ بِالطَّاعَةِ وَالْخُلُوصُ مِنَ الشِّرْكِ

The second principle is: The knowledge of the religion of Islām with proofs. So Islām is to submit to Allāh by worshipping Him alone (*Tawhīd*), to yield to Him in obedience and to dissociate oneself from polytheism (*Shirk*).

sacrifices to other than Allāh. Allāh has cursed the one who steals the signposts demarcating the boundary lines of a land. Allāh has cursed the one who curses his father. Allāh has cursed the one who shelters a person who innovates in the Religion.”

هُوَ ثَلَاثُ مَرَاتِبَ: الْإِسْلَامُ وَالْإِيمَانُ وَالْإِحْسَانُ. وَكُلُّ مَرْتَبَةٍ لَهَا أَرْكَانٌ.

Islām is of three levels: Islām, Īmān and Ihsān. Each of these three levels has pillars.

الْمَرْتَبَةُ الْأُولَى: الْإِسْلَامُ

The First Level: **Islām**

فَأَرْكَانُ الْإِسْلَامِ خَمْسَةٌ وَالِدَّلِيلُ مِنَ السُّنَّةِ حَدِيثُ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَصَوْمُ رَمَضَانَ وَحَجُّ بَيْتِ اللَّهِ الْحَرَامِ»

The pillars of Islām are five in number. The evidence from the Sunnah is the narration of Ibn ‘Umar (رضي الله عنهما) who said that Allāh's Messenger (صلى الله عليه وسلم) said: “Islām is built upon five: the testimony that none has the right to be worshipped except Allāh and that Muhammad is the Messenger of Allāh, to establish the Prayer, to pay the Zakāt, to fast the month of Ramadān and to perform Hajj to the

Sacred House of Allāh.”

فَدَلِيلُ الشَّهَادَةِ قَوْلُهُ تَعَالَى ﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ
وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ
الْحَكِيمُ﴾

The proof for the testimony of faith is the saying of Allāh, the Most High: «Allāh bears witness that none has the right to be worshipped but He, and so do the Angels and the people of knowledge. It is He who maintains justice, none has the right to be worshipped but He, the Almighty, the All-Wise.» [Sūrah Āli ‘Imrān: 18]

وَمَعْنَاهَا: لَا مَعْبُودَ بِحَقِّ إِلَّا اللَّهُ

And the meaning of this testimony is that there is none truly worthy of worship except for Allāh.

التَّنْفِي «لَا إِلَهَ» نَافِيًا جَمِيعَ مَا يُعْبَدُ مِنْ دُونِ اللَّهِ

The statement of negation, “Lā ilāhaha: there is no deity” is a negation of everything that is worshipped besides Allāh.

«إِلَّا اللَّهُ» مُثَبِّتًا الْعِبَادَةَ لِلَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ فِي عِبَادَتِهِ كَمَا

أَنَّهُ لَيْسَ لَهُ شَرِيكٌ فِي مُلْكِهِ.

And the statement “*illallāh*: except Allāh” is to affirm the worship for Allāh alone. He has no partners in worship of Him just as He has no partners who share in His Sovereignty and Dominion.

وَتَفْسِيرُهَا الَّذِي يُوضِّحُهَا قَوْلُهُ تَعَالَى ﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ۖ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ۖ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ﴾

The explanation of that is made clear in the saying of Allāh, the Most High: «And recall when Ibrāhīm said to his father and his people, ‘I am free from what you worship except the worship of the One who created me and it is He who will guide me.’ And Ibrāhīm made the testimony of worship a word lasting among his offspring, that they may turn back to the obedience of their Lord.» [Sūrah az-Zukhruf: 26-28]

وَقَوْلُهُ تَعَالَى ﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا

يَا أَيُّهَا الْمُسْلِمُونَ ﴿٦٤﴾

And likewise, the saying of Allāh, the Most High: «Say: O People of the Book, come to a common word between us and you, and that is: we shall not worship except Allāh, and we shall not associate partners with Him in worship; and we shall not take from ourselves people as lords besides Allāh. So if after this they turn away, inform them: bear witness that we have submitted ourselves to Allāh as Muslims.» [Sūrah Āli ‘Imrān: 64]

وَدَلِيلُ شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَوْلُهُ تَعَالَى ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

The evidence for the testimony, ‘that Muhammad is the Messenger of Allāh’ is the saying of Allāh, the Most High: «There has come to you a Messenger from among yourselves. It grieves him that you should receive any injury or hardship, and he is anxious over you. To the believers he is full of pity and kindness, and he is merciful.» [Sūrah at-Tawbah: 128]

وَمَعْنَى شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ: طَاعَتُهُ فِيَمَا أَمَرَ

وَتَصَدِّقُهُ فِيمَا أَخْبَرَ وَاجْتَنَابُ مَا نَهَى عَنْهُ وَزَجَرَ وَأَنْ لَا يُعْبَدَ اللَّهُ إِلَّا بِمَا شَرَعَ.

The meaning of the testimony, ‘Muhammad is the Messenger of Allāh’ is [i] to obey him in whatever he commanded, [ii] to believe in whatever he said, [iii] to keep away from whatever he forbade and prohibited [iv] and not to worship Allāh except as he prescribed.

وَدَلِيلُ الصَّلَاةِ وَالزَّكَاةِ وَتَفْسِيرُ التَّوْحِيدِ قَوْلُهُ تَعَالَى ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ﴾

The evidence for the Prayer, the Zakāt, and the meaning of *Tawhīd* is the saying of Allāh, the Most High: «They were not commanded except to worship Allāh, making their worship sincerely and solely for Him, free from idolatry; and to establish the Prayer and to pay the Zakāh, and that is the right and true Religion.» [Sūrah al-Bayyinah: 5]

وَدَلِيلُ الصِّيَامِ قَوْلُهُ تَعَالَى ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

The evidence for fasting is the saying of Allāh, the Most High: «O you who believe, fasting has been prescribed for you just as it was prescribed upon those who came before you, so that you may become pious.» [Sūrah al-Baqarah: 183]

وَدَلِيلُ الْحَجِّ قَوْلُهُ تَعَالَى (وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ)

The evidence for Hajj is the saying of Allāh, the Most High: «And Hajj to the House (Ka'bah) is a duty that mankind owes to Allāh for those who can afford the expenses. And whoever denies its obligation, then Allāh is not in need of any of the creation.» [Sūrah Āli 'Imrān: 97]

الْمَرْتَبَةُ الثَّانِيَّةُ: الْإِيمَانُ

The Second Level: Al-Īmān (Faith)

الْمَرْتَبَةُ الثَّانِيَّةُ: الْإِيمَانُ وَهُوَ: بَضْعٌ وَسَبْعُونَ شُعْبَةً فَأَعْلَاهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ.

The second level is Īmān, and it has seventy and odd branches. Its highest level is the saying, *lā ilāha illallāh*

(none has the right to be worshipped except Allāh), whilst the lowest level of Īmān is to remove something harmful from the path, and shyness also is a branch of Īmān.

وَأَزْكَاهُ سِتَّةٌ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ
الْآخِرِ وَبِالْقَدَرِ خَيْرِهِ وَشَرِّهِ كُلُّهُ مِنَ اللَّهِ

And Īmān has six pillars: That you believe in Allāh, His Angels, His Books, His Messengers, the Last Day and the Pre-Decree, its good and its evil, all of it is from Allāh.

وَالدَّلِيلُ عَلَى هَذِهِ الْأَرْكَانِ السِّتَةُ قَوْلُهُ تَعَالَى (لَيْسَ الْبِرَّ أَنْ
تُوَلُّوا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ
عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ
وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ
بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ
الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ)

The proof for these six pillars is in the saying of Allāh, the Most High: «It is not piety that you should turn your faces to the east or the west. Rather piety is the piety of those

who believe in Allāh, the Last Day, the Angels, the Books, and the Prophets. He gives wealth, despite his love for it, to his relatives, the orphans, the needy, the wayfarer, those who ask and to set slaves free. He establishes the Prayer, and he pays the Zakāt. They fulfil their agreements when they make them. They are patient in times of extreme poverty and hardship and during battle. Such are the people of truth and such are the pious.» [Sūrah al-Baqarah: 177]

وَدَلِيلُ الْقَدْرِ قَوْلُهُ تَعَالَى (إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ)

The proof for the Pre-Decree is in the saying of Allāh, the Most High: «Verily We have created all things in accordance to the Pre-Decree.» [Sūrah al-Qamar: 49]

الْمَرْتَبَةُ الثَّالِثَةُ: الْإِحْسَانُ

The Third Level: **Al-Ihsān** (To Perfect Worship)

الْمَرْتَبَةُ الثَّالِثَةُ: الْإِحْسَانُ وَهُوَ رُكْنٌ وَاحِدٌ وَهُوَ أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

The third level is Ihsān, and it is one pillar which is that

you worship Allāh alone as if you see Him, and even though you see Him not, He certainly sees you.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى ﴿وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ﴾

The proof is in the saying of Allāh, the Most High: «And whosoever submits his face to Allāh, while he is a doer of good deeds (*muhsin*), then he has grasped the most trustworthy hand-hold.» [Sūrah Luqmān: 22]

وَقَوْلُهُ تَعَالَى ﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾

And in His saying, the Most High: «Truly, Allāh is with those who fear Him and keep their duty unto Him, and those who are the doers of good (*muhsinūn*).» [Sūrah an-Nahl: 128]

وَقَوْلُهُ تَعَالَى ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

Also in His saying: «And whosoever puts his trust in Allāh, then He will suffice him.» [Sūrah at-Talāq: 3]

وَقَوْلُهُ تَعَالَى ﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ۝ الَّذِي يَرَاكَ حِينَ تَقُومُ ۝ وَتَقْلُبُكَ فِي السَّاجِدِينَ ۝ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

And His saying, the Most High: «And put your trust in the All-Mighty, the Most Merciful, Who sees you when you stand up in Prayer, and your movements among those who fall prostrate. Verily! He, only He, is the All-Hearer, the All-Knower.» [Sūrah Ash-Shu‘arā’: 217-220]

وَقَوْلُهُ تَعَالَى ﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ﴾

Also the saying of Allāh, the Most High: «There is not a thing you do, O Prophet, nor any portion of the Qur’ān that you recite—neither do you, O people, do anything, whether good or evil, except that We are a witness over you when you do it.» [Surah Yūnus: 61]

وَالدَّلِيلُ مِنَ السُّنَّةِ حَدِيثُ جِبْرَائِيلَ الْمَشْهُورُ عَنْ عُمَرَ بْنِ
الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ:

The proof for Ihsān from the Sunnah is the well-known *hadīth* of Jibrīl that was narrated from ‘Umar Ibn Al-Khattāb (رَضِيَ اللَّهُ عَنْهُ) who said:

بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ طَلَعَ عَلَيْنَا
رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ

أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ فَجَلَسَ إِلَى النَّبِيِّ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى
 فَخِذَيْهِ وَقَالَ «يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ» فَقَالَ «أَنْ
 تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلَاةَ
 وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ
 سَبِيلًا»

“Whilst we were sitting with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) a man entered upon us. His garments were exceedingly white and his hair exceedingly black, there were no signs of travel upon him yet not even one of us knew who he was. He came and sat in front of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) putting his knees against his knees and placing his hands on his thighs. He said: ‘O Muhammad, tell me about Islām.’ The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) replied: ‘It is that you testify that none has the right to be worshipped except Allāh and that Muhammad is the Messenger of Allāh, that you establish the Prayer, pay the Zakāt, fast the month of Ramadān and perform Hajj to the House (Ka‘bah) if you have the ability to do so.’

قَالَ «صَدَقْتَ» فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ قَالَ «أَخْبِرْنِي عَنِ

الإِيمَانِ» قَالَ «أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ
الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ» قَالَ «صَدَقْتَ»

The man said: ‘You have spoken the truth.’ So we were surprised with him, that he asked the question and then affirmed the truthfulness of it. The man then asked: ‘Tell me about Imān.’ The Prophet (ﷺ) replied: ‘That you believe in Allāh, His Angels, His Books, His Messengers, the Last day and the Pre-Decree, its good and evil.’ The man said: ‘You have spoken the truth.’

قَالَ «أَخْبِرْنِي عَنِ الْإِحْسَانِ» قَالَ «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ
فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ» قَالَ «أَخْبِرْنِي عَنِ السَّاعَةِ»
قَالَ «مَا الْمَسْئُورُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ» قَالَ «فَأَخْبِرْنِي
عَنْ أَمَارَاتِهَا»

He then asked: ‘Tell me about Ihsān.’ He replied: ‘That you worship Allāh as if you see Him, and though you see Him not, indeed He sees you.’ The man then asked: ‘Tell me about the Hour.’ The Prophet (ﷺ) replied: ‘The one being asked is no more aware concerning it than the one asking.’ The man continued: ‘Inform me of its signs.’

قَالَ «أَنْ تِلِدَ الْأُمَّةُ رَبَّتَهَا وَأَنْ تَرَى الْخُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوُلُونَ فِي الْبُنْيَانِ» قَالَ «فَمَضَى فَلَبِثْنَا مَلِيًّا» فَقَالَ «يَا عُمَرُ أَتَدْرُونَ مَنْ السَّائِلِ» قُلْنَا «اللَّهُ وَرَسُولُهُ أَعْلَمُ» قَالَ «هَذَا جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ»

The Prophet (ﷺ) said: ‘When a slave-woman gives birth to her mistress; when you see barefoot, unclothed, destitute shepherds competing in the building of tall buildings.’” ‘Umar (رضي الله عنه) said: “So he left, and we remained behind for a while. Then the Prophet (ﷺ) said: ‘O ‘Umar, do you know who the questioner was?’ We replied: ‘Allāh and His Messenger know better.’ He said: ‘That was Jibrīl who came to you to teach you matters of your Religion.’”¹⁵

15 Reported by Muslim (no. 8) from Yahyā Ibn Ya‘mar (رحمه الله) who said: “The first to speak about the [denial of] Pre-Decree in Basrah was Ma‘bad al-Juhani. So, myself and Humaid Ibn ‘Abdur-Rahmān al-Himyari embarked to perform Hajj or ‘Umrah. So, we said: ‘If we meet any one of the Companions of Allāh’s Messenger (ﷺ), we shall ask him about what these people are saying

concerning the Pre-Decree.’ Then we were guided to come across ‘Abdullāh Ibn ‘Umar Ibn al-Khattāb (رَضِيَ اللَّهُ عَنْهُ), while he was entering the mosque. My companion and I surrounded him, one of us stood on his right and the other stood on his left. I expected that my companion would leave it to me to speak. So, I said: Oh ‘Abu Abdur-Rahmān, there have appeared some people in our land who recite the Qur’ān and pursue knowledge...’ After mentioning more of their affairs, he continued: ‘These people claim that there is no such thing as Divine Decree (*Qadr*) and events are not predestined.’ ‘Abdullah Ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُ) said: ‘If you happen to meet them, inform them that I have nothing to do with them and they have nothing to do with me. By the One whom ‘Abdullāh Ibn ‘Umar swears by, if any one of them had gold equal to the size of the mountain of Uhud and he spent it in charity, Allāh would not accept it unless he affirmed his faith in Divine Decree.’ Then he said: ‘My father, ‘Umar Ibn al-Khattāb, narrated to me saying: ‘Whilst we were sitting with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) a man entered upon us.’...” Then he narrated this *hadīth* of Jibrīl.

[The Third Principle: Knowledge of the Prophet (ﷺ)]

الأَصْلُ الثَّالِثُ: مَعْرِفَةُ نَبِيِّكُمْ مُحَمَّدٍ ﷺ وَهُوَ
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ وَهَاشِمٌ مِنْ
قُرَيْشٍ وَقُرَيْشٌ مِنَ الْعَرَبِ وَالْعَرَبُ مِنَ ذُرِّيَّةِ إِسْمَاعِيلَ ابْنِ
إِبْرَاهِيمَ الْخَلِيلِ عَلَيْهِ وَعَلَى نَبِيِّنَا أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ

The third principle is knowing your Prophet Muhammad (ﷺ). He is Muhammad the son of ‘Abdullāh, the son of ‘Abdul-Muttalib, the son of Hāshim. Hāshim is from the tribe of Quraish, and the Quraish are from the Arabs, and the Arabs are from the offspring of Ismā‘īl, the son of Ibrāhīm Al-Khalīl (عليه السلام), the one Allāh chose as a close friend, may the excellent peace and blessings be upon him and upon our Prophet.

وَلَهُ مِنَ الْعُمْرِ ثَلَاثٌ وَسِتُّونَ سَنَةً مِنْهَا أَرْبَعُونَ قَبْلَ النَّبُوءَةِ
وَثَلَاثٌ وَعِشْرُونَ نَبِيًّا رَسُولًا نَبِيًّا بٍ (أَقْرَأ) وَأُرْسِلَ بٍ
(الْمُدَّثِّرُ وَبَلَدُهُ مَكَّةُ)

He (ﷺ) lived for sixty-three years, forty of those

years were before his Prophethood and twenty-three years were as a Prophet and Messenger. He was appointed as a Prophet with the Quranic verse beginning with, ‘Read (iqra)’ and he was appointed as a Messenger with the Quranic chapter: ‘The one wrapped in garments (al-Mudaththir).’ He (ﷺ) was from the city of Makkah.

بَعَثَهُ اللَّهُ بِالذِّكْرِ عَنِ الشِّرْكِ وَيَدْعُو إِلَى التَّوْحِيدِ وَالذَّلِيلِ
 قَوْلُهُ تَعَالَى (يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾
 وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾ وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾ وَلَا تَمْنُنْ تَسْتَكْثِرُ ﴿٦﴾
 وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾)

He (ﷺ) was sent to warn against polytheism (shirk) and call to Tawhid, the worship of Allāh alone. The proof for this is in the saying of Allāh, the Most High: «O Prophet, you who is wrapped in garments! Arise and warn the people! Magnify your Lord, purify your garments, and shun the idols! And do not give a thing in order to get more in return. And be patient for the sake of your Lord.» [Sūrah al-Mudaththir: 1-7]

وَمَعْنَى (قُمْ فَأَنْذِرْ) يُنْذِرُ عَنِ الشِّرْكِ وَيَدْعُو إِلَى التَّوْحِيدِ

The meaning of ‘Arise and warn the people’ is that he must

warn against polytheism and call the people to worship Allāh alone.

﴿وَرَبَّكَ فَكَبِّرْ﴾ أَيْ: عَظِّمُهُ بِالتَّوْحِيدِ

The meaning of ‘Magnify your Lord’ is to extol and exalt Allāh by the worship of Him alone.

﴿وَتِيَابَكَ فَطَهِّرْ﴾ أَيْ: طَهِّرْ أَعْمَالَكَ مِنَ الشِّرْكِ

‘Purify your garments’ means: purify your deeds from *shirk*, i.e., from polytheism.

﴿وَالرُّجْزَ فَاهْجُرْ﴾ الرُّجْزُ: الْأَصْنَامُ وَهَجْرُهَا: تَرْكُهَا وَالْبَرَاءَةُ مِنْهَا وَأَهْلُهَا

‘Shun the *rujz*’. *Rujz* are the idols. To shun the idols is to leave them and disassociate from them and those who worship them.

أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ يَدْعُو إِلَى التَّوْحِيدِ وَبَعْدَ الْعَشْرِ
عُرجَ بِهِ إِلَى السَّمَاءِ وَفُرِضَتْ عَلَيْهِ الصَّلَوَاتُ الْخَمْسُ وَصَلَّى
فِي مَكَّةَ ثَلَاثَ سِنِينَ وَبَعْدَهَا أُمِرَ بِالْهَجْرَةِ إِلَى الْمَدِينَةِ
وَالْهَجْرَةُ الْإِنْتِقَالُ مِنْ بَلَدٍ الشِّرْكِ إِلَى بَلَدٍ الْإِسْلَامِ

He remained upon this for ten years, calling to *Tawhīd*. Then after ten years he was carried into the heavens, and the five daily Prayers were obligated upon him. He prayed in Makkah for three years, and thereafter he was commanded with migration to Madīnah. Migration (*al-Hijrah*) is to move from the land of polytheism to the land of Islām.

وَالْهَجْرَةُ فَرِيضَةٌ عَلَى هَذِهِ الْأُمَّةِ مِنْ بَلَدِ الشِّرْكِ إِلَى بَلَدِ الْإِسْلَامِ
وَهِيَ بَاقِيَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ

Migration from the land of polytheism to the land of Islām is an obligation upon this Ummah, and it remains as such until the Hour is established.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى ﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي
أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ ۖ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ
قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ
مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ۝ إِلَّا الْمُسْتَضْعَفِينَ مِنَ
الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ
سَبِيلًا ۝ فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا
غَفُورًا﴾

The proof for this is in the saying of Allāh, the Most High: «Verily! As for those whom the Angels take in death while they are wronging themselves, the Angels say to them: “In what condition were you?” They reply: “We were weak and oppressed on Earth.” The Angels say: “Was not the Earth of Allāh spacious enough for you to emigrate therein?” Such will find their abode in Hell, and what an evil destination! Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their own way. For these there is hope that Allāh will forgive them, and Allāh is ever Oft-Pardoning, Oft-Forgiving.» [Sūrah an-Nisā’: 97-99]

وَقَوْلُهُ تَعَالَى (يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ
فَاعْبُدُونِ)

Also, the saying of the Most High: «O My servants who believe! Certainly, spacious is My earth, so worship Me.» [Sūrah al-‘Ankabūt: 56]

قَالَ الْبَغَوِيُّ رَحِمَهُ اللَّهُ «نَزَلَتْ هَذِهِ الْآيَةُ فِي الْمُسْلِمِينَ الَّذِينَ
بِمَكَّةَ وَلَمْ يُهَاجِرُوا نَادَاهُمُ اللَّهُ بِاسْمِ الْإِيمَانِ»

Al-Baghawī (رَحِمَهُ اللَّهُ) said: “The reason behind the revelation of this verse was because of the Muslims who were in

Makkah and yet they did not migrate.¹⁶ Allāh addressed them with the title of Īmān.”

وَالدَّلِيلُ عَلَى الْهِجْرَةِ مِنَ السَّنَةِ قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَا تَنْقَطِعُ
الْهِجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ وَلَا تَنْقَطِعَ التَّوْبَةُ حَتَّى تَطْلُعَ
الشَّمْسُ مِنْ مَغْرِبِهَا»

The proof for migrating (*al-Hijrah*) from the Sunnah is in the saying of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Hijrah will not end until repentance comes to an end, and repentance will not end until the Sun rises from the West.”¹⁷

16 Shaikh Muhammad Ibn ‘Abdul-Wahhāb (رَحِمَهُ اللَّهُ) cited from Al-Baghawī (رَحِمَهُ اللَّهُ) in meaning. Al-Baghawī stated, regarding the reasons for the revelation of this verse in *Ma‘ālim At-Tanzīl* (6/251) that Maqātil and Al-Kalbī said: “It was revealed concerning the weak Muslims of Makkah.” He also said (6/252) that it was revealed concerning those who held back from migrating and remained in Makkah: “They said: ‘If we migrate, we are afraid that we’ll go hungry and lead a constrained life.’ So Allāh revealed this verse and did not give them an excuse not to leave.”

17 Reported by Ahmad in *al-Musnad* (no. 16906), Abu Dāwūd (no. 2479) from Mu‘āwiyah (رَضِيَ اللَّهُ عَنْهَا). Authenticated

فَلَمَّا اسْتَقَرَّ فِي الْمَدِينَةِ أُمِرَ بِبَقِيَّةِ شَرَائِعِ الْإِسْلَامِ مِثْلِ الزَّكَاةِ
وَالصَّوْمِ وَالْحَجِّ وَالْجِهَادِ وَالْأَذَانِ وَالْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ
الْمُنْكَرِ وَغَيْرِ ذَلِكَ مِنْ شَرَائِعِ الْإِسْلَامِ أَخَذَ عَلَى هَذَا عَشَرَ
سِنِينَ وَتُوُفِّيَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدِينُهُ بَاقٍ وَهَذَا دِينُهُ

Once he had settled in Madīnah, he was commanded with the rest of the legislations of Islām, such as the Zakāt, Fasting, Hajj, Jihād, the call to Prayer (*Adhān*), enjoining the good and forbidding the evil, and other than these from the Islāmic Legislation. He established that over the period of ten years. Then he passed away, may the blessings of Allāh, His praise and His peace be upon him—but his Religion remains, and this is his Religion.

لَا خَيْرَ إِلَّا دَلَّ الْأُمَّةَ عَلَيْهِ وَلَا شَرَّ إِلَّا حَذَّرَهَا عَنْهُ وَالْخَيْرُ
الَّذِي دَلَّهَا عَلَيْهِ التَّوْحِيدُ وَجَمِيعُ مَا يُحِبُّهُ اللَّهُ وَيَرْضَاهُ وَالشَّرُّ
الَّذِي حَذَّرَ عَنْهُ الشِّرْكَ وَجَمِيعُ مَا يَكْرَهُهُ اللَّهُ وَيَأْبَاهُ بَعَثَهُ
اللَّهُ إِلَى النَّاسِ كَافَّةً وَافْتَرَضَ اللَّهُ طَاعَتَهُ عَلَى جَمِيعِ الثَّقَلَيْنِ

by al-Albānī in *Al-Irwā* (no. 1208).

الْحَيِّ وَالْإِنْسِ وَالْدَّلِيلُ قَوْلُهُ تَعَالَى:

There is not a goodness except that he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) directed his Ummah towards it, and there is not an evil except that he warned his Ummah from it. The good that he directed the Ummah towards is Tawhīd and everything that Allāh loves and is pleased with. And the evil that he warned from is *shirk* (polytheism) and everything that Allāh hates and rejects. Allāh sent him to all the people in totality, and He obligated the Jinn and Humankind to show obedience to him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). The proof for that is in the saying of Allāh, the Most High:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾ وَأَكْمَلَ اللَّهُ لَهُ الدِّينَ وَالْدَّلِيلُ قَوْلُهُ تَعَالَى:

«Say: O People, I am the Messenger of Allāh to you all.» [Sūrah al-A‘rāf: 158] Allāh (تَبَارَكَ وَتَعَالَى) completed the Religion for him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). The proof for that is His saying, the Most High:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

«This day, I have perfected your religion for you,

completed My favour upon you, and have chosen for you Islām as your religion.» [Sūrah Al-Mā'idah: 3]

وَالدَّلِيلُ عَلَى مَوْتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلُهُ تَعَالَى ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ۝ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ﴾

The proof of the Prophet's (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) death is in the saying of Allāh, the Most High: «Verily you, O Prophet, will die, and verily they too will die. Then, on the Day of Resurrection, you will be disputing before your Lord.» [Sūrah az-Zumar: 30-31]

وَالنَّاسُ إِذَا مَاتُوا يُبْعَثُونَ وَالدَّلِيلُ قَوْلُهُ تَعَالَى ﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى﴾ وَقَوْلُهُ تَعَالَى ﴿وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ۝ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا﴾

Once the people have died, they shall be resurrected. The proof is in the saying of Allāh, the Most High: «From the earth We created you, and into it We shall return you, and from it We shall bring you out once again.» [Sūrah Tāhā: 55] Also in the saying of the Most High: «And Allāh has brought you forth from the dust of the earth. And then He

will return you into it, and bring you forth again.» [Sūrah Nūh: 17-18]

وَبَعْدَ الْبَعْثِ مُحَاسِبُونَ وَمَجْزِيُّونَ بِأَعْمَالِهِمْ وَالذَّلِيلُ قَوْلُهُ تَعَالَى
(وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا
بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى)

After the resurrection, they will be taken to account and recompensed according to their deeds. The proof for that is in the saying of Allāh, the Most High: «And to Allāh belongs all that is in the heavens and all that is in the earth, that He may recompense those who do evil for that which they have done, and reward those who do good, with what is best (i.e. Paradise).» [Sūrah An-Najm: 31]

وَمَنْ كَذَّبَ بِالْبَعْثِ كَفَرَ وَالذَّلِيلُ قَوْلُهُ تَعَالَى (زَعَمَ الَّذِينَ
كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤَنَّ بِمَا
عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ)

Whoever denies the Resurrection has disbelieved. The proof is in the saying of Allāh, the Most High: «The disbelievers pretend that they will never be resurrected. Say to them: ‘Yes! By my Lord, you shall certainly be resurrected,

then you will be informed of what you did, and that is easy for Allāh.» [Sūrah at-Taghābun: 7]

وَأَرْسَلَ اللَّهُ جَمِيعَ الرُّسُلِ مُبَشِّرِينَ وَمُنْذِرِينَ وَالدَّلِيلُ قَوْلُهُ
تَعَالَى ﴿رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِيَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ
حُجَّةٌ بَعْدَ الرُّسُلِ﴾

Allāh sent all the Messengers as bringers of glad tidings and as warners. The proof for that is in the saying of Allāh, the Most High: «Messengers as bearers of glad tidings as well as warning in order that mankind should have no plea against Allāh after the Messengers.» [Sūrah an-Nisā': 165]

وَأَوَّلُهُمْ نُوحٌ عَلَيْهِ السَّلَامُ وَآخِرُهُمْ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ
خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدَهُ وَالدَّلِيلُ قَوْلُهُ تَعَالَى ﴿مَا كَانَ
مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ
النَّبِيِّينَ﴾ وَالدَّلِيلُ عَلَى أَنَّ أَوَّلَهُمْ نُوحٌ قَوْلُهُ تَعَالَى ﴿إِنَّا أَوْحَيْنَا
إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ﴾

The first of the Messengers was Nūh (عَلَيْهِ السَّلَامُ), and the last of them was Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and he is the seal of the Prophets. There is no Prophet after him. The proof

for that is in the saying of Allāh, the Most High: «Muhammad is not the father of any man among you, but he is the Messenger of Allāh and the last of the Prophets.» [Sūrah al-Ahzāb: 40] The proof that Nūh (عَلَيْهِ السَّلَامُ) is the first of the Messengers is in the saying of Allāh, the Most High: «Verily, We have inspired you, O Muhammad, as We inspired Nūh and the Prophets after him.» [Sūrah an-Nisā: 163]

وَكُلُّ أُمَّةٍ بَعَثَ اللَّهُ إِلَيْهَا رَسُولًا مِنْ نُوحٍ إِلَى مُحَمَّدٍ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُهُمْ بِعِبَادَةِ اللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ
 وَيَنْهَاهُمْ عَنْ عِبَادَةِ الظَّالِمِينَ وَالذَّلِيلِ قَوْلُهُ تَعَالَى (وَلَقَدْ
 بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الظَّالِمِينَ)

Allāh sent to every nation a Messenger, from Nūh (عَلَيْهِ السَّلَامُ) to Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) commanding them to worship Allāh alone, without associating partners with Him in worship, and warning them from the worship of the false deities (tāghūt). The proof for that is in the saying of Allāh, the Most High: «And verily, We have sent among every nation a Messenger proclaiming: ‘Worship Allāh alone, and keep away from all false deities.’» [Sūrah an-Nahl: 36]

[To Disbelieve in the Tāghūt: Everything by Way of Which a Person Goes Beyond Bounds]

وَأَفْتَرَضَ اللَّهُ عَلَى جَمِيعِ الْعِبَادِ الْكُفْرَ بِالطَّاغُوتِ وَالْإِيمَانَ
بِاللَّهِ تَعَالَى

Allāh obligated upon all the servants to disbelieve in the false deities and to believe in Allāh, the Most High.

قَالَ ابْنُ الْقَيِّمِ رَحِمَهُ اللَّهُ «مَعْنَى الطَّاغُوتِ مَا تَجَاوَزَ بِهِ الْعَبْدُ
حَدَّهُ مِنْ مَعْبُودٍ أَوْ مَتَّبُوعٍ أَوْ مُطَاعٍ»

Ibn al-Qayyim (رَحِمَهُ اللَّهُ) stated: “The meaning of *tāghūt* is that thing by way of which the servant goes beyond bounds, with something that is: worshipped or followed or obeyed.”¹⁸

18 Ibn Al-Qayyim said in *ʿIlām Al-Muwaqīʿin* (1/40): “At-Tāghūt is everything by way of which the servant goes beyond bounds, whether it be something worshipped or followed or obeyed. So, the *tāghūt* of any people is the one who they refer to for judgement besides Allāh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), or that which they worship besides Allāh, or the one who they follow without knowledge

وَالطَّوَاعِثُ كَثِيرَةٌ وَرُؤُوسُهُمْ خَمْسَةٌ: إِبْلِيسُ لَعَنَهُ اللَّهُ وَمَنْ
عُبِدَ وَهُوَ رَاضٍ وَمَنْ أَدْعَى شَيْئًا مِنْ عِلْمِ الْغَيْبِ وَمَنْ دَعَا
النَّاسَ إِلَى عِبَادَةِ نَفْسِهِ وَمَنْ حَكَمَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ وَالذَّلِيلُ
قَوْلُهُ تَعَالَى ﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ
يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى
لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

And the *tawāghīt* are numerous but their heads are five:¹⁹

and guidance from Allāh, or the one they obey not knowing whether it is in obedience to Allāh. So, these are the *tawāghīt* (plural of *tāghūt*) of the world if you were to ponder over them.” Ibn Taymiyyah (رَحِمَهُ اللَّهُ) stated in *Al-Majmū‘* (16/565): “It is a generic term, and it includes, the devil, the idol, the soothsayer, the silver dirham, the gold dīnār, and other than that.”

19 The author, Shaikh Muhammad Ibn ‘Abdul-Wahhāb (رَحِمَهُ اللَّهُ) stated as occurs in *ad-Durar as-Saniyyah* (1/125): “And the *tawāghīt* are numerous and from them are five that are clear to us: (1) first of them is the Devil, (2) the tyrannical ruler, (3) the one who takes bribes, (4) the one who is worshipped and is pleased with that, (5) and the

(1) Iblīs, may Allāh's curse be upon him, (2) one who is worshipped and is pleased with that, (3) one who claims to have something of the knowledge of the unseen, (4) the one who calls the people to worship him, (5) and the one who judges by other than what Allāh has revealed. The proof is in the saying of Allāh, the Most High: «There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in the *taghūt* and believes in Allāh, then he has grasped the most

one who acts without knowledge.” This and what has preceded clarifies that the description of someone being a *tāghūt* does not necessitate that he is to be declared an unbeliever. From the scholars are those who apply the label of *tāghūt* to some of the sinners and the disobedient ones, just as Shaikh Muhammad Ibn ‘Abdul-Wahhāb has done here. If the title of *tāghūt* necessitated *takfīr* (declaring a Muslim to be an unbeliever) then that would necessitate that the Shaikh has performed *takfīr* of those who fall into sins, and that is clearly not the case as he himself stated in his *Risālah ilā ahlil-Qasīm*: “I do not accuse anyone from the Muslims of being an unbeliever due to a sin, and neither do I expel them from the fold of Islām.” (See *Sharh ‘Aqīdat al-Imām Muhammad Ibn ‘Abdul-Wahhāb* of Shaikh Sālih al-Fawzān, p.116)

trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.» [Sūrah al-Baqarah: 256]

وَهَذَا هُوَ مَعْنَى لَا إِلَهَ إِلَّا اللَّهُ وَفِي الْحَدِيثِ «رَأْسُ الْأَمْرِ
الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذِرْوَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ»

And this is the meaning of *lā ilāha illallāh*. There is a *hadīth* which states: “The head of the affair is Islām, its pillar is the Prayer, and the uppermost part of its hump is Jihād in Allāh’s cause.”²⁰

20 Reported by At-Tirmidhī (no. 2616) from Mu‘ādh Ibn Jabal (رَضِيَ اللَّهُ عَنْهُ) wherein the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “Shall I not inform you about the head of the affair, and its pillar, and the uppermost part of its hump?” I said: “Of course, O Messenger of Allāh!” He said: “The head of the affair is Islām, its pillar is the Prayer, and the uppermost part of its hump is Jihād in Allāh’s cause.” Then he said: “Shall I not inform you about what governs all of that?” I said: “Of course O Prophet of Allāh!” He grabbed his tongue and then said: “Restrain this.” I said: “O Prophet of Allāh! Will we be taken to account for what we say?” He said: “May your mother grieve your loss O Mu‘ādh! Are the people tossed into the Fire upon their faces, or

وَاللَّهُ أَغْلَمُ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ
أَجْمَعِينَ.

تَمَّتْ ثَلَاثَةُ الْأُصُولِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَسَلَامٌ تَسْلِيمًا
كَثِيرًا.

And Allāh knows best, the One free of all imperfections, the Most High. May Allāh extol our leader, Muhammad, and send His peace and blessings upon him, upon his family and all his Companions.

That is the completion of the *Three Fundamental Principles*, all praise is due to Allāh, Lord of all that exists.

Authored by *Shaikh al-Islām* Muhammad Ibn ‘Abdul-Waahhāb (رَحِمَهُ اللَّهُ) and translated into English by Abu Khadeejah ‘Abdul-Wāhid Ibn Sālih Alam.

upon their noses, except because of what their tongues have wrought?” At-Tirmidhī said: ‘This hadīth is *hasan-sahih*.’ And Shaikh al-Albānī declared it to be *sahih*.