

«The Three Fundamental Principles
and Their Proof»

«ثَلَاثَةُ الْأُصُولِ وَأَدِلَّتُهَا»

Author:

Shaykh ul-Islam Muhammad Bin Abdulwahhâb

–May Allah have mercy on him–

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of *Allâh*, the Most Merciful, the Bestower of Mercy

❖ [FOUR OBLIGATORY MATTERS AND THEIR PROOFS]

Know, may *Allâh* have mercy upon you, that it is obligatory upon us to seek the knowledge of four matters:

1. **Knowledge**, which is knowledge and awareness of *Allâh*, knowledge of His Prophet and knowledge of the religion of *Islâm* with the evidences.
2. **Righteous actions** based upon one's knowledge.
3. **Da'wah**.
4. **Patience** upon the harms encountered upon this way.

The proof is the saying of *Allâh* (the Most High),

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ وَالْعَصْرُ ﴿٢﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٣﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ
[العصر]

In the name of Allaah, the Most Merciful, the Bestower of Mercy {By time, indeed mankind is in loss; except those who truly believe; perform righteous deeds; encourage each other upon the truth and encourage each other with patience} [Soorat al- 'Aşr]

Ash-Shâfi'ee (رحمته) said: "If *Allâh* had not sent down to His creation any other evidence besides this Soorah, it would have been sufficient [as an evidence] upon them." ¹

❖ [KNOWLEDGE PRECEDES SPEECH AND ACTION]

Al-Bukhâree (رحمته) said: "Chapter: Knowledge comes before speech and action. The proof is the saying of *Allâh*, the Most High,

﴿فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُوا لِذُنُوبِكُمْ﴾ [محمد: ١٩]

{Know that none has the right to be worshipped except *Allâh*, and ask forgiveness of your Lord for your sins} [47:19]

So He began by mentioning knowledge before speech or action".

1) *Soorat al-Aşr* is sufficient as evidence against us because it orders us to seek knowledge, do righteous actions, give *Da'wah* and then maintain patience.

❖ [THREE OBLIGATORY MATTERS TO LEARN & IMPLEMENT]

Know, may *Allâh* have mercy upon you, that it is obligatory upon every Muslim, male and female, to learn and act upon the following three matters:

THE FIRST: That *Allâh* created us and provided sustenance for us; He did not leave us without a purpose rather He sent a Messenger to us. So whoever obeys him will enter Paradise, and whoever disobeys him will enter the Fire.

The proof is the saying of the Most High,

﴿إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ۖ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخَذًا وَبِيلًا﴾ [المُزَّمِّل]

{Indeed We have sent a Messenger to you, just as We sent a Messenger to Pharaoh. But Pharaoh denied and rejected the Messenger, so We seized him with a severe punishment} [73:16]

THE SECOND: *Allâh* is not pleased that anyone should be made a partner with Him in Worship, neither any angel brought near (to *Allâh*) nor any Prophet sent as a Messenger.

The proof is the saying of *Allâh* (the Most High),

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ [الْحَجَّ]

{The places of worship are for Allâh alone, so do not invoke anyone along with Allâh} [72: 18]

THE THIRD: Whoever is obedient to the Messenger and directs all Worship to *Allâh* alone, upon *Tawhêed*, then it is not permissible for him to have love, alliance and support for those who oppose *Allâh* and His Messenger, even if they are those most closely related to him. The proof is the saying of *Allâh* (the Most High),

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ أُولَٰئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾ [المجادلة]

{You will not find a people who believe in Allâh and the Last Day loving those who oppose Allâh and His Messenger, even if they are their fathers, or their sons, or their brothers, or their kinsfolk. Rather Allâh has decreed true Belief for their hearts, and strengthened them with proof, light and guidance from Him; and He will enter them into the gardens of Paradise beneath whose trees rivers will flow, and they will dwell therein forever. Allâh is pleased with them and they with Him. They are the party of Allâh. Indeed the party of Allâh are the successful} [58:22]

❖ [HANEEFIYYAH: THE PATH OF IBRAHEEM]

Know, may *Allâh* direct you to His obedience, that *Haneefiyyah* (the true and straight Religion) - the way of *Ibrâheem* - is that you worship *Allâh* alone, making the Religion purely and sincerely for Him. This is what *Allâh* commanded all of the people with, and He created them for it. *Allâh* (the Most High) says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي﴾ [الذَّارِيَاتُ]

{I did not create jinn and mankind except that they should worship Me} [51:56]

The meaning of “Worship Me” is ‘to single *Allâh* out with all worship.’ The greatest that *Allâh* has commanded is *Tawhêd* which is to single out *Allâh* with all worship. The most serious thing that He forbade is *Shirk*, which is to call others besides Him. The proof of this is His saying (The Most High),

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ [النِّسَاء: ٣٦]

{Worship Allâh alone, making all worship purely for Him, and do not associate anything in worship along with Him} [04:36]

[THE THREE FUNDAMENTAL PRINCIPLES]

So if it said to you: ‘What are the three principles which a person must know?’ Then say: The servant’s knowledge of His Lord, his Religion and his Prophet *Muḥammad* (ﷺ).

[THE FIRST PRINCIPLE]

So if it is said to you: ‘Who is your Lord?’

Then say: ‘My Lord is *Allâh*, who has nurtured me and nurtured all of creation with His blessings. He is the One whom I worship and I have no other deity that I worship besides Him.

The proof is the Saying of *Allâh* (the Most High):

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ [الفاتحة: ٢]

{All praise is for Allâh, the Lord of all creation} [01:01]

Everything besides *Allâh* is a created being and I am one of the creation. ’

If it is said to you: ‘How did you come to know of your Lord?’

Then say: ‘Through His signs and His creations. From His signs are the night, day, sun and moon. Also from His creations are the seven heavens, the seven earths, all those within them and whatever is between them.’

The proof is the saying of *Allâh*, the Most High:

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ﴾ [غَافِر: ٥٧]

{The creation of the heavens and earth is greater than the creation of mankind} [40:57]

And his saying:

﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

[فُصِّلَتْ] ﴿٣٧﴾

{And from His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun, nor the moon, but prostrate to Allâh who created them, if you truly worship Him} [41:37]

Also His saying (the Most High):

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ

مُسَخَّرَاتٌ بِأَمْرِ رَبِّهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥١﴾﴾ [الْأَعْرَافُ]

{Your Lord is Allâh who created the heavens and the earth to six days, then ascended upon the Throne. He causes the night to cover the day which it follows with haste; and the sun, the moon and the stars are subservient and subject to His command. Certainly creation and commandment are His alone. Exalted is Allâh the Lord of all creation} [07:54]

❖ [THE CREATOR IS THE ONE DESERVED OF BEING WORSHIPPED]

The Lord is the one who is worshipped; the proof is the saying of Allâh (the Most High),

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً

فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۗ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾﴾ [البقرة]

{O mankind! Worship your Lord, Who created you and those who were before you so that you may have Taqwâ. [He is the one] Who made the earth a resting place for you, the sky as a canopy, sent down water from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh (in worship) while you know.} [02:21-22]

Ibn Katheer (رحمته الله) said: “The one who created these objects is the same one who deserves to be worshipped.”¹

❖ [DIFFERENT TYPES OF WORSHIP]

[Allah should be singled out in] all the types of worship which He commanded such as:

- *Islâm* (complete submission), *Imân* (True Belief & faith in the heart, tongue and limbs) as well as *Ihsân* (perfection of worship).
- [Also, from the types of Worship is]
 - *Du'âa* (Supplication)
 - *Khawf* (Fear)
 - *Rajâa* (hope)
 - *Tawakkul* (reliance)
 - *Raghbah* (desire)
 - *Rahbah* (dread)

1) This is because if a person affirms the Lordship of Allâh, he must then naturally accept the obligation of worshipping Him

- *Khushoo* ' (humility)
- *hashyah* (awe)
- *Inâbah* (turning to Allaah in repentance)
- *Isti'ânah* (seeking help), *Isti'âdhah* (seeking refuge) & *Istighâthah* (seeking rescue)
- *dhabh* (sacrificing)
- *Nadhr* (vows) and all the other forms of worship that *Allâh* has commanded.

The proof for this is his saying (the Most High),

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ [الجن: ١٨]

{And the places of Prayer are for Allâh alone, so do not invoke anyone along with Allâh} [72:18]

Anyone who directs any [of these forms of Worship] towards other than Allaah is a person who has committed Polytheism and Disbelief. The proof of this is His saying,

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ﴾ [المؤمنون: ١٧]

{Whoever worships along with Allâh any other object of worship has no proof for that; his reckoning will be with his Lord. Indeed the unbelievers will never prosper} [23:117]

Also the *Hadeeth*, ((Supplications are the core of worship)) ¹

❖ [PROOFS FOR THE DIFFERENT TYPES OF WORSHIP]

The evidence [for the above understanding] is the saying of the Most High,

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾ [غافر: ٦٠]

{Your Lord said: "Invoke Me, I will respond to your (invocation). Verily! Those who scorn My worship, they will surely enter Hell in humiliation"} [40:60]

The evidence for *Khawf* (fear) is the saying of the Most High,

﴿إِنَّمَاذَ لَكُمْ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِي إِن كُنْتُمْ مُؤْمِنِينَ﴾ [آل عمران: ١٧٥]

{So do not fear them, but fear Me and beware of disobeying Me, if you are truly Believers} [03: 175]

The evidence for *Rajaa* (hope) is the saying of *Allâh*,

1) This *hadeeth* has been narrated by *Anas Ibn Mâlik* and collected by *Tirmidhee*. A number of scholars however considered it to be weak. A more authentic narration is: ((Supplication is worship)) – Narrated by *Nu'mân Ibn Basheer*, collected by *Tirmidhi*.

﴿مَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ [الكهف: ١١٠]

{Whoever hopes to see His Lord and be rewarded by Him, then let him make his worship correct and make it purely and sincerely for Him; and let him not make any share of it for anyone other than Him} [18:110]

The evidence for Tawakkul (Reliance) is the saying of the Most High,

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾ [المائدة: ٢٣]

{And place your reliance and trust in Allâh if you are true Believers} [05:23]

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ [الطلاق: ٣]

{And whoever places his reliance and trust in Allâh then He will suffice him} [65:03]

The evidence of Raghbah (Desire), Rahbah (dread) & Khushoo' (humility) is the saying of the Most High,

﴿إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ﴾ [الأنبياء: ٩٠]

{They used to hasten to acts of devotion and obedience to Allâh, and they used to worship Allâh upon love and desire, and upon fear, and were reverent and humble before Allâh } [21:90]

The evidence Khashyah (awe) is the saying of the Most High,

﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي﴾ [البقرة: ١٥٠]

{So do not have awe of them, but have awe of Me} [05:03]

The evidence for Inaabah (turning to Allâh in Repentance) is the saying of the Most High,

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ﴾ [الزمر: ٥٤]

{So turn repentantly and obediently to your Lord, and submit obediently to Him} [39:54]

The evidence for Isti'ânah (seeking assistance) is the saying of the Most High

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ [الفاتحة: ٥]

{O Allâh You alone we worship, and to You alone we appeal-for aid} [01:05]

Also, the Hadeeth: ((If you seek help, then seek the help of Allâh))¹

The evidence for Isti'adhah (seeking refuge) is the saying of the Most High,

1) Narrated by Ibn Abbâs; Collected by Tirmidhee.

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ [الفلق]

{Say: I seek refuge with the Lord of dawn} [113:01]

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ [الناس]

{Say: I seek refuge with the Lord of mankind} [114:01]

The evidence for Istighâthah (seeking rescue) is the saying of the Most High,

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبَ لَكُمْ﴾ [الأنفال: ٩]

{When you sought aid and deliverance of your Lord and He responded to you} [08:09]

The evidence for Dhabh (sacrificing) is the saying of the Most High,

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾ [الأنعام]

{Say: Indeed my prayers, my sacrifice, my living and my dying are all purely and solely to Allâh, Lord of all creation. There is no share of any of that for other than him} [08:162]

Also the Prophet (ﷺ) said "Allâh has cursed the person who sacrifices for other than Allâh." ¹

The evidence for Nadhr (vows) is the Saying of Allâh:

﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾ [الإنسان]

{They fulfil their vows and they fear a day whose evil is widespread} [76:07]

[THE SECOND PRINCIPLE]

Knowledge of the Religion of Islâm with the proofs; It is to 'submit to Allâh with *Tawhêed*, being consistent in His obedience as well as disassociating oneself from shirk and its people.'

[The Religion] is of three levels:

1. *Islâm* [submission to Allaah]
2. *Eemân* [true faith and belief of the heart, speech of the tongue and actions of the limbs]
3. *Ihsân* [perfection of worship]

Each level has its pillars.

❖ [PILLARS OF THE FIRST LEVEL: ISLÂM]

The pillars of *Islâm* are five:

1. The testimony that no deity has the right to be worshipped except Allâh and that *Muhammad* is the Messenger of Allâh.

¹ Narrated by 'Alee; Collected by Muslim

2. Establishing the Prayers
3. Paying *Zakâh* (Obligatory Charity).
4. Fasting *Ramadhân*
5. Making Hajj to the sacred House of *Allâh*.

And the proof is the saying of Allah, the Most High,

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾ [آلِ عِمْرَانَ: ١٩]

{Indeed, the religion in the sight of Allah is Islam.}[3:19]

And His saying,

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾ [آلِ عِمْرَانَ: ٨٥]

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

The proof for the testimony is the saying of the Most High,

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾ [آلِ عِمْرَانَ: ١٨]

{Allâh bears a witness that none has the right to be worshipped but Him; and likewise the angels and the people of knowledge bear witness: He who maintains justice, none has the right to be worshipped but Him, the All Mighty, the All Wise} [03:18]

❖ [MEANING OF THE FIRST TESTIMONY]

The meaning [of the testimony] is: ‘none has the right to be worshipped except *Allâh*’. “*Lâ ilâha*” negating the right of everything being worshipped besides *Allâh*. ‘*Illâ Allâh*’ affirming that worship is for *Allâh* alone as He has no partners in His Kingdom.

The explanation which will makes it clear is the saying of *Allâh* (the Most High),

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ۖ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ۖ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ ۖ

لَعَلَّهُمْ يَرْجِعُونَ﴾ [الرَّحُوفُ: ٢٨]

{When Ibrâheem said to his father and his people: "Verily, I am free of what you worship, except He who did create me, and verily, He will guide me. And he [Allâh] made it a Word lasting among his offspring, that they may turn back (to repent to Allâh)} [43:26-28]

﴿قُلْ يَتَّاهِلُ الْكَافِرُونَ إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ۚ فَإِنْ تَوَلَّوْا

فَقُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾ [آلِ عِمْرَانَ: ٦٤]

{Say: "O people of the Book: Come to a word that is just between us and you, that we worship none but Allâh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh. Then, if they turn away, say: "Bear witness that we are Muslims"}[03:64]

The proof for the testimony that *Muhammad* is the Messenger of *Allâh*, is the Saying of *Allâh*,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾ [التَّوْبَةُ]

{There has indeed come to you Allâh's Messenger, from amongst yourselves and known to you. It grieves him that you should suffer. He is eager and anxious for the guidance of those of you who are astray, and that they should repent and return to the truth, and he is full of compassion and mercy for the Believers} [09:128]

❖ [MEANING OF THE SECOND TESTIMONY]

The meaning of the testimony that *Muhammad* is the Messenger of *Allâh* is: 'to obey him in whatever he commanded; to accept everything he informed of as being the truth; to avoid everything he forbade; and that you worship *Allâh* only with that which he legislated.'

❖ [EVIDENCES FOR THE PILLARS OF ISLÂM]

The proof for the Prayer, *Zakâh* and the explanation of *Tawhêed* is the Saying of *Allâh*,

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ﴾ [البَيِّنَةُ]

{They were not commanded except that they should worship Allâh alone; making their worship and obedience purely for Him, upon the true Religion and free from shirk; and that they should establish the Prayer and pay the Zakâh, and that is the straight and true Religion}[98:05]

The evidence for Fasting is the saying of the Most High,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ [البَقَرَةُ]

{O you who believe, Fasting is prescribed as an obligation for you as it was prescribed as an obligation for those who came before you, so that you may attain Taqwâ, obedience to Allâh and avoidance of whatever He has forbidden.}[02:183]

The evidence for Hajj is His saying (the Most high),

﴿وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾ [آلِ عِمْرَانَ]

{And hajj to Allâh's sacred House is an obligation upon those able to perform it; and whoever refuses and rejects the obligation of hajj to Allâh's House, then Allâh has no need of him or of any of the creation} [Soorat Âl-'Imrân: 97]

❖ [PILLARS OF THE SECOND LEVEL: EEMÂN]

It has seventy odd branches; the highest of which is the testimony *Lâ ilâha Illâ Allâh* (none has the right to be worshipped except *Allâh*), and the lowest of the branches is removing a harmful object from a pathway. *Hayâa* (modesty and shyness) is also a branch of *Eemân*.

Its pillars are six, the belief in:

1. *Allâh*
2. His angels
3. His Books

-
4. His Messengers
 5. The Last Day
 6. Decree - the good and bad of it

The proof for these six pillars is the Saying of *Allâh*,

﴿لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ﴾ [البقرة: ١٧٧]

{It is not righteousness that you turn your faces to the east or the west, but rather righteousness is the righteousness of those who truly believe in Allâh, and the Last Day, and the Angels and the Books and the Prophets}[02:177]

The proof for Decree is His saying (the Most High),

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾ [القمر]

{We have created all things in accordance with a pre-decreed measure} [54:49]

❖ [PILLARS OF THE THIRD LEVEL: IHSÂN]

The third level is *Ihsân* (perfection of Worship) of which the first pillar is "to worship *Allâh* as if you see Him and if you do not see Him, then He sees you" ¹

The proof of this is His saying,

﴿وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ﴾ [لقمان: ٢٢]

{And whoever submits his face to Allâh while he is a doer of good - then he has grasped the most trustworthy handhold} [31:22]

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾ [النحل]

{Truly, Allâh is with those who fear Him and those who do Ihsân (all types of good)} [16:128]

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ [الطلاق: ٣]

{And whoever relies upon Allah - then He is sufficient for him} [65:3]

﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ (١٧) الَّذِي يَرِنَاكَ مِنْ تَحْتِ الْقَوْمِ (١٨) وَتَقَلُّبِكَ فِي السَّجْدِ (١٩) إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (٢٠)﴾ [الشعراء]

{Put your trust in the All-Mighty, the Most Merciful, who sees you when you stand up and your movements among those who prostrate. Verily! He, and only He, is the All-Hearer, the All-Knower} [26:217]

Also His saying,

1) The definition of *Ihsân* is in itself a part of a *hadeeth*, the famous *hadeeth* of *Jibreel* which will shortly follow

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ﴾ [يونس: ٦١]

{Whatever you may be doing, and whatever portion you may be reciting from the Qur'ân, and whatever deed you perform, We are Witness thereof, when you are doing it} [10:61]

❖ **[THE FAMOUS HADEETH OF JIBREEL – A SUMMARY OF THE THREE LEVELS ABOVE]**

The proof from the Sunnah is the famous *hadeeth* of *Jibreel* narrated by 'Umar (رضي الله عنه):

"One day when we were sitting with the Messenger of *Allaah* (ﷺ), a man suddenly came to us; his clothes were extremely white and his hair extremely black. There were no signs of travel on him and nobody from amongst us knew him. He sat down next to the Prophet (ﷺ) and put his hands on his thighs.

He said, "*O Muḥammad, tell me about Islâm.*"

The Messenger of *Allâh* (ﷺ) said, "***Islâm is to testify that there is no deity worthy of worship except Allâh and that Muḥammad is the Messenger of Allâh, to establish the prayers, to pay Zakâh, to fast Ramaḍân and to make Hajj if you are to do so.***"

He said "*You have been truthful.*"

We were amazed that he would ask the question and then testify to the correctness [of the answer].

He then said, "*Tell me about Eemân.*"

He (the Prophet) responded, "***It is to believe in Allaah, His Angels, His Books, His Messengers, the Last Day and to believe in the Decree - the good and the evil of it.***"

He said "*You have been truthful Tell me about Iḥsân.*"

He (the Prophet) answered, "***It is that you worship Allâh as if you see Him; [if you cannot do this] due to knowing you cannot see him, then you know that He sees you.***"

He said, "*Tell me about the Hour.*"

He (the Prophet) answered, "***The one being questioned knows no more than the one asking the question.***"

He said, "*Tell me about its signs.*"

He (the Prophet) answered, "***The slave-girl shall give birth to her female master; and you will see the barefooted, scantily clothed, poor destitute shepherds competing in constructing lofty buildings.***"

Then he went away. I stayed for a long time.

Then he (the Prophet) said, "***O 'Umar, do you know who the questioner was?***"

I said, "*Allâh and His Messenger know best.*"

He said, "***It was Jibreel; he came to teach you your religion.***"

[THE THIRD PRINCIPLE]

Knowledge of your Prophet *Muḥammad* (ﷺ).

❖ [THE LINEAGE OF THE PROPHET (SAL ALLAAHU ALAYHI WA SALLAM)]

He is *Muḥammad*, the son of Abdullah, the son of 'Abdul-Muṭṭalib, the son of *Hâshim*, and *Hâshim* is from *Quraysh* who are from the Arabs. The Arabs are from the offspring of *Isma'eel*, the son of *Ibrâheem* the *Khaleel* (Beloved) - may the best of peace and blessings be upon him and our Prophet.

❖ [THE BEGINNING OF PROPHETHOOD]

The Prophet (ﷺ) lived 63 years, 40 of those years were before Prophethood and twenty three as a Messenger and Prophet. Through [the revelation of *Soorah*] '*Iqraa*' he became a Prophet, and through [the revelation of *Soorah*] '*Muddathir*' he became a Messenger. His city was Makkah and he migrated to *Madeenah*.

Allâh sent him to warn against shirk and to call to *Tawḥeed*. The proof of this is the saying of the Most High,

﴿بَنَاتُهَا الْمُدَنِّرُ ۝١ قُرْ فَأَنذِرْ ۝٢ وَرَبِّكَ فَكَبِّرْ ۝٣ وَبِابِكَ فَطَهِّرْ ۝٤ وَالرُّجْزَ فَاهْجُرْ ۝٥ وَلَا تَمْنُنْ تَسْتَكْبِرُ ۝٦ وَلِرَبِّكَ فَاصْبِرْ ۝٧﴾ [المُدَنِّرُ]

{O you enveloped in garments arise and warn! Exalt your Lord! Purify your garments! keep away from Ar-Rujz. Give not a thing in order to have more. Be patient for the sake of your Lord}
[74:01-07]

The meaning of “*arise and warn*” is: warn against shirk and call to *Tawḥeed*.

The meaning of “*Exalt your Lord*” is exalt Him with *Tawḥeed*.

The meaning of “*purify your garments*” is: purify your deeds from shirk.

The meaning of “*keep away from Ar-Rujz (the idols)*” is: *Ar-Rujz* are the idols. Keeping away from them is by leaving them and disassociating from the people who are associated with them.

❖ [THE MESSAGE OF THE PROPHET WHILST IN MAKKAH]

In implementing this (the above verses), the Prophet (ﷺ) spent ten years calling to *Tawḥeed*. After ten years he was raised to the Heavens and the Five Daily Prayers were obligated upon him. He prayed in Makkah for three years.

❖ [THE HIJRAH OF THE PROPHET; ITS DEFINITIONS AND RULING]

He was then ordered to make *Hijrah* (migration) to *Madeenah*.

[*Hijrah* is: ‘migrating from the land of Shirk to the land of Islâm.’]

Hijrah is compulsory upon this *Ummah* from the land of shirk to the land of *Islâm*. This ruling will remain thus until the establishment of the Hour.

{Those people who the angels take while they are wronging themselves, the angels say: ‘In what condition were you?’ They will reply: ‘We were weak and oppressed on earth.’ The angels will say: ‘Was not the earth of Allâh spacious enough for you to emigrate therein?’ Such men will find their abode in Hell - 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 way. For these there is hope that Allâh will forgive them, and Allâh is Ever Oft Pardoning, Oft-Forgiving} [04:97-99]

﴿يَعْبَادِيَ الَّذِينَ ءَامَنُوا إِنَّ أَرْضِيَّ وَسِعَةُ فَائِسَةٍ فَأَعْبُدُونِ﴾ [العنكبوت: ٥٦]

Al-Baghawee (رحمته الله) said: "This verse was revealed regarding the Muslims in Makkah that did not migrate. Allâh has called them "believers"

The proof of the *Hijrah* from the Sunnah is the saying of the Prophet (ﷺ): "***Hijrah shall not be cut off until Tawbah is cut off and Tawbah shall not be cut off until the sun rises from the west.***" ¹

When he settled in *Madeenah*, the remainder of the rulings of *Islām* were legislated upon him; such as *Zakāh*, Fasting, *Hajj*, *Jihād*, the *Adhān*, ordering good & forbidding evil as well as the other legislations of *Islām*. He worked on establishing this for ten years and after that he died – may the peace and blessings of *Allāh* be upon him - but His religion remains - and this is his religion.

He didn't leave any good except he guided the *Ummah* to it, and he left no evil except he warned the *Ummah* from it. The good that he has led to is *Tawheed* and all that *Allâh* loves and is pleased with, and the evil he warned about is Shirk and all that *Allâh* hates and is not pleased with. *Allâh* sent him to all mankind and He made it compulsory for Jinn and Mankind to follow him.

The proof for this is:

﴿قُلْ يَأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾ [الْأَعْرَافُ: ١٥٨]

{Say: 'O mankind! Verily, I am sent to you all as the Messenger of Allâh} [07:158]

Allāh completed the religion through the Prophet; the proof of this is His saying,

1) Narrated by *Mu'âwiYyah*; Collected by *Ahmad & Abu Dâwood*

﴿أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ [المائدة: ٣]

{This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islâm as your religion} [05:03]

❖ [THE DEATH OF THE PROPHET (SAL ALLAAHU ALAYHI WA SALLAM)]

The proof of his death is the statement of *Allâh* (the Exalted),

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾ (٣٠) ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾ [الزمر]

{Verily, you will die and verily, they too will die. Then, on the Day of Resurrection, you will be disputing before your Lord} [39:30]

❖ [RESURRECTION AFTER DEATH]

When the people die they will then be resurrected; the proof of this is the saying of the Most High,

﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى﴾ (٥٥) [طه]

{From it we have created you and in it we are going to return you and from it you are going to come out another time} [50:22]

﴿وَاللَّهُ أُنَبِّئُكُمْ مِنَ الْأَرْضِ نَبَاتًا﴾ (١٧) ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾ [نوح]

{And Allâh has brought you forth from the (dust of) earth. Afterwards He will return you into it and bring you forth} [70:17-18]

After the Resurrection, the people are going to be asked about their deeds and made responsible for them. The proof is the statement of *Allâh* (the Exalted)

﴿وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى﴾ (٣١) [النجم]

{To Allâh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done, and reward those who do good, with what is best} [53:31]

The person who rejects the Resurrection has disbelieved; the proof for this is His saying,

﴿زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّيَنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ (٧) [التغابن]

{The disbelievers pretend that they will never be resurrected. Say "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allâh} [65:07]

❖ [THE MESSAGE OF ALL THE PROPHETS & MESSENGERS]

Allâh sent all the Messengers as people who gave glad tidings and also warned (of punishment). The proof of this is His saying,

﴿رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾ [النِّسَاء: ١٦٥]

{Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the Messengers} [04:165]

The first of the Prophets was *Nooh* (عليه السلام) and the last of them was *Muhammad* (ﷺ); and the proof is the saying of Allah, the Most Exalted,

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾ [الْأَحْزَابُ: ٤٠]

{Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets} [33:40]

And the proof that the first amongst them was *Nooh* (عليه السلام) is,

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ﴾ [النِّسَاء: ١٦٣]

{Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him} [04:163]

Allâh sent a Messenger to every nation from *Nooh* to *Muhammad*, ordering them to worship *Allâh* alone and forbidding them from worshipping false deities.

The proof of this is the statement of *Allâh* (the Majestic),

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾ [النَّحْلُ: ٣٦]

{And verily, We have sent to every nation a Messenger [proclaiming], 'Worship Allâh and abandon all Tâghoot (all false deities)'} [16:36]

❖ [WHAT IS A TÂGHOOT?]

Allâh has made it compulsory on all his slaves that they reject the *Tâghoot* (false deities) and worship *Allâh*.

Ibn al-Qayyim (رحمته الله) said: "A *Tâghoot* is an object that is worshipped, followed or obeyed and the people exceed the limits with regards to it; there are many False Deities."

The heads [of the *Tâghoot*] are five:

1. *Iblees* may the curse of *Allâh* be on him,
2. He who is worshipped whilst being pleased with this
3. He who calls people to worship him
4. A person who claims that he knows something from the future
5. The one who rules by that which *Allâh* has not revealed.

The proof is the statement of *Allâh* the Exalted,

﴿لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِٱللَّهِ فَقَدْ أَسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ ۚ لَا تَنفَصِمُ ۚ ۚ وَٱللَّهُ سَمِيعٌ عَلِيمٌۭ﴾

﴿البقرة﴾

{There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tâghoot and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower} [02:156]

This is the meaning of ‘*Lâ ilâha illâ Allâh*’

[FINAL WORDS]

In the *hadeeth*, "The head of the matter is *Islâm*, its pillar is Prayer and the top of its hump is *Jihâd* in the way of *Allâh*" ¹

Allâh is the One who truly has the Knowledge and may *Allâh* send His blessings on *Muhammad* and his family and companions.



1) Narrated by *Mu'âdh ibn Jabal*; Collected by *Tirmidhi*.
