

## THE THREE FUNDAMENTAL PRINCIPLES

*In the name of Allāh, the Most Merciful the Bestower of Mercy.*

### [FOUR OBLIGATORY MATTERS AND THEIR PROOFS]

Know, may Allāh have mercy upon you, that it is obligatory upon us to have knowledge of four matters:

1. Knowledge: which is knowledge and awareness of Allāh; knowledge of His Prophet; and knowledge of the religion of Islām with the evidences.
1. Righteous actions: based upon one's knowledge.
1. Da'wah: propogating it and calling to it.
1. Patience: upon the harms encountered upon this way.

The proof is the saying of Allāh (the Most High): "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." [Sūrah al-'Aṣr]

Ash-Shāfi'ī said: "If Allāh had not sent down to His creation any other evidence besides this Sūrah, it would have been sufficient [as an evidence] upon them."

### [KNOWLEDGE PRECEDES SPEECH AND ACTION]

Al-Bukhārī said: "Chapter: Knowledge comes before speech and action."

The proof is the saying of Allāh, the Most High: "Know that none has the right to be worshipped except Allāh, and ask forgiveness of your Lord for your sins." [47:19]

So He began by mentioning knowledge before speech or action.

### [THREE OBLIGATORY MATTERS TO LEARN & IMPLEMENT]

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

First: That Allāh 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: "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." [73:15-16]

Second: Allāh is not pleased that anyone should be made a partner with Him in worship, neither any close angel, or any Prophet sent as a Messenger.

The proof is the saying of Allāh (the Most High): "The places of worship are for Allāh alone, so do not invoke anyone along with Allāh." [72: 18]

Third: Whoever is obedient to the Messenger and directs all worship to Allāh alone, upon Tawhīd, then it is not permissible for him to have love, alliance and support for those who oppose Allāh and His Messenger, even if they are those most closely related to him.

The proof is the saying of Allāh (the Most High): "You will not find a people who believe in Allāh and the Last Day loving those who oppose Allāh and His Messenger, even if they are their fathers, or their sons, or their brothers, or their kinsfolk. Rather Allāh 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. Allāh is pleased with them and they with Him. They are the party of Allāh. Indeed the party of Allāh are the successful." [52:18]

## [ḤANĪFIYYAH: THE PATH OF IBRĀHĪM]

Know, may Allāh direct you to His obedience, Ḥanīfiyyah (the true and straight Religion) - the way of Ibrāhīm - is that you worship Allāh alone, making the Religion purely and sincerely for Him. This is what Allāh commanded all of the people with, and He created them for this.

Allāh (the Most High) says: "I did not create jinn and mankind except that they should worship Me." [51:56]

The meaning of "Worship Me" is 'to single Allāh out with all worship.' The greatest that Allāh has commanded is Tawḥīd [5] which is to single out Allāh 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): "Worship Allāh 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?' 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?'

Say: 'My Lord is Allāh, who has nurtured me and nurtured all 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 Allāh (the Most High): "All praise is for Allāh, the Lord of all creation." [01:01]



Everything besides Allāh 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?’

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 Allāh (the Most High): "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 Allāh who created them, if you truly worship Him." [41:37]

Also His saying (the Most High): "Your Lord is Allāh who created the heavens and the earth in 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 Allāh the Lord of all creation." [07:54]

### [THE CREATOR IS THE ONE DESERVING OF WORSHIP]

The Lord is the one who is worshipped; the proof is the saying of Allāh (the Most High): "O mankind! Worship your Lord, Who created you and those who were before you so that you may have Taqwa. [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 Allāh (in worship) while you know." [02:21-22]

Ibn Kathīr said: "The one who created these objects is the same one who deserves to be worshipped."

## [DIFFERENT TYPES OF WORSHIP]

[A person must single out Allāh] in all the types of worship which Allāh commanded such as: Islām, Īmān and Iḥsān. [Also, from the types of worship:]

- ☐ Du‘ā (supplication)
- ☐ Khawf (fear)
- ☐ Rajā’ (hope)
- ☐ Tawakkul (reliance)
- ☐ Raghbah (desire)
- ☐ Rahbah (dread)
- ☐ Khushū‘ (humility)
- ☐ Khashyah (awe)
- ☐ Inābah (turning to Allāh in repentance)
- ☐ Isti‘ānah (seeking help)
- ☐ Isti‘ādhah (seeking refuge) & Istighaathah (seeking rescue)
- ☐ Dhabḥ (slaughtering)
- ☐ Nadhr (vows) and all the other forms of worship that Allāh has commanded.

The proof for this is His saying (the Most High): "And the Masājid (places of worship) are for Allāh alone, so do not invoke anyone along with Allāh". [72:18]

Anyone who directs any [act of worship] to other than Allāh is a person who has committed polytheism and disbelief. The proof of this is His saying: "Whoever worships along with Allāh 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]

## [PROOFS FOR THE DIFFERENT TYPES OF WORSHIP]

Also the Ḥadīth, "Supplications are the core of worship."

The evidence [for the above understanding] is the saying of the Most High: "Your Lord said: 'Supplicate to 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: "So do not fear them, but fear Me and beware of disobeying Me, if you are truly Believers." [03:175]

The evidence for Rajā' (hope) is the saying of Allāh: "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: "And place your reliance and trust in Allāh if you are true Believers." [05:23] "And whoever places his reliance and trust in Allāh then He will suffice him." [65:03]

The evidence for Raghbah (Desire), Rahbah (Dread) & Khushū' (Humility) is the saying of the Most High: "They used to hasten to acts of devotion and obedience to Allāh, and they used to worship Allāh upon love and desire, and upon fear, and were reverent and humble before Allāh." [21:90]

The evidence for Khashyah (Awe) is the saying of the Most High: "So do not have awe of them, but have awe of Me." [02:150]

The evidence for Inābah (Turning to Allāh in Repentance) is the saying of the Most High: "So turn repentantly and obediently to your Lord, and submit obediently to Him." [39:54]

The evidence for Isti'ānah (Seeking Assistance) is the saying of the Most High: "You alone we worship, and in You alone we seek assistance." [01:05]

Also, the Ḥadīth: "If you seek help, then seek the help of Allāh."



The evidence for Isti‘ādhah (Seeking Refuge) is the saying of the Most High: "Say: I seek refuge with the Lord of dawn." [113:01] and "Say: I seek refuge with the Lord of mankind." [114:01]

The evidence for Istighāthah (Seeking Deliverance) is the saying of the Most High: "When you sought deliverance of your Lord and He responded to you." [08:09]

The evidence for Dhabḥ (Slaughtering) is the saying of the Most High: "Say: Indeed my Prayers, my slaughtering, my living and my dying are all purely and solely of Allāh, Lord of all creation. There is no share of any of that for other than him." [06:162]

Also the Prophet ﷺ said: "Allāh has cursed the person who sacrifices for other than Allāh."

The evidence for Nadhr (Vows) is the saying of Allāh: "They fulfil their vows and they fear a day whose evil is widespread." [76:07]

## [THE SECOND PRINCIPLE]

Knowledge of the Religion of Islām with the proofs; It is to 'submit to Allāh with Tawḥīd, being consistent in His obedience as well as disassociating oneself from Shirk and its people.'

[The Religion] is of three levels:

- ☐ Islām [submission to Allāh]
- ☐ Īmān [true faith and belief of the heart, speech of the tongue and actions of the limbs]
- ☐ Iḥsān [perfection of worship]

Each level has its pillars.

## [PILLARS OF THE FIRST LEVEL: ISLĀM]

The Pillars of Islām are five:

1. The testimony that none has the right to be worshipped except Allāh and that Muḥammad is the Messenger of Allāh.
2. Establishing Ṣalāh (Prayers).
3. Paying Zakāt (Obligatory Charity).
4. Fasting Ramaḍān.
5. Making Ḥajj (pilgrimage) to the Sacred House of Allāh.

The proof for the testimony is the saying of the Most High: "Allāh bears 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 Allāh'.

"Laa Ilaaha" negating the right of everything being worshipped besides Allāh.

"Illa Allāh" affirming worship for Allāh alone; He has no partners in His Kingdom.

The explanation which will make it clear is the saying of Allāh (the Most High): "When Ibrāhīm said to his father and his people: 'Verily, I am free what you worship, except He who created me, and surely, He will guide me. And he [Allāh] made it a Word lasting among his offspring, that they may turn back (in repentance to Allāh).'" [43:26]

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



The proof for the testimony that Muḥammad is the Messenger of Allāh, is the saying of Allāh: "There has indeed come to you Allāh'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 testification that Muḥammad is the Messenger of Allāh is: to obey him in whatever he commands; to accept everything he informed of as being the truth; to avoid everything he forbade; and that you worship Allāh only with that which he legislated.'

### [EVIDENCES FOR THE PILLARS OF ISLĀM]

The proof for Ṣalāh, Zakāt and the explanation of Tawḥīd is the saying of Allāh: "They were not commanded except that they should worship Allāh alone; making their worship and obedience purely for Him, upon the true Religion and free from Shirk; and that they should establish the Ṣalāh (Prayer) and pay the Zakāt, and that is the straight and true Religion." [98:05]

The evidence for Fasting is the saying of the Most High: "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 Taqwā, obedience to Allāh and avoidance of whatever He has forbidden." [02:183]

The evidence for Ḥajj is the His saying (the Most High): "And Ḥajj to Allāh's sacred House is an obligation upon those able to perform it; and whoever refuses and rejects the obligation of Ḥajj to Allāh's House, then Allāh has no need of him or of any of the creation." [04:97]

### [PILLARS OF THE SECOND LEVEL: ĪMĀN]

It has seventy-odd branches; the highest of them is the testimony "Lā ilāha illa Allāh" (none has the right to be worshipped except Allāh), the lowest of the branches, is removing a harmful object from a pathway; Ḥayā' (Modesty and Shyness) is also a branch of Īmān.

Its pillars are six, as is mentioned in the Ḥadīth: “Īmān is to believe in Allāh, His Angels, His Books, His Messengers, the Last Day and the Decree - the good and bad of it.”

The proof for these six pillars is the saying of Allāh: “It is not righteousness that you turn your faces to the east nor the west, but rather righteousness is the righteousness of those who truly believe in Allāh, 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): “We have created all things in accordance with a pre-decreed measure.” [54:49]

### [PILLARS OF THE THIRD LEVEL: IḤSĀN]

The third level is Iḥsān (Perfection of Worship); it has only one pillar as has been mentioned in the Ḥadīth: “It is to worship Allāh as if you see Him and if you do not see him, then He sees you.”

The proof of this is His saying: “Truly, Allāh is with those who fear Him and those who are do Iḥsān (all types of good).” [16:128]

Also, the saying of Allāh: “Put your trust in the All-Mighty, the Most Merciful, who sees you when you stand up and your movements among those who fall prostrate. Verily! He, only He, is the All-Hearer, the All-Knower.” [26:217]

Also, the saying of Allāh: “Whatever you may be doing, and whatever portion you may be reciting from the Qurān, and whatever deed you perform, We are Witness thereof, when you are doing it.” [10:61]

## [THE FAMOUS ḤADĪTH OF JIBRĪL – A SUMMARY OF THE THREE PREVIOUS LEVELS]

The proof from the Sunnah is the famous Ḥadīth of Jibrīl narrated by ‘Umar ؓ: "One day when we were sitting with the Messenger of Allāh 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 until their knees were touching and he placed his hands on his thighs. He said, "O Muḥammad, tell me about Islām." The Messenger of Allāh ﷺ said, "Islām is to testify that there is no deity worthy of worship except Allāh and Muḥammad is the Messenger of Allāh, to establish the Ṣalāh (Prayers), to pay Zakāt, to fast Ramaḍān and to make Ḥajj if you are to do so." He said "You have been truthful." We were perplexed that he would ask the question and then testify to the correctness [of the answer]. He then said, "Tell me about Īmān." He (the Prophet) responded, "It is to believe in Allāh, 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." He said "Tell me about Iḥsān." He (the Prophet) answered, "It is that you worship Allāh 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 mistress; and you will see the barefooted, scantily clothed, poor destitute shepherds competing in constructing lofty buildings." [8] 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, "Allāh and His Messenger know best." He said, "It was Jibrīl; he came to teach you your religion".

## [THE THIRD PRINCIPLE]

Knowledge of your Prophet Muḥammad ﷺ. He is: Muḥammad the son of ‘Abdullāh, the son of ‘Abd al-Muṭṭalib, the son of Hāshim, the son of Quraysh who are from the Arabs. The Arabs are from the offspring of Ismā‘īl, the son of Ibrāhīm the Khalīl (Beloved) - may peace and blessings be on him and our Prophet.



The Prophet ﷺ lived 63 years, 40 of those years were before Prophethood and 23 years as a Messenger and Prophet. [Through the revelation of Sūrah] 'Iqrā' he became a Prophet, and [through the revelation of Sūrah] 'Muddathir' he became a Messenger. His birth-city was Mecca and he migrated to Medina.

Allāh sent him to warn against Shirk and to call to Tawhīd. The proof of this is the saying of the Most High: "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 Tawhīd. The meaning of 'Exalt your Lord' is: exalt Him with Tawhīd. 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; keep away from them is by leaving them, disassociating from them the people who are associated with them.

In implementing this (the above Āyat), the Prophet ﷺ spent ten years calling to Tawhīd. After ten years he was taken to the Heavens and the five daily Ṣalāh (Prayers) were obligated upon him. He prayed in Mecca for three years.

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

He was then ordered to make Hijrah (migration) to Medina.[10] Hijrah is: 'migrating from the land of Shirk to the land of Islām.' Hijrah is compulsory on this Ummah from the land of Shirk to the land of Islām. This ruling will remain thus until the establishment of the Hour.

The proof is the saying of the Most High: "Those people whom 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 Allāh 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 Allāh will forgive them, and Allāh is Ever Oft Pardoning, Oft-Forgiving." [04:97-99]

Also, His saying: "O My slaves who believe, verily My earth is spacious so worship Me." [29:56]

Al-Baghawī said: "This Āyah was revealed regarding the Muslims in Mecca who did not migrate. Allāh called them believers."

The proof of the Hijrah from the Sunnah is: "Hijrah will not cease until Tawbah (repentance) ceases, and Tawbah will not cease until the sun rises from the west."

### [THE MESSAGE OF THE PROPHET WHILST IN MEDINA]

When he settled in Medina, the remainder of the rulings of Islām were legislated upon him, such as Zakāt, Fasting, Ḥajj, Jihād, Adhān, ordering the good and forbidding evil, as well as the other legislation 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 did not 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 guided to is Tawḥīd and all that Allāh loves and is pleased with; the evil he warned about is Shirk and all that Allāh hates and is not pleased with.

Allāh sent him to all mankind and He made it compulsory upon Jinn and Mankind to follow him.

The proof for this is: "Say: 'O mankind! Verily, I am sent to you all as the Messenger of Allāh.'" [07:158]

Allāh completed the religion through the Prophet; the proof of this is His saying: "This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion." [05:03]



## [THE DEATH OF THE PROPHET ﷺ]

The proof of his death is the statement of Allāh (the Exalted): "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]

After people die they will then be resurrected; the proof of this is the saying of the Most High: "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] "And Allāh has brought you forth from the (dust of) earth. Afterwards He will return you into it and bring you forth." [71:17-18]

After the Resurrection the people are going to be asked about their deeds and made responsible for them. The proof is the statement of Allāh the Most High: "To Allāh 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]

Any person who rejects the Resurrection has disbelieved; the proof for this is His saying: "The disbelievers claim 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 Allāh.'" [65:07]

## [THE MESSAGE OF ALL THE PROPHETS AND MESSENGERS]

Allāh sent all the Messengers as people who gave glad tidings and as warners (of the punishment). The proof of this is His saying: "Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the Messengers." [04:165]

The first of the Prophets was Nūḥ ﷺ and the last of them was Muḥammad ﷺ; the proof that the first amongst them was Nūḥ ﷺ is: "Verily, We have inspired you as We inspired Nūḥ (Noah) and the Prophets after him." [04:163]



Allāh sent a Messenger to every nation from Nūḥ to Muḥammad, ordering them to worship Allāh alone and forbidding them from worshipping false deities.

The proof of this is the statement of Allāh the Most High: "And verily, We have sent to every nation a Messenger [proclaiming], 'Worship Allāh and abandon all Ṭāghūt (all false deities).'" [16:36]

### [WHAT IS A ṬĀGHŪT?]

Allāh has made it compulsory on all His worshippers that they reject the Ṭāghūt (false deities) and worship Allāh.

Ibn al-Qayyim said: "A Ṭāghūt 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 Ṭāghūt] are five:

1. Iblīs the accursed.
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. A person who rules by that which Allāh has not revealed.

The proof is the statement 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 Ṭāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower." [02:156]

This is the meaning of 'Lā ilāha illa Allāh.'

### [FINAL WORDS]

Also, the Ḥadīth, "The head of the matter is Islām, its pillar is Ṣalāh and its highest peak is Jihād in the way of Allāh."

Allāh knows best and may Allāh send His blessings on Muḥammad and his family and companions.