

*The explanation of*

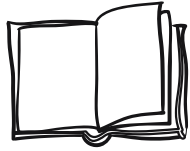
**THE 3  
FUNDAMENTAL  
PRINCIPLES**

*of Islam*

FROM THE BOOK OF SHAYKH

**MUHAMMAD IBN ABDUL-WAHHAAB**

in the explanation of SHAYKH UTHAYMEEN (may Allah have mercy on both)



# KNOWLEDGE

Shaykh Muhammad ibn Abdul-Wahhaab starts off his book by listing 4 very important matters. The first of them is knowledge, meaning:

- Knowledge of Allah
- Knowledge of our Prophet and
- Knowledge of our religion with proofs.

Having knowledge of Allah means to be aware of His characteristics in our heart, so that we will strive hard to obey Him.

Knowledge of Prophet Muhammad (salla Allahu 'alayhi wa sallam) will cause us to love him, to wish to follow him and to accept wholeheartedly the message he brought.

عِلْم

مَعْرِفَةُ اللَّهِ

نَبِيِّ

دِينِ الْإِسْلَامِ

دَلِيل - أدلة

Knowledge of the religion of Islam means to know what Muhammad (salla Allahu 'alayhi wa sallam) was sent with. To know that it is the only religion that Allah accepts. To be aware of the great favour Allah has blessed us with by giving us this way of life, which is complete and superior to all others.



*Practice what you have learned*

Our knowledge of Islam must be based on proof. A proof is something leading to what you are looking for, making you sure that it is true. The Qur'an is one of our main sources of proof. Connect each of the statements below with its proof:

*Statement:*

*Proof:*

Muhammad (salla Allahu 'alayhi wa sallam) is a true prophet.



**"The only religion acceptable to Allah is Islam."**

[Surah Aal 'Imran 3:19]

Not all religions are equal and they are not all true.



**"Muhammad is the Messenger of Allah."**

[Surah Fath 48:29]

Our purpose in life is to worship Allah alone.



**"And I did not create the jinn and mankind except that they should worship Me."**

[Surah adh-Dhariyaat 51:56]

# KNOW, ACT, CALL, BE PATIENT

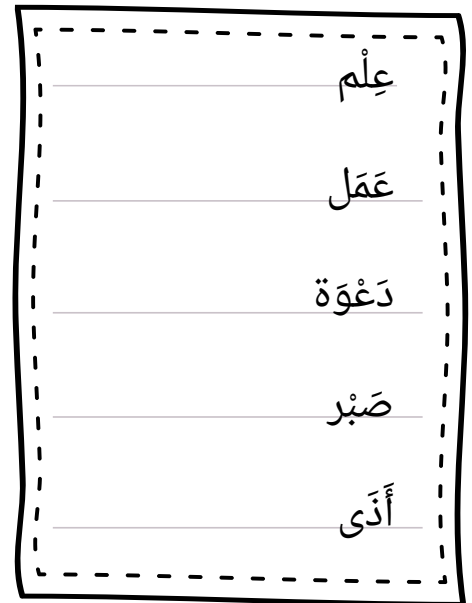
The four matters that every person should learn are:

- Knowing Allah, his Prophet (salla Allahu 'alayhi wa sallam) and the religion of Islam.
- Acting upon that knowledge.
- Calling to it.
- Persevere patiently if you are harmed while doing so.

Acting upon knowledge means that what we know determines our actions. For example, we know Allah's laws and we obey them. We know Allah is Forgiving so we ask His forgiveness, and so on.

Calling to the true knowledge means to share it with others who may not know, to inform them and advise them. This must be done with wisdom and kindness.

There will be times when some people will not like to hear the call to Allah and to the Truth. In those moments, we must be patient with what Allah decreed and not become angry or annoyed; we must also persevere, meaning that we should not give up the call because things did not go the way we had hoped. We must remember that all prophets (peace be upon them all) faced enemies and hardship on their mission. The more severe the harm, the closer Allah's help will be.

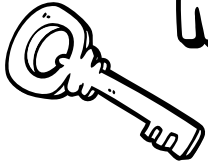


## Find The Proof

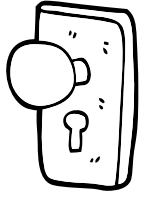
Shaykh Muhammad ibn Abdul-Wahhaab included surah al-'Asr as proof of these 4 matters. Find the proof for each of them and circle and label them in the surah (hint: you can only believe if you have knowledge!).

"By Time, mankind is in loss,  
except for those who believe  
and do good deeds,  
and encourage each other to the Truth  
and encourage each other to patiently  
persevere."

[Surah al-'Asr]



# KNOWLEDGE COMES BEFORE SPEECH AND ACTION



Shaykh Muhammad ibn 'Abdul-Wahhaab mentions that imam Bukharee called one of the chapters in his famous hadeeth collection "Chapter: knowledge precedes speech and action." This title is a lesson in itself, even before one starts reading the chapter!

What does it mean that knowledge must come before speech and action?

Shaykh Uthaymeen said: "Action is, in reality, the fruit of knowledge."

We cannot speak about Islam without knowing that what we are saying is correct; we cannot carry out acts of worship, such as prayer or fasting, without first learning how Allah wants us to do those things.

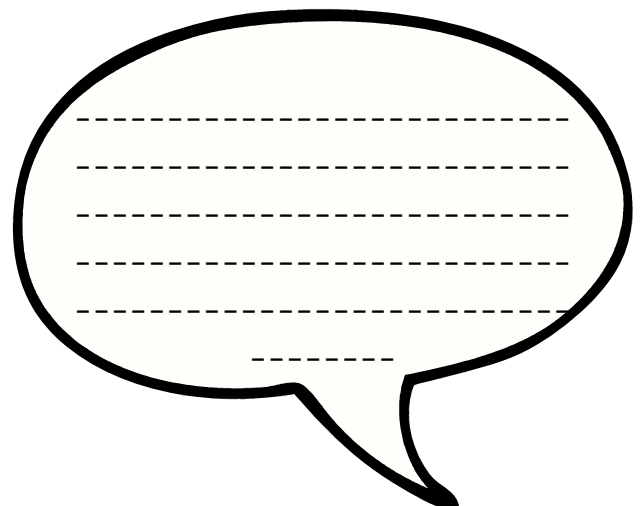
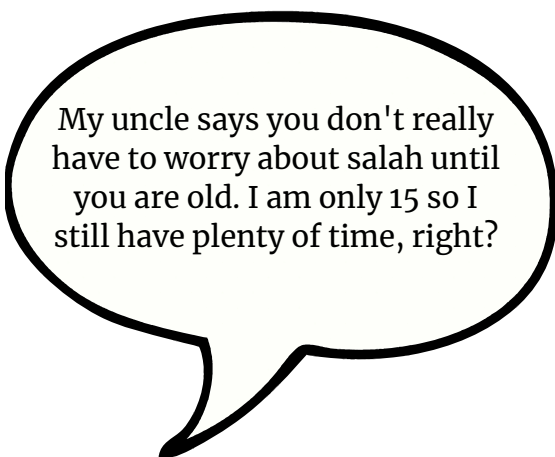
Without religious knowledge, our belief might be corrupted by wrong ideas, or become weak. In that case, what we say and do will also be incorrect and Allah will not accept it.

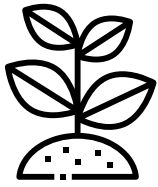
بَاب
عِلْم
قَبْل
قَوْل
عَمَل



*Practice what you have learned*

Help this young person to act upon knowledge. Fill in your part of the conversation.



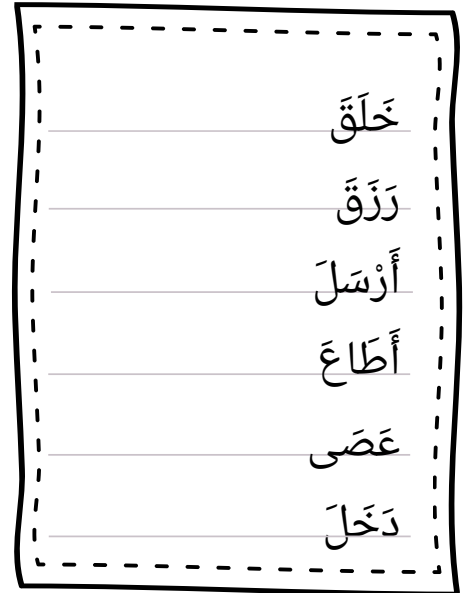


# ALLAH CREATED US AND HE DID NOT ABANDON US

Shaykh Muhammad ibn 'Abdul-Wahhaab continues by saying that it is obligatory for every Muslim to know and act upon 3 things. The first is that Allah created us, takes care of us and provides us with everything we need.

But this is not all. Allah did not simply put us on this earth and abandon us to ourselves. He did not leave us to figure out truth from falsehood and good from evil. Allah did not leave us to work out how to get into Jannah and avoid the Hellfire by ourselves.

Instead, He sent Messengers to mankind through the ages, and, finally, He sent Prophet Muhammad (salla Allahu 'alayhi wa sallam) with the Qur'an and the Sunnah, to teach us and to guide us. Whoever follows and obeys them will be on the road to Jannah.



## Find The Proof

Allah sent us messengers to guide us to the truth. Is it obligatory to follow them? in the ayaat below, find evidence of what will happen to those who obey the messengers and to those that reject them.

"And whoever disobeys and rejects Allah and His Messenger, then he will burn in the Fire of Hell, remaining in it for eternity."

[Surah al-Jinn 72:23]



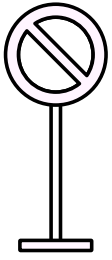
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"And whoever obeys Allah and His Messenger, then Allah will enter him into gardens of Paradise beneath which rivers flow, in which they will live forever, and that is the great success."

[Surah an-Nisaa' 4:13]



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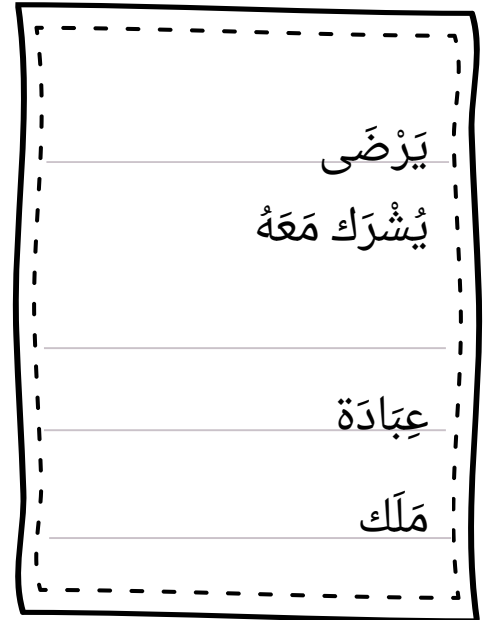
# THE PROHIBITION OF SHIRK

Shaykh Muhammad ibn 'Abdul-Wahhaab explained that the second of the 3 things that every Muslim must know and act upon is that Allah is displeased with *shirk*.

*Shirk* means to worship others along with Allah. Allah deserves all worship and He hates that others should be made to share it. Even the best of creation, such as the angels that are close to Allah and the prophets, do not deserve any form of worship.

Allah is displeased with *shirk*: this makes it prohibited for all mankind. And there are many kinds of acts of worship, such as salah, dua', sacrifice and many more, including some that take place in the heart (such as hope, fear and trust): All must be for Allah alone.

We must remember that Allah does not need our worship and *shirk* does not affect Him or hurt Him at all; but it hurts us. Worshipping Allah is something that we do for our own benefit.



Find the proofs of the prohibition of *shirk* in the ayaat below. What is the difference between *shirk* and other sins?

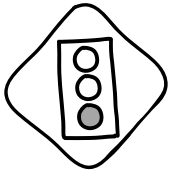
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"And the places of worship are for Allah alone, so do not invoke anyone along with Allah."

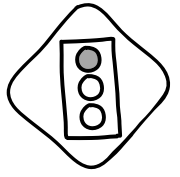
[Surah al-Jinn 72:18]

"Indeed Allah does not forgive associating anything in worship with Him, but He forgives whatever is lesser than *shirk* to whomever He pleases."

[Surah an-Nisaa' 4:48]



# AL-WALAA AND AL-BARAA



The third thing that every Muslim should know is that they should be close friends only of those people that, like them, worship Allah alone and obey Him and His Messenger.

*Al-walaa* means love and support, while *al-baraa* means keeping your distance from someone.

It is not appropriate for a Muslim that really cares about worshipping Allah upon *tawheed* to choose people that hate or mock Islam as close friends.

If being a sincere Muslim is important to us, if we love Allah and our Prophet Muhammad (salla Allahu 'alayhi wa sallam), how can we open our heart to those who don't worship Allah and don't respect His Messenger?

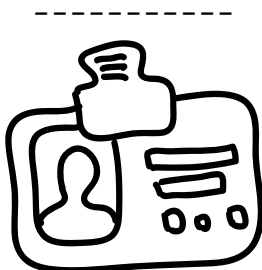


We can still be kind to these people and invite them to Islam, but they simply cannot be as close to us as the sincere believers.



Practice what you have learned

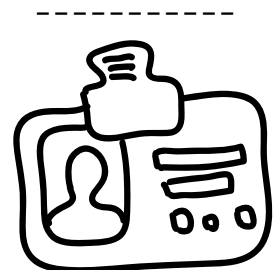
Let's practice using the terms *al-walaa* and *al-baraa*. In each of the scenarios below, write *al-walaa* or *al-baraa*. (Remember: *al-walaa* = close friend)



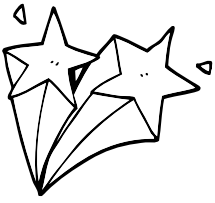
My cousin says Islam is backwards and she makes fun of my hijab.



My neighbour is a good friend and, whenever we spend time together, he always makes sure we don't miss salah time.



Everybody likes the captain of my football team, but I heard him make racist comments about Muslims.



# THE 3 CATEGORIES OF TAWHEED

*Tawheed* means to single out Allah with all worship. In other words, no act of worship should ever be directed to anyone but Allah.

Tawheed is the greatest command of Allah and its opposite - *shirk* - is the most severe of sins.

Tawheed can be divided into 3 categories:

1) Tawheed of Allah's Lordship: It is to believe and affirm that Allah alone created everything that exists, He sustains it and controls everything.

2) Tawheed of worship: To direct all worship to Allah alone.

3) Tawheed of Allah's Names and Attributes: It is to believe and affirm the perfect Names and characteristics that Allah said He has, without twisting their meanings, asking "how" they are or saying that Allah resembles His creation.

التَّوْحِيدُ
تَوْحِيدُ الرَّبُّوبِيَّةِ
تَوْحِيدُ الْأُلُوهِيَّةِ
تَوْحِيدُ الْأَسْمَاءِ وَالصِّفَاتِ

## Find the Proof

Find evidence for each of the 3 categories of tawheed in surah al-Faatihah. Use colour coding.

**"All the praises and thanks be to Allah, the Lord of all that exists.**

**The Most Gracious, the Most Merciful.**

**The Only Owner of the Day of Recompense.**

**You Alone we worship, and You Alone we ask for help.**

**Guide us to the straight way.**

**The way of those on whom You have bestowed**

**Your grace, not the way of those who earned Your anger, nor of those who went astray."**

[Surah al-Faatihah]

- ☐ Tawheed of Lordship
- ☐ Tawheed of Worship
- ☐ Tawheed of Allah's Names and Attributes





# THE WAY OF IBRAHEEM ('alayhi as-salam)

Shaykh Muhammad ibn Abdul-Wahhaab gives us a clear and beautiful example in the prophet Ibraheem ('alayhi as-salam). He explains that the way of Ibraheem (*al-haneefiyyah*) is to worship Allah alone, making the religion pure for Him.

This is the reason why Allah created us and our purpose in life: to worship Him alone.

Of all the beneficial things that Allah has commanded us to do, the greatest is tawheed.

And of all the evil things He has prohibited for us, the most severe is *shirk*.

The prophet Ibraheem is an example of all the good characteristics that we have mentioned so far: He was given great knowledge by Allah who chose him to be a prophet; he acted on that knowledge, he called the people to it; he was harmed by them and yet he remained patient.

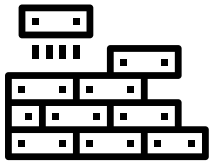


*Practice what you have learned*

Ibraheem ('alayhi as-salam) is a magnificent example of all the good characteristics that we have learned so far. Write each of them next to the relevant fact from Ibraheem's life. They are:

KNOWLEDGE - AL-BARAA (distancing from someone that opposes Islam) - BEING PATIENT WHEN HARMED - ACTING UPON KNOWLEDGE - CALLING TO THE TRUTH

- He was sent as a prophet → -----
- He worshipped Allah alone → -----
- He called his people to stop worshipping the idols → -----
- His people tried to kill him due to his call → -----
- He said to his people "I am free of you and what you worship besides Allah" → -----



# THE 3 FUNDAMENTAL PRINCIPLES

We are about to get into the main topic of this book, in *sha'Allah*: The 3 fundamental principles of Islam.

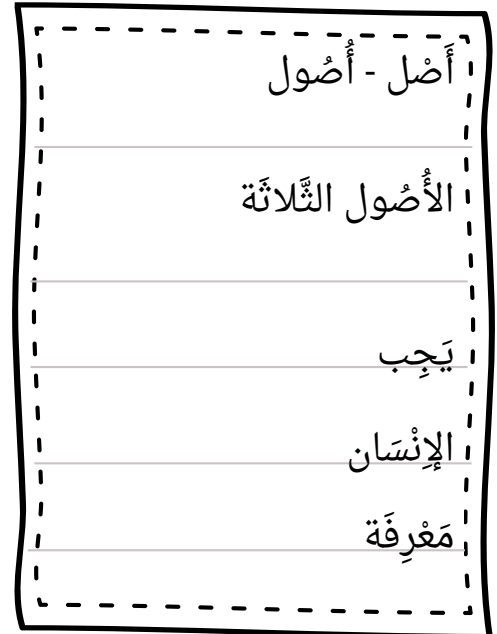
The Arabic word used is *usool*, which means foundations, origins or roots.

To say that these 3 principles are the *usool* of Islam means that they are at its basis.

When people build a house, they don't start by raising a wall or building the roof: the foundations have to be laid first. Without solid foundation, the house would be unstable and it would easily collapse.

Similarly, we want to know about Islam and live everyday according to it. Islam is the house we want to build. If we don't know the most important things there are to know about Islam, how can we practice it correctly? What kind of house would it be for us to live in?

This is why shaykh Muhammad ibn Abdul-Wahhaab wrote this book - may Allah have mercy on him - to help us strengthen the foundation of our Islam with clear understanding of its fundamental principles.



Practice what you have learned

Read the part of the original text (*matn*) relative to this lesson and find what the 3 *usool* of Islam are, then copy them below.

1

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2

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3

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# WHO IS YOUR LORD?

If it is said to you: Who is your Lord? then say:

My Lord is Allah, the One who has nurtured me and all of creation with His favours and blessings. He is the One I worship, there is no one I worship besides Him.

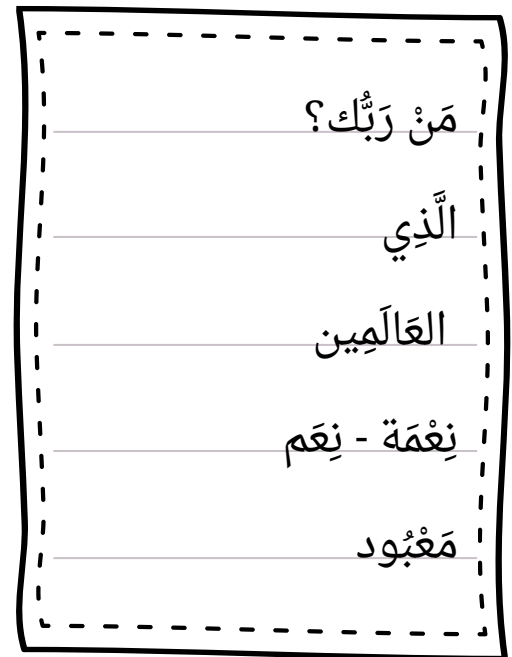
It is undeniable: Allah brought us into existence and provided us with everything we need to survive and thrive. Allah says in the Qur'an:

"And if you tried to count the blessings of Allah, you would not be able to."

[Surah Ibraheem 14:34]

The Arabic word for Lord is *Rabb*, which comes from *tarbiyah* (nurturing). Because Allah is the One who alone created and nurtures us and every creature in the universe, He is the only One that deserves to be worshipped.

Allah deserves us to be humble and submit to Him with love and obedience.



Practice what you have learned

Use colour coding to sort the following examples into the correct category.

He sends down the rain

Reverence

We have families and friends who love us

He sent guidance through His Messengers

Acceptance of His commands

Worship

He sent down just laws

He regulates the change of seasons

The earth is at the perfect distance from the sun to have enough heat and light

He gave us hearing, sight and understanding

Avoiding what He prohibited

Humility

He filled the world with beauty

Submission

He created many kinds of food to nourish our body

He put stars in the sky

Reasons why Allah deserves all worship

Obedience

Love

Attitude of the creatures towards Allah

# HOW DO YOU KNOW YOUR LORD?

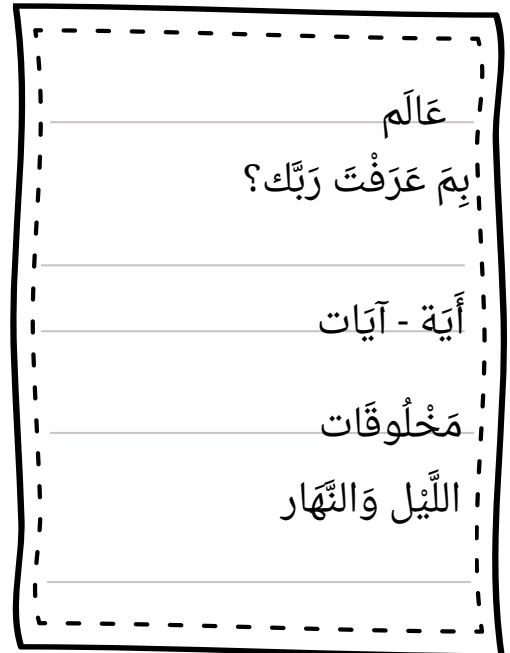
So if it said to you: Where did you get this knowledge of your Lord? then say: From the signs He revealed (*ayaat*) and from the things He created (*makhlooqaat*).

These are the 2 sources from which we can know Allah.

We know Allah through revelation such as the Qur'an, in which He told us many things about Himself, including many of His Names and Attributes. He also sent down laws through His Prophet Muhammad (salla Allahu 'alayhi wa sallam) and these laws point to His perfect wisdom and justice and how He only wants what is best for us.

As for knowing Allah through His creation, have you ever marvelled about the way everything in nature works in such harmony? Have you ever seen a view that left you speechless? have you ever been amazed by facts you learned about an animal, a plant or the human body? Who else besides Allah could bring into existence, support and coordinate such complex systems?

As shaykh Muhammad ibn Abdul-Wahhaab mentions, each creature in Arabic is called '*aalam*', meaning "sign": Each amazing creature is a sign, pointing to the existence and greatness of its Creator.



## Find The Proof

Find the following in the ayah below (use colour coding to circle or underline):

- ☐ Some of Allah's sign in the creation
- ☐ Proof of the prohibition of shirk
- ☐ Proof of the obligation of tahweed
- ☐ The connection between Allah being the Creator and tawheed

"And from His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun, nor to the moon, but prostrate to Allah who created them, if you truly worship Him."



# ALLAH IS THE ONE I WORSHIP

If we look at humanity, through history and in the present, we will see that many things are worshipped besides Allah. When Shaykh Muhammad ibn Abdul-Wahhaab said "the Lord is the One who is worshipped," he meant that He is the only One who is *rightfully* worshipped.

Allah says in the Qur'an:

"O mankind, worship your Lord alone; He who created you and those who came before you so that you might have *taqwa*."

[Surah al-Baqarah 2:21]

Allah is addressing this command to all mankind, showing everybody the way to achieve *taqwa*.

And what is *taqwa*? *Taqwa* means to keep yourself safe from Allah's punishment by doing what He commanded and staying away from what He prohibited.

The most important way in which we can achieve *taqwa* and be safe from Allah's punishment is to make our worship purely for Him.



*Practice what you have learned*

Read the following ayah and answer the questions below.

"He who has made the earth a resting place for you and has made the sky a canopy, and sent down rain from the sky, and brought out with it crops and fruits from the earth as provision for you. So do not set up rivals with Allah in your worship, while you know that you have no other Lord besides Him."

[Surah al-Baqarah 2:22]



- What is the reason mentioned why we should not worship others besides Allah?

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- What does it mean that we have "no Lord besides Him"?

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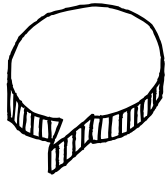
الرَّبِّ

الْمَعْبُودِ

الدَّلِيلِ

قَوْلِ

تَقْوَى



# From the types of worship:

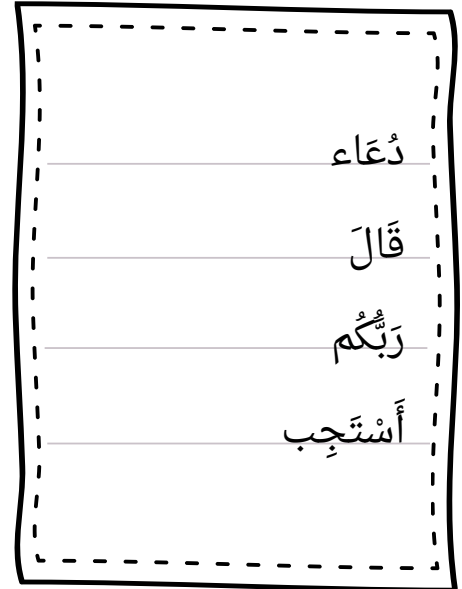
# SUPPLICATION

When we think of "worship", we might picture in our mind a congregation praying *salah*, or walking around the Ka'bah. However, not all acts of worship are visible. Much of our worship takes place in our heart. We must make sure that the acts of worship of the heart, just like those of the limbs, are directed to Allah alone.

Supplication, or *du'aa* in Arabic, means to call upon Allah, praising Him and asking Him for guidance, help or anything we want. Allah said in the Qur'an:

**"Your Lord says: O people, supplicate to Me, and I will answer you [...]."**

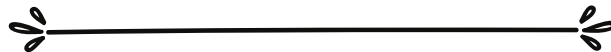
[Surah Ghaafir 40:60]



What about asking people for something we need?

It is natural to ask people and there is nothing wrong with it, as long as we are asking someone who can hear us and can actually help us.

On the contrary, asking someone who is far away (or even dead!) to help us, thinking that they have special "powers" to hear us or assist us is an act of *shirk*, and should never be done.



*Practice what you have learned*

Which kind of *du'aa* or asking is correct and which kind is an act of *shirk*? Colour the traffic lights accordingly (green=permissible, red=*shirk*)

Going to a mechanic and ask him to fix your car.

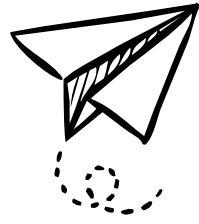
Your car breaks down, you ask your dead uncle to make it start again.

You ask Allah to help you pass your maths test.

You text your friend and ask for help with your maths homework.

# From the types of worship:

## FEAR AND HOPE



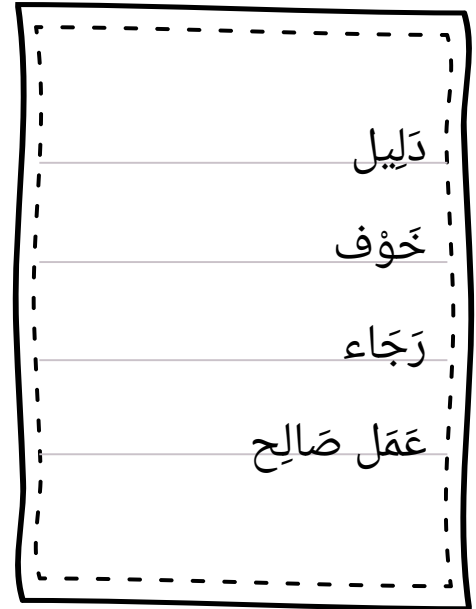
Fear (*khawf*) and hope (*raja'*) are two of the actions of the heart and they belong to the many kinds of acts of worship.

We feel fear when we expect that what is about to happen will harm us. So what does it mean to fear Allah?

Allah is the Most Merciful and Forgiving, but He is also Severe in punishment with those who deserve it. There are times in life when we may be tempted to disobey Allah in order to please another person. In this case we should fear Allah: We should remember that Allah deserves to be obeyed and pleased more than anyone else, and He is able to punish us.

On the opposite side of fear, is hope. We feel hope when we wish for something and believe it can really happen.

The highest level of hope is having hope in Allah. We obey what He commanded and hope in His reward; we repent to Him and hope to be forgiven. Only Allah rewards and forgives, and this is why this level of hope is an act of worship.



Find the proofs that fear and hope are types of worship in the ayaat below.

"So do not fear them, but fear Me and beware of disobeying me, if you are truly believers."

[Surah Aal-'Imran 3:175]



Proof of -----

"So 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 give any share of it to anyone other than Him."

[Surah al-Kahf 18:110]



Proof of -----



From the types of worship:

# RELIANCE

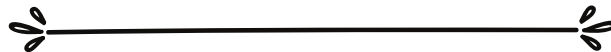
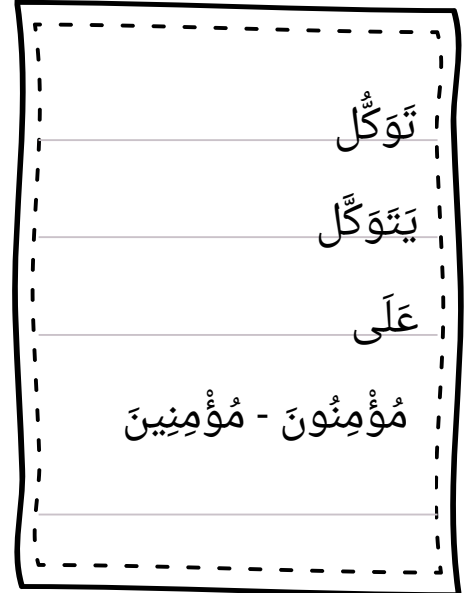
Relying upon someone or somebody means to depend on them. To have reliance (*tawakkul*) in Allah, means to believe that He is enough for us: He is enough to give us everything that is good for us and to protect us from everything that would harm us. He is enough to make us happy.

Having *tawakkul* of Allah means to trust Him completely and much more than what we can ever trust people, even those that are closest to us.

When we are in trouble and put our trust in Allah, He takes care of our problems. Whatever it is that worries us, we must trust that Allah has already decreed the outcome that is best for us.

Can we rely on other people?

We must never forget that nobody - no matter how skilled or expert they may be at something - can actually solve our problems. Only Allah can do that. Sometimes Allah helps us through other people, but all the help comes from Him alone.



## Find The Proof

The following ayaat mention *tawakkul*. Write a specific benefit that can be gained from each one of them (hint: Both have been mentioned in this lesson).

"And place your reliance in Allah if you are truly believers."

[Surah al-Maa'idah 5:23]

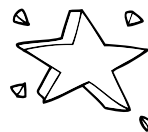


Benefit:

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"And whoever places his reliance in Allah, then He will suffice him."

[Surah at-Talaaq 65:3]



Benefit:

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# WHAT IS YOUR RELIGION?

The religion of Islam is to submit to Allah with tawheed, to be obedient to Him and to separate yourself from shirk and his people.

- To submit means to be humble, to worship only Him and to accept everything that He decrees.
- To be obedient means to do what He commanded and avoid what He prohibited.
- To separate from shirk and his people means not to choose them as close friends, because Allah hates what they do and there is a danger we might end up following them in it.

The religion of Islam has 3 levels. When they are mentioned together, each of them has a specific meaning as follows:

- *Islam*: Submission and obedience to Allah.
- *Imaan*: True faith (in the heart, in speech and action).
- *Ihsaan*: Perfection of worship

دِين
إِسْتِسْلَام
طَاعَة
بِرَاءَة
إِسْلَام
إِيْمَان
إِحْسَان

The proof for each level can be found in the "hadeeth of Jibreel" which the author mentions in the original text of the book. Each level has its own pillars and we will look at them more closely in the next few lessons, *in sha'Allah*.

Practice what you have learned

What are the 3 levels of Islam? Write them in the correct space.

Read the hadeeth of Jibreel. What is the main story in it?

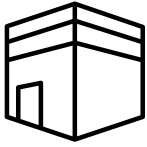
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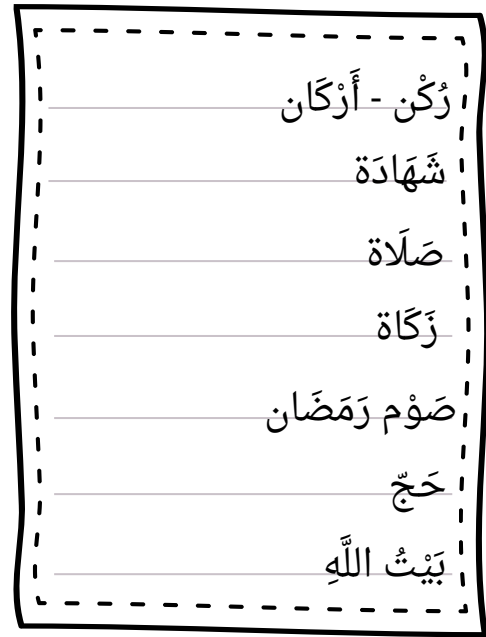


# ISLAM

Islam has 5 pillars:

1. To testify that there is none has the right to be worshipped except Allah and Muhammad is the Messenger of Allah
2. Salah
3. Zakah
4. Fasting Ramadan
5. Hajj

The proof for each pillar is found in the Qur'an and also in the hadeeth narrated by Ibn 'Umar (radh Allahu 'anhuma) when the Prophet (salla Allahu 'alayhi wa sallam) said:



"Islam is built upon five: Testifying that none has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah; establishing the prayer; paying the zakaah, fasting Ramadan and Hajj to Allah's sacred House."

[Bukharee and Muslim]

The first pillar is the testification of faith (*shahaadah*). It includes:

- A promise to make our worship sincerely for Allah alone and
- to worship Him in the way our Prophet Muhammad (salla Allahu 'alayhi wa sallam) has taught us.

No act of worship will be accepted by Allah unless it fulfils these two conditions.

Practice what you have learned

Divide the *shahaadah* into its 2 parts - you may want to use 2 different colours - and mention the benefit of each one of them.

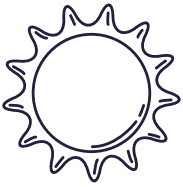
Benefit: .....



I testify that there is none worthy of worship except Allah and Muhammad is the Messenger of Allah.



Benefit: .....



# IMAAN

*Imaan* means faith. It includes:

- the belief of the heart
- the speech of the tongue and
- the actions of the limbs.

*Imaan* increases when we obey Allah and decreases when we disobey Him.

*Imaan* has many parts, as the Prophet (salla Allahu 'alayhi wa sallam) said:

**"*Imaan* has more than 70 branches: the highest of them is saying 'None has the right to be worshipped except Allah', the lowest of them is to remove what is harmful from the path; and modesty (*hayaa'*) is a branch of *Imaan*."**

[Muslim]

*Imaan* has 6 pillars. In a building, a pillar is something that supports the roof and, without it, the whole structure would collapse. Similarly, to have true faith in our heart, we must believe in the following 6 things:

1) Allah    2) His angels    3) His Books    4) His Messengers    5) The Last Day    6) The Pre-Decree



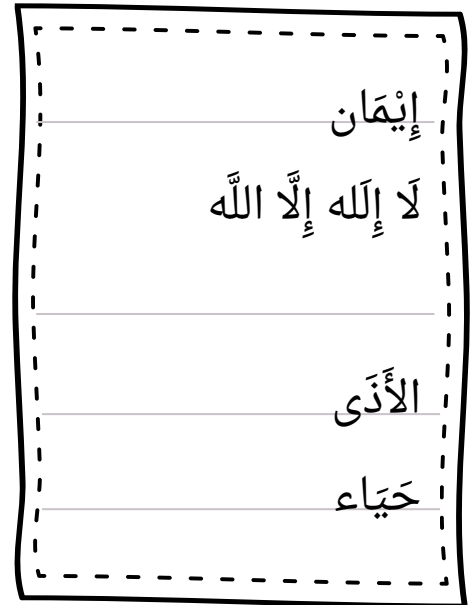
## Find the Proof

*Imaan* it is not something that exists only in our heart, but it must also show in what we say and do. Use colour coding to find which parts of *Imaan* mentioned in the hadeeth below are from belief, speech or action. (Hint: some may fall into more than one category!)

- ☐ Belief of the heart
- ☐ Speech of the tongue
- ☐ Actions of the limbs

**"*Imaan* has more than 70 branches: the highest of them is saying 'None has the right to be worshipped except Allah', the lowest of them is to remove what is harmful from the path; and modesty (*hayaa'*) is a branch of *Imaan*."**

[Muslim]





# IMAAN IN ALLAH

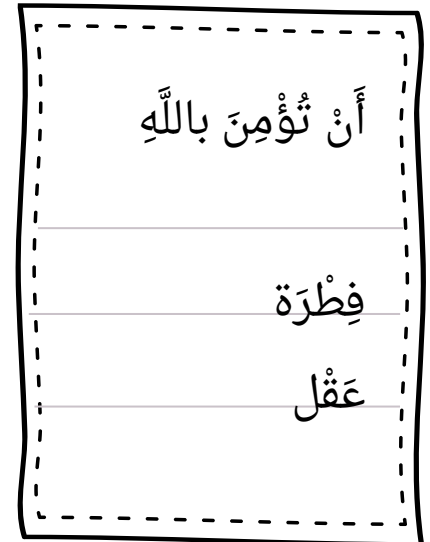
To have Imaan in Allah means to believe in:

- His existence
- His Lordship
- His right to be worshipped alone
- His Names and Attributes

The proofs of Allah existence are too many to mention them all, but we will include some, *in sha' Allah*.

## 1) The proof in human nature (*fitrah*)

Allah creates every human being with an inbuilt belief in their Creator. Small children are born with it, without anyone teaching them. Sadly, many children are then taught by their parents to follow other religions, and eventually their pure nature becomes corrupted.



## 2) Intellectual proof.

Allah created us with a mind ('*aql*') so let's use it. Where did everything around us come from? For example, the paper of this page: it was made from a tree, which grew from a seed, which came from a tree... and so on, all the way down to the very first tree. How did the first tree come into being? There are only 2 options: Either it created itself or someone created it. The first option is impossible: A tree cannot create itself from nothing. The logical conclusion is that there must be a Creator.

## 3) The proof of the revealed Books.

Allah speaks about Himself in the Books He revealed. The laws contained in His books point to Allah's wisdom and mercy; the information He gave us about how He created everything shows His power.



When he heard these ayaat, the companion Jubayr ibn Mu'tim (radh Allahu 'anhu) said: "**My heart almost flew, and this is when Imaan first settled in my heart.**"

These ayaat prove Allah's existence. What kind of proof are they? (tick all that applies)

"Were they created by nothing, or did they create themselves?! Or did they create the heavens and the earth?! No, indeed they have no certainty; or do they have possession of the treasures of your Lord?! Or are they the ones having power and control over the affairs?!"

- ☐ Proof in human nature
- ☐ Intellectual proof
- ☐ Proof in the revealed Books

[Surah at-Toor 52:35-38]



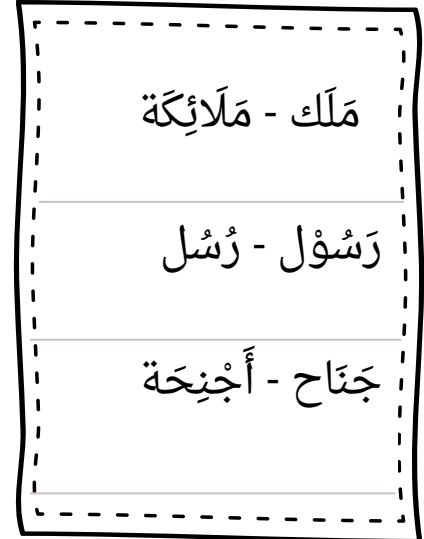
# IMAAN IN THE ANGELS

To have Imaan in the angels (*mala'ikah*) means to believe in:

- their existence
- the angels we know by name (such as Jibreel) and in all the ones whose name we don't know
- their characteristics
- the duties they carry out

Allah created the angels and they are truly around us, although we cannot see them. They are only created beings that do not deserve to be worshipped. They are so many that only Allah knows their number.

Angels may be invisible to us most of the time, but they can show themselves and they are physical creatures.



They obey Allah always and never get tired to worship Him. We know some angels by name and we know some of the jobs they do upon Allah's command: Jibreel brought down the revelation to the prophets; Mika'eel looks after rainfall and the growth of plants; Israfeel will blow the horn on the Day of Resurrection; Maalik guards the Hellfire.

There are angels who are entrusted with the embryos (writing down the lifespan, provision and ultimate destiny of each unborn child), angels who record our deeds and never leave our side, angels who are assigned to us to protect us, angels who take the soul of the dying and angels who question the dead in the grave, and many more.



## Find the Proof

What do the following ayaat tell us about the angels?

"All praise is due to Allah, the Only Creator who brought the heavens and the earth into existence; who made the angels messengers, with His commands and prohibitions, having wings (*ajnihah*) - two or three or four (pairs)."

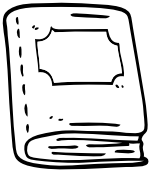
[Surah Faatir 35:1]

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"And if you could see when those who worship others with Allah are in the agonies of death, and the angels are spreading their hands and striking them, and saying: Deliver up your souls."

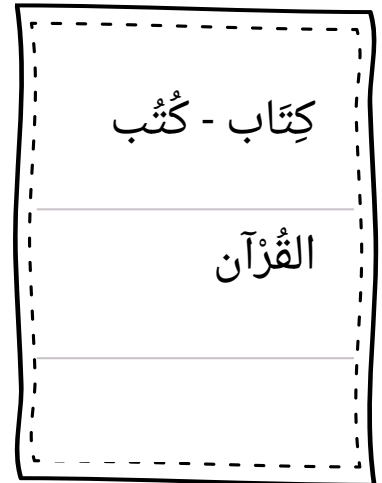
[Surah al-An'aam 6:93]



# IMAAN IN ALLAH'S BOOKS

Imaan in Allah's books (*kutub*) means:

- To believe that they have been sent down by Allah.
- To believe in the Books we know by name, and that Allah also revealed some that we don't know.
- To believe in what they contain, as long as it hasn't been changed by man.
- To act upon the rules they contain, unless they have been cancelled by other laws that Allah revealed.



The Books of Allah that we know by name are:

- The Qur'an, sent to Muhammad (salla Allahu 'alayhi wa sallam)
- The *Tawraat*, sent to Musa ('alayhi as-salaam)
- the *Injeel*, sent to 'Eesa ('alayhi as-salaam)
- The *Zaboor*, sent to Dawood ('alayhi as-salaam)

All the Books revealed by Allah have been changed by man over time, except the Qur'an; Allah has promised to keep the Qur'an as it was revealed and protect it from being changed forever.



What does the following ayah tell us about Allah's Books?

"And We have sent down the Qur'aan to you, O Muhammad, and it is the truth, as confirmation of the Books sent down before it and as a trustworthy witness testifying to the truth contained in them and exposing the falshood introduced by men."

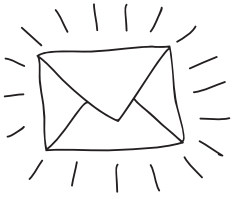
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[Surah al-Maa'idah 5:48]



# IMAAN IN ALLAH'S MESSENGERS

(*'alayhim as-salaam*)

Imaan in Allah's Messengers means:

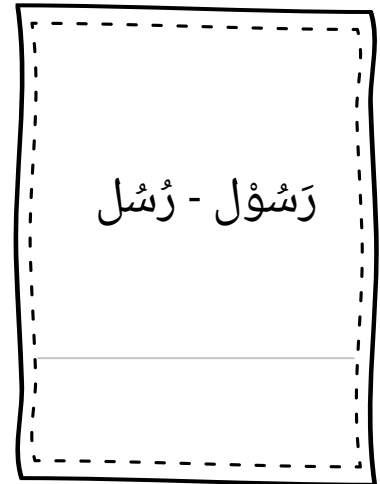
- To believe that they were truly sent by Allah.
- To believe in those we know by name (such as Nuh or Muhammad), but also that there were others whose name we don't know.
- To believe the authentic information that we have about them.
- To act according to the laws that our Messenger Muhammad (salla Allahu 'alayhi wa sallam) brought.

All the Messengers were human being. Like all humans, they needed to eat, drink, sleep and they experienced illness, death and so on.

Allah is Merciful to all humanity, for this reason he did not leave any nation without sending them a Messenger that would either revive the law brought by the Messenger that came before him, or bring a special law sent by Allah for his people.

The Messenger sent to our nation is Muhammad (salla Allahu 'alayhi wa sallam) and he was the last of them all. Allah will not send any more Messenger after him and he is a Messenger for the whole world.

In order to be a believer, we must believe in all the Messengers sent by Allah.



Find The Proof

What do the following ayaat tell us about Allah's Messengers?

[Prophet Ibraheem said:]

"He is the One who provides me with food and drink, and if I become ill then it is He who cures me; and He is the One who causes me to die when He wills, then when He wills He will resurrect me to life."

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[Surah ash-Shu'araa 26:79-81]

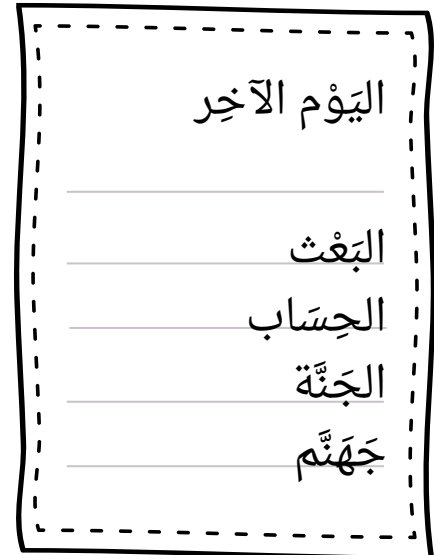


# IMAAN IN THE LAST DAY

The Last Day is the Day of Resurrection (*al-ba'th*). This is the day when Allah will bring all the people back to life after their death.

Imaan in the Last Day means:

- To believe in the Resurrection (*al-ba'th*).
- To believe that we will be asked about what we did in our life (*al-hisaab*) and Allah will reward or punish each person according to what they have done.
- To believe in Paradise (*al-Jannah*) and Hellfire (*Jahannam*).



It is also part of Imaan to believe in other information that Allah has revealed to us about what happens after death. For example, that angels will visit a person in the grave and ask: "Who is your Lord? what is your religion? Who is your prophet?"

In the grave, each person will also start enjoying the bliss of Jannah or experiencing the punishment of Allah, according to their actions in life. This is a reality, even if we cannot see it or hear it.

Knowing this will help us stay away from disobedience and will also give us hope that, even if we miss out on some good things in this life, we still have the life of Jannah to look forward to, where we will be happy forever.



## Find The Proof

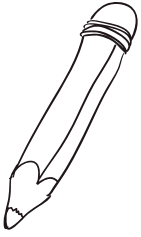
In the following ayah, use colour coding to find the proof for the Resurrection (*al-ba'th*) and reckoning (*al-hisaab*).

- ☐ Resurrection
- ☐ Reckoning

"The unbelievers claim that Allah will not resurrect them after death. Say to them, O Muhammad, by my Lord, you will certainly be resurrected from your graves - and then you will be informed of the deeds which you did in the world. This is easy for Allah."

[Surah at-Taghaabun 64:7]





# IMAAN IN THE PRE-DECREE

Pre-Decree (*al-qadar*) means that Allah determined what would happen to His creatures long before bringing them to life. Allah decreed everything according to His perfect Wisdom and Justice.

Imaan in Allah's Pre-Decree means:

- To believe that Allah knows everything about His creatures and what they do, past, present and future.
- To believe Allah wrote all of this information in the Preserved Tablet (*al-lawh al-mahfoodh*) 50,000 years before the creation of the heavens and the earth.
- To believe that everything that exists, exists because Allah wants it to.
- To believe that Allah created everything: the creatures, their characteristics and their actions too.



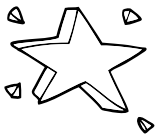
Allah created us and our actions. He gave us intellect and power. We can use our intellect to understand and choose whether to do good or evil, to obey Him or disobey Him; Allah gave us the capability to do either. Each choice will have its consequences.



In the following ayaat, find the proof of Allah's Pre-Decree (*al-qadar*).

"No calamity befalls you in the earth or in yourselves except that it was written in the Preserved Tablet before We created the souls. [...] We have informed you of this so that you should not grieve over worldly matters that escape you, nor exult over others due to what He has given to you; and Allah does not love the proud who exults over others due to the worldly things they have been given."

[Surah al-Hadeed 57:22-23]



Why is Allah letting us know this? What does He want us to avoid?

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# IHSAAN

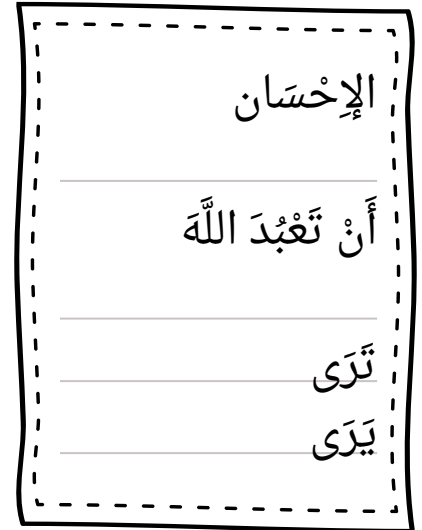
Ihsaan is the 3rd and highest level of the religion (after Islam and Imaan). Ihsaan means to do things well or perfectly.

Ihsaan only has one pillar: That you worship Allah as if you could see Him, because even if you cannot see Him, He sees you.

If we always remembered that Allah is watching us, we would try to do everything that pleases Him. We would use our best manners and do our best to perform our acts or worship perfectly. We would stay away from anything Allah prohibited.

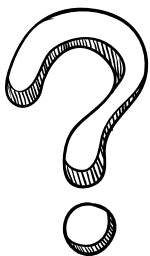
Ihsaan also means to try our best to help other people in whatever way we can.

All these actions should be done sincerely to please Allah and not to show off to people.



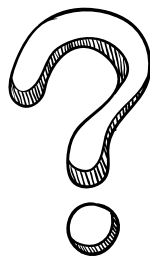
*Practice what you have learned*

The proof of the 3 levels of the religion can be found in the "hadeeth of Jibreel", which the author mentions. Read the hadeeth and answer the questions below.



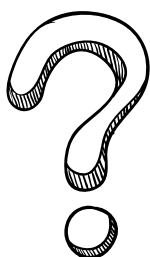
Who is telling the story?

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What does the mysterious stranger look like?

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Why are the companions amazed?

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Why did the stranger ask those questions?

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# WHO IS YOUR PROPHET?



Our Prophet is Muhammad (salla Allahu 'alayhi wa sallam) and having knowledge of his life and his message is the third and final of the fundamental principles.

From the basic facts we must know about our Prophet are:

- **His name and lineage:** He was Muhammad, son of 'Abdullah, son 'Abdul Muttalib, son of Haashim, from the tribe of Quraysh, from the Arabs, who are the descendants of Isma'eel son of Ibraheem (peace be upon them both).
- **His age and where he lived:** He was born in Makkah in today's Saudi Arabia (in the year 570 CE circa), and lived there until he was 53 years old. Then he migrated to Madeenah and lived there for another 10 years. He died in the 11th year after his migration (*hijrah*) aged 63 (salla Allahu 'alayhi wa sallam).
- **His life as a Prophet:** He became a Prophet when he was 40 years old, so his mission lasted 23 years.
- **The message he was sent with:** Allah sent him to teach people to worship Him alone (*tawheed*) and to warn them against worshipping others (*shirk*).

مَعْرِفَةُ نَبِيِّكُمْ

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قُرَيْش

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العَرَب

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بَلَد

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مَكَّة

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الْمَدِينَة

Practice what you have learned

Complete the diagram showing the Prophet's lineage and fill in some of his information below.

Ibraheem ('alayhi as-salaam)

↓

Isma'eel ('alayhi as-salaam)

↓

People:

↓

Tribe:

↓


Grandfather:

↓

Father:

↓

Name:



**Name:**  
Muhammad ibn  
Abdullah

**Country of birth:**

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**City of residence:**

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**Age he became a prophet:**

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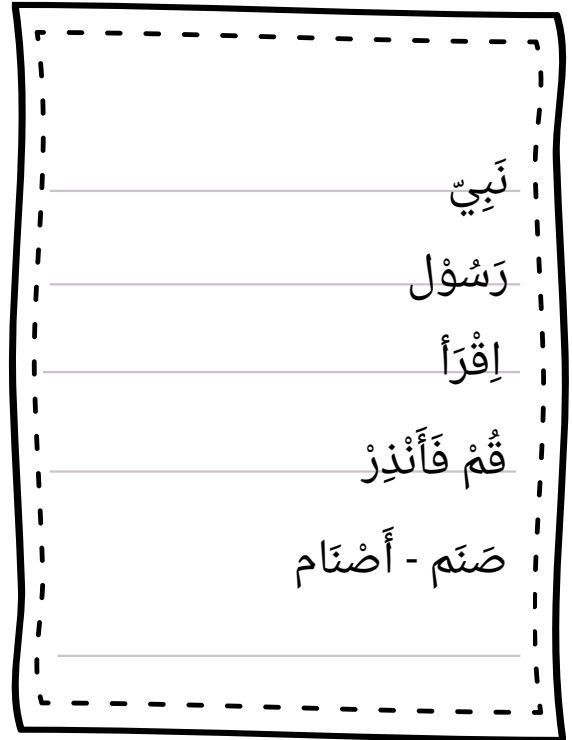
# A PROPHET AND MESSENGER

It was during his life in Makkah that Muhammad (salla Allahu 'alayhi wa sallam) became both a Prophet and a Messenger.

The scholars have explained that both Prophets and Messengers receive revelation from Allah, but the Messengers are especially commanded to share what they are revealed with their people; they warn them to stop the evil things they do, so that Allah will not punish them.

He became a Prophet when he received the very first revelation from Allah. Angel Jibreel ('alayhi as-salaam) appeared to him in the cave of Hira and squeezed him and told him "Iqra!" (Recite!)" bringing to him the first verses of surah al-'Alaq.

He became also a Messenger when, some time after, Jibreel appeared to him again and brought to him the beginning of surah al-Muddaththir, in which Allah commanded him to get up and warn his people, who used to worship idols (*asnaam*), against shirk and call them to worship Allah alone.



Practice what you have learned

Read the ayaat below and write which made Muhammad (salla Allahu 'alayhi wa sallam) a Prophet and which a Messenger.

"Recite! with the Name of your Lord who created. He created mankind from 'alaq (a clot of blood). Recite, and your Lord is Most Generous. He who taught the creation to write and taught them that which they did not know."

[Surah al-'Alaq 96:1-5]

"O you *muddaththir* (wrapped up in garments)! Arise and warn your people; and venerate and worship your Lord; and purify yourself, your garments and your deeds; and stay away from the idols; and don't give anything to receive something more in return; and patiently persevere for the sake of your Lord in the face of any harm you encounter."

[Surah al-Muddaththir 74:1-7]



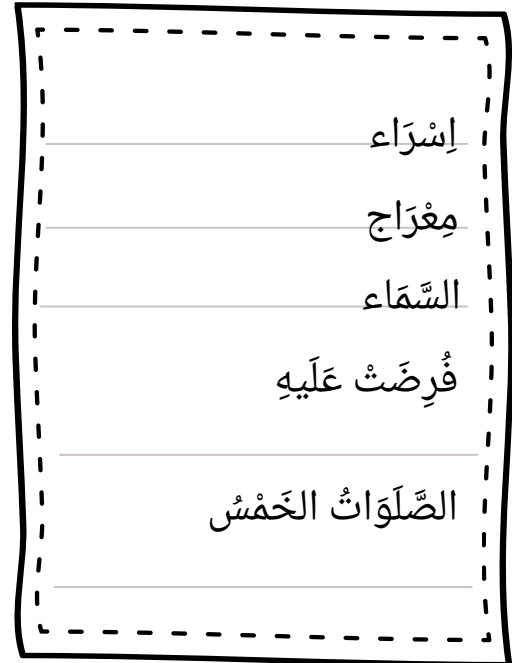
# THE NIGHT JOURNEY

Prophet Muhammad (salla Allahu 'alayhi wa sallam) had already been calling people to Islam in Makkah for 10 years, when he was taken on an extraordinary journey (*israa'*), as a blessing from Allah.

One night, he was asleep and his heart was opened and filled with wisdom and Imaan, to prepare him for what he will see. Then he rode a white animal called *al-Buraaq* (between a mule and a donkey in size), that with every step could go as far as you can see. *Al-Buraaq* took him to Jerusalem, where he led all the prophets in prayer.

After that, Jibreel took Muhammad (salla Allahu 'alayhi wa sallam) up through the sky (*mi'raaj*). At each level of the heavens he was given access and met some of the prophets.

The Prophet was taken to the highest point in the heaven, where Allah spoke to him, ordering for the Muslims 50 prayers a day, which He then reduced to 5, to make it easier for us.



Practice what you have learned

Number the events of the night journey (*israa'*) and ascension through the sky (*mi'raaj*) in order as they happened to our Prophet (salla Allahu 'alayhi wa sallam).

- |   |   |
|---|---|
| <input type="radio"/> He led the prophets in prayer                               | <input type="radio"/> In the highest heaven, Allah spoke to him |
| <input type="radio"/> He was taken up through the sky where he met other prophets | <input type="radio"/> He was ordered the 5 daily prayers        |
| <input type="radio"/> He rode <i>al-Buraaq</i> to Jerusalem                       | <input type="radio"/> His heart was filled with Imaan           |



# THE MIGRATION

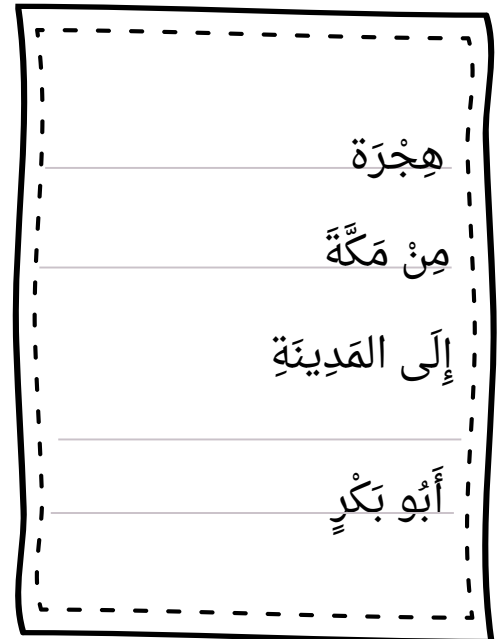
The idol worshipping Quraysh were making life very difficult for the Muslims in Makkah. They would do anything to stop the Prophet's call to Islam. The city of Madeenah, on the other hand, had proven to be safe for the Muslims and Islam was taking root and growing there.

So, after calling to Islam for 13 years in Makkah, the Prophet (salla Allahu 'alayhi wa sallam) was ordered by Allah to do *hijrah* (migrate) to Madeenah.

The various tribes, coordinated by the enemy of Allah Abu Jahl, were plotting to murder the Prophet, but Allah informed him and he escaped just in time.

He left Makkah, the city he loved and the place where the revelation started, and set off on the journey to Madeenah with Abu Bakr (radhi Allahu 'anhu). They knew the Quraysh would chase them, so they took an unusual route. The Quraysh had put a bounty on the Prophet's head, but Allah helped His faithful servants and they were not caught. Even when the Quraysh stood at the entrance of the cave where the Prophet and Abu Bakr were sheltering, by Allah's will they did not see them.

When the Muslims of Madeenah learned that the Prophet (salla Allahu 'alayhi wa sallam) was on his way there, they were overjoyed. When he arrived, everybody rushed out to welcome him, praising and thanking Allah for the blessing of having the Prophet live among them.



## Research activity

Find out where Makkah and Madeenah are located and mark them on the map of modern day Saudi Arabia.

What is the distance between them?

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How long do you think it took the Prophet (salla Allahu 'alayhi wa sallam) to complete the *hijrah*?

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# HIJRAH TODAY

*Hijrah* means to migrate from the land of *shirk*, to the land of Islam. A land of *shirk* is a country where the majority of people are not Muslim and the general culture is different from Islam.

*Hijrah* means to leave such a country to go to live in a Muslim country, where the majority of people are Muslims and the signs of Islam are everywhere.

Prophet Muhammad (salla Allahu 'alayhi wa sallam) did *hijrah* from Makkah, where the Muslims were persecuted, to Madeenah, where Islam was dominant. After Makkah became a Muslim land though, the Prophet's companions didn't have to migrate to Madeenah anymore: Makkah was now a land of Islam as well.

But *hijrah* is still a duty on Muslims today, and it will remain so forever.

Today, millions of Muslims live in non Muslim countries and they are allowed to practice some aspects of Islam there (such as prayers in the mosque), but this does not make those countries "lands of Islam".

If Muslims live in a land where they cannot establish Islam, then it is obligatory for them to move to a Muslim country if they can. In general, Muslims should not live forever in non Muslim lands unless they have a genuine reason to do so, or they are really unable to migrate. A Muslim should feel *walaa* (love and support) for the Muslims, those who worship Allah and follow His Messenger, and wish to live among them.

الهجرة

من بلد الشرك

إلى بلد الإسلام

باقية

## Research activity

Choose 3 Muslim countries and fill in the following information about them.

Flag:

Country: \_\_\_\_\_

Capital city: \_\_\_\_\_

Language: \_\_\_\_\_

Traditional food: \_\_\_\_\_

Flag:

Country: \_\_\_\_\_

Capital city: \_\_\_\_\_

Language: \_\_\_\_\_

Traditional food: \_\_\_\_\_

Flag:

Country: \_\_\_\_\_

Capital city: \_\_\_\_\_

Language: \_\_\_\_\_

Traditional food: \_\_\_\_\_





# HIS LIFE IN MADEENAH

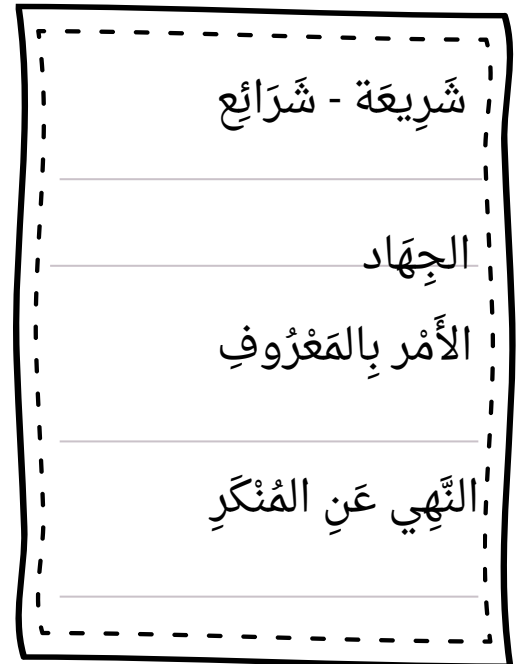
Up to his hijrah, the Prophet Muhammad (salla Allahu 'alayhi wa sallam) had mostly been busy calling people to Islam, teaching about *tawheed* and convincing them to abandon the idols. Salah was also made obligatory in Makkah.

In Madeenah there was already a strong Muslim community, so the Prophet could now start teaching other important laws (*sharaa'i*) of Islam, such as: Salaah in congregation, the Friday prayer (*jumu'ah*), zakaah, fasting, hajj and *jihaad* (fighting for the cause of Allah). All these things were made obligatory during the years the Prophet spent in Madeenah.

In Madeenah, the Muslims were taught to command the good and forbid the evil: this means to give good advice and want what is good for your Muslim brothers and sisters; it is a way to help each other in obeying Allah and staying away from what He prohibited.

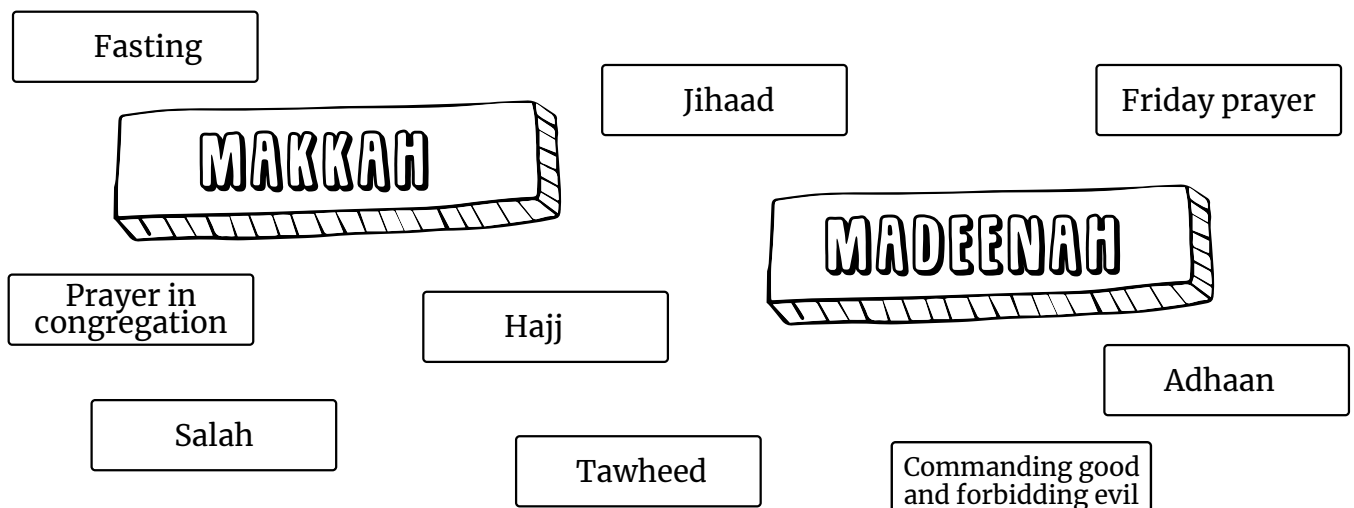
Madeenah was the first Muslim land, where the *adhaan* was called out at every prayer time and everything was ruled by the laws that Allah revealed.

After living in Madeenah for 10 years, the Prophet passed away in the 11th year after the *hijrah* (in the year 632 CE), may Allah's peace and blessings be upon him.



Practice what you have learned

Draw lines or use colour coding to show where the Prophet (salla Allahu 'alayhi wa sallam) was living when these acts of worship were established in the Muslim community.







# HIS RELIGION REMAINS

Muhammad (salla Allahu 'alayhi wa sallam) died, but his religion remains. He called the Muslim nation (*ummah*) to everything that is good and warned against everything that is bad, without leaving off anything.

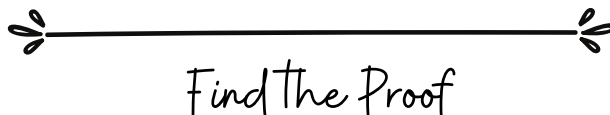
Allah completed His religion through him.

The greatest good he called to was tawheed: to worship only Allah. The greatest evil he warned against was *shirk*: worshipping others besides Allah.

Allah sent all the Prophets and Messengers with the same message: Worship only Allah and stay away from the *taghoot*. A *taghoot* is anything that is worshipped besides Allah, such as: idols, Iblees and some humans that claim to have "special powers", or want others to worship them.

Each Prophet brought this message to the people they were sent to, but Muhammad (salla Allahu 'alayhi wa sallam) was sent to the whole world, including mankind and jinn. It is obligatory for all the people and jinn to obey him. May Allah make us from those that truly follow him.

And Allah knows best. May Allah send His peace and blessings upon Muhammad, his companions and his true followers.



## Find the Proof

Connect each of the statements below with its proof from the Qur'an:

Statement:

Proof:

Allah sent Prophets and Messengers to all nations with the same message.



"This day I completed your religion for you [...]"

[Surah al-Maa'idah 5:3]

Allah completed His religion through Muhammad (salla Allahu 'alayhi wa sallam)



"We sent a Messenger to every nation ordering them to worship Allah alone and stay away from *taghoot*."

[Surah an-Nahl 16:36]

Prophet Muhammad (salla Allahu 'alayhi wa sallam) died.



"O Muhammad, you will soon die, and your people - those who deny you and those who believe you - will die."

[Surah az-Zumar 39:30]

# GLOSSARY

Listed below are the Arabic words featured in each lesson. Most are to be found in the original text (*matn*) of the *Three Fundamental Principles* by shaykh Muhammad ibn Abdul-Wahhab; Some are relevant words from the explanation by shaykh Uthaymeen (may Allah have mercy on both).

knowledge, knowing	مَعْرِفَةٌ	knowledge	عِلْمٌ
who is your Lord?	مَنْ رَبُّكَ؟	knowing Allah	مَعْرِفَةُ اللَّهِ
the one who	الَّذِي	prophet	نَبِيٌّ
all created beings	الْعَالَمِينَ	the religion of Islam	دِينُ الْإِسْلَامِ
blessing - blessings	نِعْمَةٌ - نِعَمٌ	proof - proofs	دَلِيلٌ - أدِلَّةٌ
the one who is worshipped	مَعْبُودٌ	action	عَمَلٌ
created being	عَالَمٌ	call, invitation	دَعْوَةٌ
from what did you know your Lord?	بِمَ عَرَفْتَ رَبَّكَ؟	patience and perseverance	صَبْرٌ
sign - signs	آيَةٌ - آيَاتٌ	harm	أَذًى
creatures	مَخْلُوقَاتٌ	door, chapter	بَابٌ
the night and the day	اللَّيْلُ وَالنَّهَارُ	before	قَبْلُ
the Lord	الرَّبُّ	speech	قَوْلٌ
piety, awareness of Allah	تَقْوَى	he created/ create	خَلَقَ
supplication	دُعَاءٌ	he provided/ provide	رَزَقَ
he said/ say	قَالَ	he sent/ send	أَرْسَلَ
your Lord	رَبُّكُمْ	messenger- messengers	رَسُولٌ - رُسُلٌ
I answer	أَسْتَجِبُ	he obeyed/ obey	أَطَاعَ
fear	خَوْفٌ	he entered/ enter	دَخَلَ
hope	رَجَاءٌ	he disobeyed/ disobey	عَصَى
good deed(s)	عَمَلٌ صَالِحٌ	he is pleased	يَرْضَى
reliance	تَوَكُّلٌ	it is associated with Him	يُشْرِكُ مَعَهُ
he relies/ to rely	يَتَوَكَّلُ	worship	عِبَادَةٌ
on, upon	عَلَى	angel - angels	مَلَكٌ - مَلَائِكَةٌ
the believers	مُؤْمِنُونَ - مُؤْمِنِينَ	who, whoever	مَنْ
religion	دِينٌ	it is not permissible	لَا يَجُوزُ
submission	إِسْتِسْلَامٌ	close, near	قَرِيبٌ
obedience	طَاعَةٌ	The Oneness of Allah	التَّوْحِيدُ
disassociation	بَرَاءَةٌ	Oneness of Allah's Lordship	تَوْحِيدُ الرُّبُوبِيَّةِ
Islam, submission	إِسْلَامٌ	Singling out Allah with all worship	تَوْحِيدُ الْأُلُوهِيَّةِ
faith	إِيمَانٌ	Oneness of Allah's Names and Attributes	تَوْحِيدُ الْأَسْمَاءِ وَالصِّفَاتِ
doing something perfectly	إِحْسَانٌ	The pure religion upon tawheed	الْحَنِيفِيَّةُ
pillar - pillars	رُكْنٌ - أَرْكَانٌ	sincerely	مُخْلِصًا
testification of faith	شَهَادَةٌ	he commanded/ command	أَمَرَ
prayer	صَلَاةٌ	the people	النَّاسُ
zakah	زَكَاةٌ	he forbade/ forbid	نَهَى
fasting Ramadan	صَوْمُ رَمَضَانَ	foundation - foundations	أَصْلٌ - أُصُولٌ
pilgrimage	حَجٌّ	the three fundamental principles	الْأَصُولُ الثَّلَاثَةُ
the House of Allah	بَيْتُ اللَّهِ	must	يَجِبُ
There is no one that deserves worship except Allah	لَا إِلَهَ إِلَّا اللَّهُ	human/ mankind	الْإِنْسَانُ

law , laws	شريعة - شرائع
striving and fighting for the cause of Allah	الجهاد
Commanding the good	الأمر بالمعروف
forbidding the evil	النهي عن المنكر
false objects of worship	طاغوت
nation	أمة

modesty, shyness	حياء
that you believe in Allah	أن تؤمن بالله
the human nature we are born upon	فطرة
mind, intellect	عقل
wing - wings	جناح - أجنحة
book - books	كتاب - كتب
the Qur'an	القرآن
the Last Day	اليوم الآخر
the Resurrection	البعث
the Reckoning	الحساب
Paradise	الجنة
Hellfire	جَهَنَّمَ
the Pre-Decree	القدر
good	خير
bad	شر
that you worship Allah	أن تعبد الله
you see	ترى
he sees	يرى
knowing your prophet	معرفة نبيكم
Quraysh	قريش
the Arabs	العرب
land, country	بلد
Makkah	مكة
Madeenah	المدينة
Recite!	اقرأ
Arise and warn	قم فأنذر
idol - idols	صنم - أصنام
journey	إسراء
ascension	مِعْرَاج
the sky	السَّمَاء
فُرِضَتْ عَلَيْهِ الصَّلَوَاتُ الْخَمْسُ	
the 5 prayers were made obligatory on him	
migration	هجرة
from Makkah	من مكة
to Madeenah	إلى المدينة
Abu Bakr	أبو بكر
from the land of polytheism	من بلد الشرك
to the land of Islam	إلى بلد الإسلام
it remains, it continues	باقية