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(1703–1792 C.E., 1115–1206 A.H.) May Allah have mercy on him.

Usool ath-Thalatha means The Three Fundamental Principles. This is an important matn because it teaches the basic knowledge every Muslim needs to know about Allah, Islam and Prophet Muhammad ﷺ. It prepares us to understand the three important questions: Who is your Lord? What is your religion? Who is your Prophet? It teaches us Tawheed, why Allah created us, how to worship Allah correctly and why we must follow the Quran and Sunnah. Learning these principles helps a Muslim understand their religion, protect their Tawheed and worship Allah with knowledge and evidence. These lessons are taught upon The Qur'aan & Sunnah as Understood by the Salaf (Pious Predecessors) of this Ummah.

Introduction to Tawheed

Tawheed is the most important knowledge we can learn. It is the greatest and noblest subject to study because it teaches us about Allah and how to worship Him correctly. A person who truly believes in Tawheed and lives according to it will be saved from Jahannam by the mercy of Allah. Allah created the jinn and mankind for Tawheed which means that we were created to worship Allah alone. Tawheed is a cause of success in this life and in the Hereafter. The scales were created, the sky was raised and the earth was spread for Tawheed and the worship of Allah alone.

What Is Tawheed?

The Arabic root letters of Tawheed are:

و ح د

The word **وَحَّدَ** means to make something one or to single something out.

Linguistically: Tawheed means to make something one without giving it any equal and to single something out.

Technically: Tawheed means to single out Allah alone in everything that belongs only to Him. This includes His Lordship, worshipping Him alone and His Names and Attributes. So Tawheed means believing that Allah alone is our Lord, Allah alone deserves all worship and Allah has His perfect Names and Attributes.



Three Categories of Tawheed

1. Tawheed of Lordship (تَوْحِيدُ الرَّبُّوبِيَّةِ): This means believing that Allah alone is the Creator, Provider and Controller of everything. For example, Allah alone created the heavens and the earth. Allah alone gives life and death and Allah alone provides for His creation.
2. Tawheed of Worship (تَوْحِيدُ الْإِلَهِيَّةِ): This means singling out Allah alone in all acts of worship. For example, we pray to Allah alone, make Dua to Allah alone, rely upon Allah and worship Him alone. We do not direct acts of worship to anyone besides Allah.
3. Tawheed of Allah's Names and Attributes (تَوْحِيدُ الْأَسْمَاءِ وَالصِّفَاتِ): This means believing in the Names and Attributes of Allah that are mentioned in the Quran and Sunnah in the correct way. For example, Allah is Ar-Rahman (الرَّحْمَنُ), the Most Merciful and Allah is As-Sami (السَّمِيعُ), the All-Hearing. Tawheed was not invented by later scholars. It is the message that Allah sent all the Prophets with. Scholars use these three categories to organize and explain what is already taught in the Quran and Sunnah. Therefore Tawheed and Shirk must be understood from the Quran and Sunnah and not from personal opinions.

Is Tawheed Mentioned in the Quran?

Ibn al-Qayyim explained that every Surah in the Quran contains Tawheed. In fact every verse in the Quran contains Tawheed, gives proof for Tawheed or calls people to Tawheed.

1st Type: Some verses give us information about the Names and Attributes of Allah or the Actions of Allah. This is called Tawheed of knowledge and information. We must believe everything Allah has told us about Himself.

2nd Type: Some verses call us to worship Allah alone without giving Him any partners and to leave everything that is worshipped besides Allah. This is the Tawheed of worshipping Allah and seeking Him alone.

3rd Type: Some verses contain commands and prohibitions. They teach us to obey Allah's commands and stay away from what Allah has prohibited. These are from the rights of Tawheed.

4th Type: Some verses tell us about the people of Tawheed and obedience and the rewards Allah has prepared for them.



5th Type: Some verses tell us about the people of Shirk, what can happen to them in this life and about their punishment in the next life.

Therefore the whole Quran includes these types of Tawheed. [Madaarij As-Salikeen, Vol. 3, Page 450]

Words That Show Tawheed

Words in the Quran such as **أَحَدٌ** and **وَاحِدٌ** teach us about Allah being One.

First Verse: Allah says:

"Or were you witnesses when death approached Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac, one God. And we are Muslims [in submission] to Him.'" [Surah Al-Baqarah, verse 133]

Ibn Katheer explained the words **إِلَهًا وَاحِدًا**, "one God", to mean that Allah is made One in worship. In simple words, Allah alone must be worshipped.

Second Verse: Allah says:

"And Allah has said, 'Do not take for yourselves two deities. He is but one God, so fear only Me.'" [Surah An-Nahl, verse 51]

Imam At-Tabari explained the words **إِلَهًا وَاحِدًا**, "one God", to mean that Allah is made One in His worship and His Lordship. This means Allah alone is our Lord and Allah alone deserves our worship. [Jami' al-Bayaan fi Ta'weel Al-Quran]

Third Verse: Allah says:

"They have certainly disbelieved who say, 'Allah is the third of three.' And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment." [Surah Al-Ma'idah, verse 73]

This verse teaches us that Allah is One. Allah has no partners and no one else deserves to be worshipped with Him.



Is Tawheed in the Sunnah?

Yes. Tawheed is also clearly taught in the Sunnah.

Sunnah means: The statements and actions of the Prophet صلى الله عليه وسلم, things that happened in front of him that he approved of and his physical and personal qualities.

1. Hadeeth of Ibn Abbas: Ibn Abbas رضي الله عنهما reported that when the Prophet صلى الله عليه وسلم sent Muadh ibn Jabal رضي الله عنه to Yemen he told him:

"You will go to the People of the Book. Let the first thing that you call them to be to make Allah One."

يُوحِدُوا اللَّهَ

[Saheeh Al-Bukhari]

The words "make Allah One" come from the same Arabic root as Tawheed. The Arabic word used here is a present tense verb. This teaches us that making Allah One is not something that has a time limit. A Muslim must always worship Allah alone.

2. Hadeeth of Ibn Abbas: Ibn Abbas رضي الله عنهما also reported that the Messenger of Allah صلى الله عليه وسلم told Muadh ibn Jabal رضي الله عنه:

"You are going to the People of the Book. When you come to them call them to the oneness of Allah."

[Saheeh Al-Bukhari]

This teaches us that the Prophet صلى الله عليه وسلم told Muadh رضي الله عنه to begin by calling people to Tawheed.

3. Hadeeth of Ibn Umar: Ibn Umar رضي الله عنهما reported that the Messenger of Allah صلى الله عليه وسلم said:

"Islam is built upon five: that Allah is made One, establishing the prayer, paying the Zakah, fasting Ramadan and Hajj."

[Saheeh Muslim]

This narration directly connects Islam with making Allah One.



4. Hadeeth of Ibn Umar: Ibn Umar رضي الله عنهما reported that the Messenger of Allah صلى الله عليه وسلم said:

"Islam is built upon five: testifying that there is no god except Allah and that Muhammad is His servant and Messenger, establishing the prayer, paying the Zakah, performing Hajj to the House and fasting Ramadan."

[Saheeh Al-Bukhari and Saheeh Muslim]

The first foundation mentioned is لا إِلَهَ إِلَّا اللَّهُ, Laa ilaaha illa Allah: There is no one worthy of worship except Allah.

5. Hadeeth of Ibn Umar: Another narration from Ibn Umar رضي الله عنهما mentions that Islam is built upon five and begins with worshipping Allah and rejecting everything worshipped besides Him.

[Saheeh Muslim]

From these narrations we understand that worshipping Allah alone is Tawheed.

Tawheed in the Statements of the Salaf

The Salaf are the Companions and the early generations of Muslims who came after them.

The Prophet صلى الله عليه وسلم said:

"The best of you are my generation, then those who follow them, then those who follow them."

[Saheeh Al-Bukhari]

Their understanding of Tawheed came from the Quran and Sunnah.

Jaabir ibn Abdullah رضي الله عنه: Jaabir described the Hajj of the Prophet صلى الله عليه وسلم and explained that the Prophet صلى الله عليه وسلم began his Hajj by declaring Tawheed in the Talbiyah:

لَبَّيْكَ اللَّهُمَّ كَلْبِيَّكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ كَلْبِيَّكَ، إِنَّ الْحَمْدَ وَالْبُحْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

"Here I am, O Allah, here I am. Here I am. You have no partner. All praise, blessings and the kingdom belong to You. You have no partner."

[Saheeh Muslim]



Jaabir رضي الله عنه used the word Tawheed to describe what the Prophet صلى الله عليه وسلم was saying and doing. This shows that the Companions understood that declaring that Allah has no partners is Tawheed.

Hadeeth of the Delegation of Abdul Qais: A group from Abdul Qais came to the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم commanded them to believe in Allah alone and asked:

"Do you know what is meant by believing in Allah alone?"

They replied:

"Allah and His Messenger know best."

The Prophet صلى الله عليه وسلم explained:

"To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger."

[Saheeh Al-Bukhari]

This teaches us that believing in Allah alone includes believing that only Allah has the right to be worshipped.

Ataa ibn Abi Rabah

Ataa ibn Abi Rabah was from the Tabi'un. The Tabi'un were Muslims who learned from the Companions. He was also a Mufassir which means a scholar who explains the Quran.

Allah says:

"And whoever denies the faith, his work has become worthless, and he, in the Hereafter, will be among the losers." [Surah Al-Ma'idah, verse 5]

Ataa ibn Abi Rabah explained that faith or Iman in this verse means Tawheed.

[Tafseer At-Tabarani]



How the Scholars Explained Tawheed

The scholars of Ahlus-Sunnah wal-Jama'ah explained Tawheed through the statement:

لَا إِلَهَ إِلَّا اللَّهُ

Laa ilaaha illa Allah

There is no one worthy of worship except Allah.

Imam Ad-Darimi said that the explanation of Tawheed in this Ummah is:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Laa ilaaha illa Allah, Muhammadur Rasulullah. There is no one worthy of worship except Allah and Muhammad is the Messenger of Allah. [Naqd or Ar-Rad ala Bishr al-Mirrisi, Vol. 1, Page 152]

Imam Al-Ajuri said that Tawheed is to say:

لَا إِلَهَ إِلَّا اللَّهُ

Laa ilaaha illa Allah with certainty in your heart. [Kitaab Ash-Shariah, Vol. 2, Page 553]

Having certainty means you truly believe it in your heart without doubt.

Why Do We Study Tawheed?

1. Allah created us to worship Him alone. We were created to single out Allah alone in our worship. We pray to Allah alone, make Dua to Him alone and direct our worship to Him alone.
2. Allah does not accept worship without Tawheed. Our worship must be sincerely for Allah alone and cannot be mixed with Shirk.
3. Tawheed is a cause of entering Jannah. A person must learn Tawheed, believe in it and live according to it. A person who dies upon true Tawheed will enter Jannah.
4. Tawheed is a cause of increasing the reward of good deeds. The stronger a person's Tawheed and sincerity to Allah are, the greater the blessings and rewards in their good deeds can be.
5. Tawheed is a cause for sins to be forgiven. Allah may forgive sins because of a person's sincere Tawheed and faith in Him.



6. Tawheed is a cause of guidance and security. Those who truly believe in Allah and protect their Tawheed from Shirk are promised guidance and security.

7. Tawheed is a cause of peace in the heart. Allah places peace and calmness in the hearts of the believers. True belief in Allah helps a believer remain firm and turn to Allah during easy and difficult times.

8. Tawheed is a cause of receiving the Prophet's ﷺ intercession. By the mercy and permission of Allah, the people of sincere Tawheed may receive the intercession of Prophet Muhammad ﷺ.

Two Conditions for Correct Worship

Correct worship requires two conditions:

1. Sincerity to Allah (الإخلاص): All worship must be sincerely for Allah alone. The opposite of sincerity is Shirk. For example, when a person makes Dua they must make Dua to Allah alone and not direct their Dua to someone besides Allah.

2. Following the Prophet (المتابعة) ﷺ: We must worship Allah in the way that Prophet Muhammad ﷺ taught us. The opposite is inventing acts of worship that the Prophet ﷺ did not teach. For example, we pray Salah according to the way the Prophet ﷺ taught us. We do not invent a new type of Salah and call it part of Islam. The Prophet ﷺ said: "Whoever does a deed which has not been ordered by us, then it is rejected." [Saheeh Muslim, Hadeeth 1718]

Sincerity without following the Sunnah is not enough. For example, a person may sincerely want to worship Allah but invent a new act of worship that the Prophet ﷺ never taught. Their good intention does not make the invented worship correct. Following the outward Sunnah while directing worship to someone other than Allah is also not enough. For example, a person may perform an act in the correct outward way but direct that worship to someone besides Allah. Both conditions are required. The worship must be sincerely for Allah alone and it must follow the Sunnah of Prophet Muhammad ﷺ. The Prophet ﷺ is the only person Muslims must completely follow in the religion.



Why We Must Learn About Shirk

We must learn about Shirk so we can recognize it and stay away from it. Allah did not prohibit Shirk without explaining it. The Quran and Sunnah explain its meaning, types and dangers. Shirk is the opposite of Tawheed. Generally, Shirk means giving someone or something a share in something that belongs only to Allah. In worship it means directing an act of worship to someone or something besides Allah. Shirk is divided into Major Shirk and Minor Shirk.

Major Shirk (الشِّرْكُ الْأَكْبَرُ)

Major Shirk is directing an act of worship to someone or something besides Allah. It takes a person outside of Islam. For example, making Dua to the dead and asking them for something that only Allah can do is Major Shirk. Sacrificing an animal as an act of worship for someone besides Allah is another example. Major Shirk causes misguidance, removes security and destroys a person's deeds. If a person dies upon Major Shirk without repenting from it, Allah will not forgive it. It prevents the person who dies upon it from entering Paradise and leads to the Fire. Major Shirk is also the greatest injustice.

Minor Shirk (الشِّرْكُ الْأَصْغَرُ)

Minor Shirk does not take a person outside of Islam but it is still a serious sin. It makes a person's Tawheed and faith weaker and it can become a path that leads towards Major Shirk. One example is showing off in worship. For example, a person begins praying sincerely for Allah but then makes their prayer look better because they notice other people are watching them. This showing off can destroy the part of the worship in which it happens. Another example of Minor Shirk is swearing by someone or something besides Allah such as saying, "I swear by my father." A Muslim should swear by Allah or remain silent.

Hidden Shirk (الشِّرْكُ الْخَفِيُّ)

Shirk can also be hidden because it may be connected to what is inside a person's heart and may not be clear to other people. Showing off in worship is an example. A person may look like they are worshipping Allah while secretly wanting people to see them, praise them or think they are very religious. A Muslim should never feel completely safe from Shirk. Even Ibrahim عليه السلام asked Allah to protect him from Shirk.



Allah says:

"And [mention, O Muhammad], when Abraham said, 'My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols.'" [Surah Ibrahim, verse 35] If Ibrahim عليه السلام feared Shirk and asked Allah to protect him from it then we should also fear Shirk, learn about it and ask Allah to protect us from it.

The Prophet ﷺ also taught us to say: "O Allah, I seek refuge in You from associating partners with You knowingly and I seek Your forgiveness for what I do not know." [Musnad Ahmad] This teaches us to ask Allah to protect us from the Shirk we know about and the Shirk we may not recognize.

Final Summary

Tawheed means to single out Allah alone. We believe that Allah alone is our Lord, we worship Allah alone and we believe in Allah's Names and Attributes. Tawheed has three categories: Tawheed of Lordship, Tawheed of Worship and Tawheed of Allah's Names and Attributes. The Quran teaches Tawheed from beginning to end. It teaches us about Allah, calls us to worship Him alone, teaches us to obey His commands, tells us about the rewards for the people of Tawheed and warns us about Shirk. The Sunnah also teaches Tawheed. The Prophet صلى الله عليه وسلم called people to worship Allah alone and taught his Companions to begin their call to others with Tawheed. For worship to be correct it must be sincerely for Allah alone and it must follow the Sunnah of Prophet Muhammad ﷺ. We also learn about Shirk so we can recognize it and stay far away from it.

The meaning of Tawheed is clearly shown in:

لَا إِلَهَ إِلَّا اللَّهُ

There is no one worthy of worship except Allah. upon The Qur'aan & Sunnah as Understood by the Salaf (Pious Predecessors) of this Ummah,



Bismillah

Bismillah means “In the Name of Allah.”

We begin with Bismillah for four reasons:

1. Following the Quran

Allah begins the Quran with Bismillah. This teaches us to begin with the Name of Allah.

2. Following the Prophet ﷺ

When the Prophet ﷺ wrote letters to kings and rulers, he began his letters with Bismillah. We follow his example by beginning with the Name of Allah.

3. Following the scholars

The scholars of Islam followed this practice and began their books and writings with Bismillah. We follow their example when beginning Islamic writings and lessons.

4. Seeking Allah’s blessing

We begin with Bismillah to seek Allah’s blessing in what we are doing. Saying Bismillah reminds us that all blessings come from Allah and that we depend upon Him.

When we say Bismillah before doing something, the action is understood even if we do not say it. For example, if we say Bismillah before drinking, it means, “In the Name of Allah, I drink.” This teaches us to begin good actions with Allah’s Name and seek His blessing.

The Basmalah contains three Names of Allah:

1. Allah: The One who alone deserves to be worshipped.
2. Ar-Rahman: The One whose mercy is vast and reaches all of creation.
3. Ar-Raheem: The One who gives special mercy to His believing servants.

We can see Allah’s mercy through the many blessings He gives us such as rain, food, water and everything we need for life.



Knowledge

The matn says: Know, may Allah have mercy upon you. This teaches us to learn the religion with knowledge and evidence. Knowledge means knowing the truth with its evidence. Ignorance includes not knowing the truth or speaking about something without knowing its proof. The dua for mercy also teaches good manners between a teacher and a student. “The merciful are shown mercy by the Most Merciful. Be merciful to those on the earth and the One above the heavens will have mercy upon you.” [Jami at-Tirmidhi, Hadith 1924; Sunan Abi Dawud, Hadith 4941] “Allah has one hundred parts of mercy. He sent down one part among the creation and kept ninety-nine parts for the Day of Resurrection.” [Sahih Muslim, Hadith 2752] Umar ibn Al-Khattab رضي الله عنه reported that the Prophet ﷺ saw a mother caring deeply for her child. He explained that Allah is more merciful to His servants than that mother is to her child. “Allah is more merciful to His servants than this woman is to her child.” [Sahih Muslim, Hadith 2754]

Knowledge and Actions

Knowledge should change what we say and what we do. We first learn how Allah wants us to believe and worship then we act upon that knowledge. This is why knowledge comes before speech and action. Knowledge should lead to action. A Muslim should not learn the truth and then refuse to follow it. A Muslim should also not worship Allah based on guessing or ignorance. We learn first then we act.

The Four Matters

Every Muslim should learn four important matters:

1. Knowledge: knowing Allah, knowing His Prophet ﷺ and knowing the religion of Islam with evidence.
2. Acting upon that knowledge.
3. Calling others to that knowledge.
4. Being patient with difficulties that may happen while learning, acting and calling others to the truth.

“By time. Indeed, mankind is in loss. Except for those who believe, do righteous deeds, advise one another to the truth and advise one another to patience.” [Surah Al-Asr, verses 1–3] Surah Al-Asr contains these four matters. Belief requires knowledge. Righteous deeds are actions. Advising one another to the truth includes calling to the truth. Advising one another to patience teaches patience.

“There are two blessings which many people waste: health and free time.” [Sahih al-Bukhari, Hadith 6412]



Four Conditions for Giving Dawah

1. Sincerity for Allah.
2. Knowledge of the religion of Allah.
3. Wisdom and patience.
4. Knowing the situation of the people you are speaking to.

“Say, this is my way. I invite to Allah with insight.” [Surah Yusuf, verse 108]

Patience

Patience means holding yourself firm upon what Allah loves and keeping yourself away from what Allah has forbidden.

Ibn Al-Qayyim رحمه الله divided patience into three types:

5. Patience in obeying Allah.
6. Patience in staying away from disobeying Allah.
7. Patience with what Allah has decreed.

Knowledge Comes Before Words and Actions

Imam Al-Bukhari رحمه الله placed a chapter called: Knowledge comes before speech and action. “So know that there is no deity worthy of worship except Allah and ask forgiveness for your sin.” [Surah Muhammad, verse 19] Allah mentioned knowing first then seeking forgiveness. A Muslim should not speak about the religion without knowledge.

Three Important Matters

First Matter

Allah created us and provides for us. He did not leave us without guidance. He sent a Messenger to us. Whoever obeys the Messenger ﷺ follows the way that leads to Jannah and whoever rejects and disobeys his message has chosen the way that leads to punishment. “Indeed, We have sent to you a Messenger as a witness over you just as We sent to Pharaoh a messenger. But Pharaoh disobeyed the messenger so We seized him with a severe seizure.” [Surah Al-Muzzammil, verses 15–16]

Why Did Allah Send Messengers?

1. To establish the proof and make the truth clear to people.

“And never would We punish until We sent a messenger.” [Surah Al-Isra, verse 15]

2. As a mercy and guidance for mankind.

“And We have not sent you except as a mercy to the worlds.” [Surah Al-Anbiya, verse 107]



Second Matter

Allah is not pleased with anyone being joined with Him in worship. No angel who is close to Allah and no Prophet who was sent may be worshipped with Allah. “And the masjids are for Allah so do not invoke anyone along with Allah.” [Surah Al-Jinn, verse 18] Masajid can refer to places of worship, the body parts used in prostration and the earth upon which we pray. “The earth has been made for me a place of prostration and a means of purification.” [Sahih al-Bukhari, Hadith 335; Sahih Muslim, Hadith 521]

Third Matter

A Muslim obeys the Messenger ﷺ and singles out Allah in worship. A Muslim's loyalty to the religion cannot be based on approving disbelief or opposition to Allah and His Messenger. This does not permit injustice or harm toward other people. Islam commands Muslims to behave with justice and good manners. “You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger even if they were their fathers, their sons, their brothers or their kindred.” [Surah Al-Mujadilah, verse 22] “Give back the trust to the one who entrusted you and do not betray the one who betrayed you.” [Sunan Abi Dawud, Hadith 3535; Jami at-Tirmidhi, Hadith 1264]

A Muslim rejects Shirk in the heart, speaks clearly against Shirk when appropriate and does not take part in acts of Shirk. “And when Ibrahim said to his father and his people, Indeed, I am free from what you worship.” [Surah Az-Zukhruf, verse 26]

Haneefiyyah

Tawheed in Surah Al-Fatihah

Surah Al-Fatihah contains the three categories of Tawheed.

“Lord of the worlds” points to Tawheed of Lordship because Allah is the Rabb of all creation.

“The Most Merciful, the Bestower of Mercy” contains Names and Attributes of Allah.

“You alone we worship and You alone we ask for help” points to Tawheed of Worship because worship and complete dependence belong to Allah alone.

Haneefiyyah is the religion of Ibrahim عليه السلام. It means turning away from Shirk toward Tawheed and worshipping Allah alone with sincerity. “Ibrahim was neither a Jew nor a Christian but he was one inclining toward truth, a Muslim.” [Surah Ali Imran, verse 67]

Allah created the jinn and mankind for this purpose. “And I did not create the jinn and mankind except to worship Me.” [Surah Adh-Dhariyat, verse 56]

The greatest command of Allah is Tawheed: to single out Allah alone in worship. The greatest prohibition is Shirk: giving any act of worship to other than Allah.



Ikhlas: Sincerity

Ikhlas means making worship sincerely for Allah alone. A person worships Allah seeking His pleasure and reward and does not direct worship to anyone besides Him. Correct worship needs sincerity for Allah and following the Sunnah of Prophet Muhammad ﷺ. “Worship Allah and do not associate anything with Him.” [Surah An-Nisa, verse 36] In a general meaning, Shirk is giving something from the rights of Allah to other than Allah. In worship, Shirk means giving an act of worship that belongs to Allah to someone or something besides Allah.

The Three Fundamental Principles

The three principles every person must know are:

1. Knowing your Lord.
2. Knowing your religion.
3. Knowing your Prophet Muhammad ﷺ.

First Principle: Knowing Your Lord

The Arabic word for Lord is Rabb. Allah is our Rabb because He created us, provides for us, cares for us and gives us His blessings. Because Allah alone is our Creator and Lord, He alone deserves all our worship.

Who Is Your Lord?

My Lord is Allah. He created me, cares for me and provides for me. He is the Lord of all creation. He alone is the One I worship. “All praise is for Allah, Lord of all worlds.” [Surah Al-Fatihah, verse 2] Everything besides Allah is created and we are part of His creation.

How Do You Know Your Lord?

We know Allah through the signs He has revealed and through the things He created. Revelation such as the Quran teaches us about Allah, His Names, His Attributes and His commands. His creation also points to His power, wisdom and greatness. We know Allah through His signs and His creation. Among His signs are the night, the day, the sun and the moon. Among His creation are the heavens, the earth and everything within them. “And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or to the moon but prostrate to Allah who created them if it is Him that you worship.” [Surah Fussilat, verse 37] “Indeed, your Lord is Allah who created the heavens and the earth in six days then established Himself above the Throne. He covers the night with the day, chasing it rapidly. And the sun, the moon and the stars are subjected by His command. Unquestionably, His is the creation and the command. Blessed is Allah, Lord of the worlds.” [Surah Al-Araf, verse 54] Allah does not need our worship. We need Allah. His creation shows His power, knowledge and Lordship.



The Lord Is the One Who Deserves Worship

“O mankind, worship your Lord who created you and those before you so that you may become righteous. He made the earth a resting place for you and the sky a canopy and sent down rain from the sky and brought forth fruits as provision for you. So do not set up equals with Allah while you know.” [Surah Al-Baqarah, verses 21–22] Ibn Kathir رحمه الله explained that the Creator of these things is the One who truly deserves to be worshipped.

Acts of Worship Belong to Allah Alone

All acts of worship belong to Allah alone. The examples including Islam, Iman, Ihsan, Dua, fear, hope, reliance, longing, dread, humility, awe, repentance, seeking help, seeking refuge, seeking rescue, sacrifice and vows.

How Do We Know Something Is an Act of Worship?

We recognize acts of worship through the Quran and Sunnah. Examples include when Allah commands an action, connects it to Iman, praises those who do it or warns against directing it to someone besides Him. This is why we do not decide from our own opinions what counts as worship. We return to the Quran and Sunnah. “And the masjids are for Allah so do not invoke anyone along with Allah.” [Surah Al-Jinn, verse 18] “And whoever invokes besides Allah another deity for which he has no proof then his account is only with his Lord. Indeed, the disbelievers will not succeed.” [Surah Al-Muminun, verse 117]

What Is Worship?

Shaykh Al-Islam Ibn Taymiyyah رحمه الله defined worship as a name that includes everything Allah loves and is pleased with from words and actions, both outward and inward. The essence of worship is obeying Allah's commands with love and humility. So worship can be explained in two ways: the acts Allah loves and is pleased with and the way the servant carries them out with love, humility and obedience. Worship also means obeying Allah's commands with love and humility.

Dua

Asking another person for ordinary help is allowed when the person can hear or understand you and is able to help. For example, you may ask a teacher to explain homework or ask someone to help carry something. But we do not call upon people for things that only Allah can do. Dua can include worship in general and asking Allah directly for benefit or for protection from harm. Dua has two meanings:

1. Dua of worship: every act of worship and obedience done for Allah.
2. Dua of asking: asking Allah for something beneficial or asking Him to remove harm.

“And your Lord says, Call upon Me. I will respond to you. Indeed, those who are too proud to worship Me will enter Hell in humiliation.” [Surah Ghafir, verse 60]

“Dua is worship.” [Jami at-Tirmidhi, Hadith 2969; Sunan Abi Dawud, Hadith 1479]



Khawf: Fear

Khawf is fear of Allah that causes a person to stay away from what Allah has forbidden.

Fear is of three types:

1. Normal Fear

Normal fear is the fear a person naturally feels when there is danger. For example, being afraid of dangerous animals, fire or drowning. A person is not blamed for having this type of fear because it is normal. Prophet Musa عليه السلام had this type of fear. Allah, the Most High, said:

“So he entered in the morning in Pharaoh's city in a state of fear, awaiting events.” [Surah Al-Qasas 28:18] However, normal fear becomes forbidden if it causes a person to leave something Allah has made obligatory or to do something Allah has forbidden. Anything that causes a person to leave an obligation or do something forbidden is also forbidden (haram). Allah, the Most High, said: “So do not fear them, but fear Me and beware of disobeying Me, if you are truly Believers.” [Surah Aal Imran 3:175]

Good Fear of Allah: Fear of Allah can sometimes be good and praiseworthy and sometimes it can be not praiseworthy. Fear of Allah is good and praiseworthy when it stops a person from disobeying Allah, helps them complete their obligatory duties and keeps them away from what Allah has forbidden.

When this goal is reached, the person's heart becomes calm and peaceful. The person feels happy about the blessings Allah has given them and hopes for His reward. Fear of Allah is not praiseworthy when it causes a person to completely lose hope in Allah's Mercy. If a person completely loses hope in Allah's Mercy, they may give up trying to obey Allah and may continue committing sins because they believe there is no hope for them.

2. Fear That Is Worship

This is a deep type of fear and respect that a person takes as part of their religion and worship. This type of fear must be for Allah, the Most High, alone. Giving this type of fear to anyone other than Allah, the Most High, is major Shirk.

3. Fear of Hidden Harm

Fear of hidden harm means fearing someone because you believe they have a secret or supernatural ability to harm you even though they cannot actually affect you. For example, a person may fear someone who is buried in a grave or a person believed to be righteous who is far away and cannot affect them but still believe that person can secretly harm them. The scholars have mentioned this type of fear as Shirk because the person may be fearing someone from the creation with a type of fear that should only be for Allah.



Rajaa: Hope

Rajaa means hoping for Allah's mercy and reward while doing the good deeds that lead to it. "So whoever hopes for the meeting with his Lord let him do righteous work and not associate anyone in the worship of his Lord." [Surah Al-Kahf, verse 110]

Tawakkul: Reliance

Tawakkul means relying upon Allah while taking the correct means and doing what you are able to do. A person may ask another living person for ordinary help that the person is able to give. This is different from the worship of Tawakkul that belongs to Allah. A person may also appoint someone to act on their behalf in something permissible. This is allowed. Depending on someone for hidden powers that only belong to Allah is not permitted. "And upon Allah rely if you are believers." [Surah Al-Maidah, verse 23] "And whoever relies upon Allah then He is sufficient for him." [Surah At-Talaq, verse 3]

Raghbah, Rahbah and Khushoo

Raghbah is a strong desire for Allah's reward. Rahbah is fear that causes a person to obey Allah. Khushoo is humility and submission before Allah. "Indeed, they used to hurry to good deeds and call upon Us with hope and fear and they were humbly submissive to Us." [Surah Al-Anbiya, verse 90]

Khashyah: Awe

Khashyah is fear of Allah that is connected to knowledge of His greatness. "So do not fear them but fear Me." [Surah Al-Baqarah, verse 150]

Inaabah: Turning Back to Allah

Inaabah means returning to Allah with love, fear, hope and obedience. "And turn to your Lord in repentance and submit to Him." [Surah Az-Zumar, verse 54]

Isti'aanah: Seeking Help

Isti'aanah means seeking Allah's help to do what He loves. Seeking ordinary help from a living person is allowed when the person is able to help with that matter. Helping one another in good is encouraged. Seeking help in something sinful is not allowed. Seeking supernatural help in matters that only Allah controls is worship and must be directed to Allah alone. "You alone we worship and You alone we ask for help." [Surah Al-Fatihah, verse 5] "When you ask, ask Allah and when you seek help, seek help from Allah." [Jami at-Tirmidhi, Hadith 2516]



Isti'aadhah: Seeking Refuge

Isti'aadhah means seeking Allah's protection from something harmful or frightening. A person may take ordinary shelter in a safe place or seek protection from someone who is actually able to protect them in an ordinary worldly matter. Seeking the special unseen protection that belongs to Allah is an act of worship and must be for Allah alone. "Say, I seek refuge in the Lord of daybreak." [Surah Al-Falaq, verse 1] "Say, I seek refuge in the Lord of mankind." [Surah An-Nas, verse 1]

Istighaathah: Seeking Rescue

Istighaathah means asking Allah for rescue when harm has already happened. The difference is that Isti'aadhah is seeking protection from feared harm while Istighaathah is seeking rescue from serious harm or difficulty. It is allowed to call a living person for rescue in something they can actually hear, understand and do. "Remember when you asked your Lord for help and He answered you." [Surah Al-Anfal, verse 9]

Dhabh: Sacrifice

Sacrifice as an act of worship must be for Allah alone. Not every slaughter is an act of worship. An animal may be slaughtered for food, hospitality or a wedding meal. The ruling depends on the purpose. When sacrifice is done as an act of worship and nearness, it belongs to Allah alone. "Indeed, my prayer, my sacrifice, my living and my dying are for Allah, Lord of the worlds. He has no partner." [Surah Al-Anam, verses 162-163] "Allah curses the one who sacrifices to other than Allah." [Sahih Muslim, Hadith 1978]

Nadhr: Vow

A vow is when a person makes a particular act of worship binding upon themselves for Allah. Vows are acts of worship and must not be made for anyone besides Allah. Making conditional vows is generally discouraged. If a person makes a lawful vow of obedience to Allah, it must be fulfilled. "Whoever vows to obey Allah should obey Him." [Sahih al-Bukhari, Hadith 6696]

Vows can be understood in two ways:

1. General: making yourself obey Allah's commands and stay away from what He prohibited.
2. Specific: making a voluntary act of worship binding upon yourself after setting a condition.

"They fulfil their vows and fear a Day whose evil will be widespread." [Surah Al-Insan, verse 7]



Second Principle: Knowing the Religion of Islam

Islam means submitting to Allah with Tawheed, obeying Him and rejecting Shirk. Islam has three levels: Islam, Iman and Ihsan. Islam is also explained with a general meaning and a specific meaning. General meaning: submitting yourself to Allah with Tawheed, obeying Him and being free from Shirk. Specific meaning: the religion Allah sent Prophet Muhammad ﷺ with. When Islam is mentioned together with Iman and Ihsan, Islam especially refers to the outward actions. The three levels rise from Islam to Iman to Ihsan. Islam focuses on outward obedience, Iman includes the faith and actions of the heart and Ihsan is the highest level of perfecting worship.

Muslim, Mumin and Muhsin

A Muslim fulfils the required duties of Islam. A Mumin has stronger faith and adds more acts of obedience. A Muhsin strives to perfect worship and may even leave some permissible things when there is a real fear that they could lead toward sin. The Prophet ﷺ said: “A person will not reach the level of the people of piety until he leaves something in which there is no harm because he fears falling into something harmful.” [Sunan Ibn Majah, Hadith 4215] Allah says: “O you who believe, do not follow the footsteps of Shaytan.” [Surah An-Nur, verse 21]

1. Islam: outward acts of obedience.
2. Iman: faith of the heart together with the words and actions of faith.
3. Ihsan: perfecting worship by being aware that Allah sees you.

“Indeed, the religion with Allah is Islam.” [Surah Ali Imran, verse 19] “And whoever desires a religion other than Islam it will never be accepted from him and in the Hereafter he will be among the losers.” [Surah Ali Imran, verse 85]

Level One: Islam

Islam has five pillars:

4. Testifying that none has the right to be worshipped except Allah and that Muhammad ﷺ is the Messenger of Allah.
5. Establishing the five daily prayers.
6. Giving Zakah.
7. Fasting Ramadan.
8. Making Hajj to the Sacred House if a person is able.

“Allah witnesses that there is no deity worthy of worship except Him and so do the angels and those of knowledge, maintaining creation in justice. There is no deity except Him, the Exalted in Might, the Wise.” [Surah Ali Imran, verse 18]



The Meaning of Laa Ilaaha Illa Allah

Laa Ilaaha Illa Allah means: There is none worthy of worship in truth except Allah. Laa Ilaaha rejects every false object of worship. Illa Allah affirms that worship belongs to Allah alone. “That is because Allah is the Truth and what they call upon besides Him is falsehood.” [Surah Luqman, verse 30] “And when Ibrahim said to his father and his people, Indeed, I am free from what you worship except for the One who created me and indeed He will guide me. And he made it a lasting word among his descendants so that they might return.” [Surah Az-Zukhruf, verses 26–28] “Say, O People of the Scripture, come to a word that is fair between us and you: that we worship none but Allah, associate nothing with Him and do not take one another as lords besides Allah.” [Surah Ali Imran, verse 64]

Muhammad Is the Messenger of Allah

“There has certainly come to you a Messenger from among yourselves. Your suffering is difficult for him. He is concerned for you and to the believers he is kind and merciful.” [Surah At-Tawbah, verse 128] The testimony that Muhammad ﷺ is the Messenger of Allah requires four things:

1. Obey him in what he commanded.
2. Believe what he informed us about.
3. Stay away from what he prohibited.
4. Worship Allah only in the way he taught and legislated.

“If it were not that it would be difficult for my Ummah I would have ordered them to use the Siwak with every prayer.” [Jami at-Tirmidhi, Hadith 22; also reported in Sahih al-Bukhari and Sahih Muslim]

“Or do they have partners who have made for them a religion that Allah has not permitted?” [Surah Ash-Shura, verse 21]

Proof for Salah and Zakah

“And they were not commanded except to worship Allah, sincere to Him in religion, inclining to truth, to establish prayer and to give Zakah. That is the correct religion.” [Surah Al-Bayyinah, verse 5]

Proof for Fasting

“O you who believe, fasting has been prescribed for you as it was prescribed for those before you so that you may become righteous.” [Surah Al-Baqarah, verse 183]

Proof for Hajj

“And due to Allah from the people is a pilgrimage to the House for whoever is able to find a way to it.” [Surah Ali Imran, verse 97]



Level Two: Iman

Iman includes belief in the heart, speech of the tongue and actions of the body. Iman increases when we obey Allah and decreases when we disobey Him.

Branches of Iman

Iman includes belief in the heart, words of the tongue and actions of the body. The Prophet ﷺ taught that Iman has more than sixty or seventy branches. The highest is Laa Ilaaha Illa Allah. Removing something harmful from the road is among the lowest branches and modesty is a branch of Iman. “Faith has over sixty or seventy branches.” [Sahih Muslim, Hadith 35] Iman becomes stronger through knowledge and obedience and becomes weaker through ignorance, neglect and sins. Iman has many branches. The highest branch is Laa Ilaaha Illa Allah. Removing something harmful from the road is a branch of Iman and modesty is a branch of Iman.

Iman can also be explained in two ways. In a general meaning, it includes the religion of faith inwardly and outwardly. When Iman is mentioned together with Islam, it especially refers to the actions and beliefs of the heart. “Iman has over seventy branches. The best of them is saying Laa Ilaaha Illa Allah and the least of them is removing something harmful from the road and modesty is a branch of Iman.” [Sahih Muslim, Hadith 35]

The six pillars of Iman are:

1. Belief in Allah.
2. Belief in His angels.
3. Belief in His Books.
4. Belief in His Messengers.
5. Belief in the Last Day.
6. Belief in Al-Qadr, the divine decree, its good and what appears difficult or bad to us.

“Righteousness is not that you turn your faces toward the east or the west but true righteousness is in one who believes in Allah, the Last Day, the angels, the Book and the Prophets.” [Surah Al-Baqarah, verse 177] “Indeed, We created everything according to a decree.” [Surah Al-Qamar, verse 49]



What the Six Pillars of Iman Mean

Belief in Allah includes believing that Allah exists, that He alone is the Lord, that He alone deserves worship and believing correctly in His beautiful Names and perfect Attributes. Belief in the angels means believing that Allah created angels as honoured servants. They obey Allah and have different duties. Belief in the Books means believing that Allah revealed Books to His Messengers as guidance. The Quran is the final revealed Book. Belief in the Messengers means believing in all the Prophets and Messengers Allah sent, those whose names we know and those whose names we do not know. Muhammad ﷺ is the final Prophet. Belief in the Last Day means believing in resurrection, judgment, Jannah, Jahannam and everything authentically taught about the Hereafter. Belief in Al-Qadr means believing that everything happens according to Allah's knowledge, writing, will and creation.

The Four Parts of Al-Qadr

1. Knowledge: Allah knows everything that happened, everything happening now and everything that will happen.
2. Writing: Allah wrote the decree of creation.
3. Will: Whatever Allah wills happens and whatever He does not will does not happen.
4. Creation: Allah created all things and the abilities and actions of His servants.

Level Three: Ihsan

Ihsan has one pillar: to worship Allah as though you see Him and although you do not see Him, know that He sees you. “Indeed, Allah is with those who fear Him and those who are doers of good.” [Surah An-Nahl, verse 128] “And rely upon the Exalted in Might, the Merciful, who sees you when you rise and your movement among those who prostrate. Indeed, He is the Hearing, the Knowing.” [Surah Ash-Shuara, verses 217–220] “You are not engaged in any matter or reciting any of the Quran or doing any deed except that We are witnesses over you when you are involved in it.” [Surah Yunus, verse 61]

Ihsan can mean doing good to others. In worship, it means perfecting your worship of Allah with awareness that He sees you. Ihsan can mean doing good to Allah's creation and perfecting worship of Allah. Two important foundations are: being patient with what Allah decrees and obeying the Quran and Sunnah in what Allah has commanded.



The Hadeeth of Jibril

The famous Hadeeth of Jibril brings Islam, Iman and Ihsan together. Jibril عليه السلام came in the form of a man and asked Prophet Muhammad ﷺ about the religion. The Prophet ﷺ explained Islam through the five pillars. He explained Iman through the six pillars. He explained Ihsan as worshipping Allah as though you see Him and knowing that even though you do not see Him, He sees you. Jibril also asked about the Hour and some of its signs. "That was Jibril. He came to teach you your religion." [Sahih Muslim, Hadith 8]

Third Principle: Knowing Prophet Muhammad ﷺ

Knowing Prophet Muhammad ﷺ means learning who he was, the message Allah sent him with and following what he taught. He was born in Makkah, became a Prophet at the age of forty and his mission lasted twenty-three years. Allah sent him to call people to Tawheed and warn them against Shirk. He is Muhammad ibn Abdullah ibn Abdul-Muttalib ibn Hashim ﷺ. Hashim was from Quraysh. Quraysh were from the Arabs and the Arabs were from the descendants of Ismail عليه السلام, the son of Ibrahim عليه السلام. Prophet Muhammad ﷺ lived for 63 years. Forty years were before Prophethood and twenty-three years were as a Prophet. He became a Prophet when the beginning of Surah Al-Alaq was revealed. He became a Messenger when Surah Al-Muddaththir was revealed. His homeland was Makkah and he later migrated to Madinah.

His Call to Tawheed

Allah sent Prophet Muhammad ﷺ to warn against Shirk and call people to Tawheed. "O you who is covered, arise and warn. And glorify your Lord. And purify your garments. And avoid idols." [Surah Al-Muddaththir, verses 1-5] Arise and warn means to warn against Shirk and call to Tawheed. Glorify your Lord means to honour Allah through Tawheed. Purify your garments includes purifying one's deeds from Shirk. Avoid idols means leaving idols and their worship. "Avoid idols" means leaving idols and their worship and staying far away from Shirk.

Ten Years Calling to Tawheed

The Messenger of Allah ﷺ spent ten years in Makkah calling people to Tawheed. He was then taken on the Night Journey and raised through the heavens. The five daily prayers were made obligatory. He then prayed in Makkah for three years before he was commanded to migrate to Madinah.

Hijrah

Hijrah means leaving what Allah dislikes for what Allah loves. In its specific meaning, it is migration from a land where a Muslim cannot practise the religion to a place where the religion can be practised. A Muslim also makes a type of Hijrah by leaving sinful actions, harmful places and bad companions. This general Hijrah can be practised by leaving sinful actions, leaving harmful places and leaving bad companions. The detailed rulings of physical Hijrah depend on a person's ability and circumstances. A person who is unable is not treated like someone who is able.



If a Muslim is truly unable to practice the religion openly and is able to leave, Hijrah may become obligatory. If the person can practice the religion openly, it is not treated the same way. A person who is genuinely unable to leave is excused. These detailed rulings should be learned from qualified scholars. “Indeed, those whom the angels take in death while wronging themselves, the angels will say, In what condition were you? They will say, We were oppressed in the land. They will say, Was not the earth of Allah spacious enough for you to emigrate therein? ... Except for the oppressed among men, women and children who cannot devise a plan nor are they directed to a way. For those, it is expected that Allah will pardon them.” [Surah An-Nisa, verses 97-99] “O My servants who have believed, indeed My earth is spacious so worship Me alone.” [Surah Al-Ankabut, verse 56] “Hijrah will not end until repentance ends and repentance will not end until the sun rises from the west.” [Sunan Abi Dawud, Hadith 2479]

The Religion Was Completed

Prophet Muhammad ﷺ was sent to all mankind and jinn. His message was not only for one tribe or one nation. Because Allah completed the religion through him ﷺ, Muslims do not invent new acts of worship and call them part of Islam. Worship is based on what Allah revealed and what the Messenger ﷺ .thguat ﷺ “This day I have perfected for you your religion.” [Surah Al-Maidah, verse 3] After the Prophet ﷺ settled in Madinah, other Islamic duties were commanded including Zakah, fasting, Hajj, the Adhan, commanding good and forbidding evil. He remained there for ten years then he died ﷺ. His religion remains. There is no good except that he guided the Ummah to it and there is no evil except that he warned the Ummah against it. The greatest good is Tawheed and everything Allah loves. The greatest evil is Shirk and everything Allah hates. “Say, O mankind, indeed I am the Messenger of Allah to you all.” [Surah Al-Araf, verse 158] “This day I have perfected for you your religion, completed My favour upon you and approved Islam for you as your religion.” [Surah Al-Maidah, verse 3]

The Death of the Prophet ﷺ

“Indeed, you will die and indeed they will die. Then on the Day of Resurrection you will dispute before your Lord.” [Surah Az-Zumar, verses 30-31]

Being Raised Again and Judged

After people die, Allah will resurrect them. “From the earth We created you and into it We will return you and from it We will bring you out another time.” [Surah Taha, verse 55] “And Allah caused you to grow from the earth as a growth. Then He will return you into it and bring you out again.” [Surah Nuh, verses 17-18] After resurrection, people will be held accountable for their deeds. “And to Allah belongs whatever is in the heavens and whatever is on the earth so that He may repay those who do evil for what they have done and reward those who do good with the best reward.” [Surah An-Najm, verse 31] Believing in resurrection is part of Iman. “Those who disbelieve claim that they will never be resurrected. Say, Yes, by my Lord, you will surely be resurrected then you will surely be informed of what you did. That is easy for Allah.” [Surah At-Taghabun, verse 7]



Why Allah Sent the Messengers

Allah sent Messengers to give good news to those who obey Allah and to warn those who disobey Him. Allah says: “Messengers as bringers of good news and warners so that mankind would have no argument against Allah after the Messengers.” Surah An-Nisa 4:165. This means Allah sent Messengers to clearly teach people the truth so no one could say that they did not know what Allah wanted from them.

The first Messenger was Prophet Nuh عليه السلام. Allah says: “Indeed, We have revealed to you as We revealed to Nuh and the Prophets after him.” Surah An-Nisa 4:163. The final Prophet and Messenger was Prophet Muhammad ﷺ. Allah says: “Muhammad is not the father of any of your men but he is the Messenger of Allah and the last of the Prophets.” Surah Al-Ahzab 33:40. This means there will be no Prophet or Messenger after Prophet Muhammad ﷺ.

A Prophet is someone chosen by Allah who receives revelation. A Messenger is a Prophet who was sent with a message that he was commanded to convey and call people to. Messengers were commanded to call people to the message Allah gave them while Prophets followed and taught the revealed law. Every Messenger is a Prophet but not every Prophet is a Messenger. All the Prophets and Messengers عليهم السلام called people to worship Allah alone.

Rejecting Taghoot and Worshipping Allah Alone

Linguistically, Taghoot comes from a word meaning to go beyond the proper limits. Prophets and righteous people who were worshipped without wanting or approving that worship are not called Taghoot for that reason. Allah sent a Messenger to every nation commanding people to worship Allah alone and avoid Taghoot. From Nuh عليه السلام to Muhammad ﷺ, the Messengers called people to the same foundation: worship Allah alone and stay away from false worship. “And We certainly sent into every nation a Messenger saying, Worship Allah and avoid Taghoot.” [Surah An-Nahl, verse 36] Ibn Al-Qayyim رحمه الله explained Taghoot as anything through which a servant goes beyond the proper limit regarding something worshipped, followed or obeyed.

Five Main Heads of Taghoot

1. Iblees, may Allah curse him.
2. A person who is worshipped and is pleased with being worshipped.
3. A person who calls people to worship him.
4. A person who claims to know the unseen independently.
5. A person who replaces Allah's judgment with another judgment in the manner described by the scholars under this category.



“There is no compulsion in religion. The right way has become clear from error. So whoever rejects Taghoot and believes in Allah has grasped the firmest handhold that will never break. And Allah is Hearing and Knowing.” [Surah Al-Baqarah, verse 256] Rejecting Taghoot and believing in Allah is connected to the meaning of Laa Ilaaha Illa Allah: rejecting false worship and affirming worship for Allah alone.

Working Hard to Obey Allah

Striving in the religion includes striving against your own desires by learning, obeying Allah, leaving sins, resisting the whispers of Shaytan and speaking the truth with knowledge and good manners. “The head of the matter is Islam and its pillar is prayer.” [Jami at-Tirmidhi, Hadith 2616] Matters involving physical fighting are governed by Islamic law and legitimate authority. They are not personal actions for children or individuals to carry out.

Final Summary

The matn ends by returning knowledge to Allah and sending peace and blessings upon Prophet Muhammad ﷺ, his followers and his Companions. Usool ath-Thalatha teaches the knowledge every Muslim needs about Allah, Islam and Prophet Muhammad ﷺ. It begins by teaching that knowledge must come before actions and that a Muslim learns, acts, calls to the truth and remains patient. The matn teaches Tawheed: Allah alone is the Lord, Allah alone deserves all worship and Allah alone has His perfect Names and Attributes. It teaches that Shirk is the greatest prohibition.

The first principle is knowing Allah through His signs, His creation and the worship that belongs to Him alone. The second principle is knowing Islam through its three levels: Islam, Iman and Ihsan. The third principle is knowing Prophet Muhammad ﷺ, his message, his call to Tawheed, his Hijrah and the completion of the religion. It also teaches resurrection, accountability, the Messengers and the obligation to reject false worship and worship Allah alone.