Explanation of the Three Fundamental Principles

Shaykh ul-Islām Muhammad 'Abdul-Wahhāb [1206AH]

EXPLANATION BY
Shaykh 'Abdul 'Azīz bin 'Abdullāh bin Bāz [1420AH]
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ARABIC TEXT

بسم الله الرحمن الرحيم

إِعْلَمَ - رَحَمَكَ الله - أَنَّهُ يُجَبِعُ عَلَيْنَا تَعَلُّمَ أَرْبَعَ مَسَائِلَ. أَوْلَى: اِعْلَمْ وَهُوَ مَعْرِفَةُ الله وَمَعْرِفَةُ نَبِيِّهِ.

وَمَعْرِفَةُ دِينِ الإِسْلَامِ يَوْمَ الْأَيَلَة. آتَيَةً: اِعْلَمْ وَهُوَ مَعْرِفَةُ الله وَمَعْرِفَةُ نَبِيِّهِ.

وَمَعْرِفَةُ الْبَيْلِقَةُ: الدُّعَوَّةُ إِلَيْهِ. أَثْبَةً: اِعْلَمْ وَهُوَ مَعْرِفَةُ الله وَمَعْرِفَةُ نَبِيِّهِ.

وَالْدِّلِيلُ قُوْلُهُ: تَعَالِىَ: وَالْعَضُرُ ۡۚ إِنَّ الْآةَنَّ لَحَيٌّ خَيْرٌ. ۡۚ إِلَّا أَلْيَنَّ عَسِيتُوُا وَصِبْعَاءُ وَصِبْعَاءٍ وَتَوَاصَوْا يَلِجْنُوُا وَتَوَاصَوْا بِالخَبِيرِ. \[العصر: ١٠ - ٣٥\]. قَالَ الْشَّافِعِي - رَحَمَّهُ اللَّهُ - لَوْ مَا أَنْزَلَ اللَّهُ حُجَةً عَلَى خُلْقِهِ إِلَّا هَذِهِ السُّوْرَةُ لَكُفْتُهُمْ وَقَالَ الْبُخَارِي - رَحَمَّهُ اللَّهُ - تَعَالَىَ: بَابُ الْعِلْمِ قُبْلُ الْقُوْلِ وَالْعَمَلِ. وَالْدِّلِيلُ: فَأَقْلِمُ أَنْتَ إِلَّا إِلَهَ وَأَسْتَعْفِرْ لِذَٰلِكَ. \[مَحَد: ١٩\]. فَبَدَا يَبْعَلْمَ قُبْلَ الْقُوْلِ وَالْعَمَلِ. إِعْلَمُ رَحَمَكَ اللَّهُ - أَنَّهُ يُجَبِعُ عَلَيْنَا كُلَّ مُسَلِمٍ وَمُسَلِمَةٍ تَعَلُّمَ،
قال الله في سورة البقرة: 

"هكذا مسألة وعمل يهن. الأولى: أن الله خلقنا ورزقنا، ولم يشركنا رسولًا. فمن أطاعه دخل الجنة، ومن عصاه دخل النار. ودليل قول الله تعالى: إلا أنه أرسلنا إليكم رسولًا شهيدًا علىكم (المؤمن: 15-16). الآتانية: أن الله لا يرضى أن يشرك معقه أحد في عبادته، لا ملك مقرب ولا نبي مرسل. ودليل قول الله تعالى: وإن الله من أطاع الرسول ووحد الله. لا يجوز له موالاة من حاقد الله ورسوله وإن كان أقرب قريب والدليل قول الله تعالى: لا تجمع قومًا يؤمنون بالله وآياته الآخرين يؤمنون من حاقد الله ورسوله، ولو كانوا بابئهم أو أبكاهم أو إخوهم أو عشيرتهم أو ألقوا كتاب في قلوبهم إلا يمينًا، وأثبتهم ببركة ينهونه ويدخلون ح_PINفيه من شيءًا الآخرون خليلين فيها رضي الله عنهم ورضوا عنه ألقوا كتاب في قلوبهم إلا يمينًا، وإن جرب الله لهم النفيحون (المجادلة: 16)"
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[Arabic text]

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وَ الإِخْسَانُ. وَ مَنْهَ الدُّعَاءُ. وَ الْخَوْفُ. وَ الْرَّجَاءُ. وَ التَّوْكُلُ
وَ الرَّغْبَةُ. وَ الرَّهْبَةُ. وَ الْخَشْوُ. وَ الْخَشْفُ. وَ الإِبَاحَةُ
وَ الإِسْتِعْنَادُ. وَ الإِسْتِعْنَادُ. وَ الْدِّينُ. وَ السَّبْرُ.
وَ عِبَادُ ذَلِكَ مِنْ أنواع العبَادَةِ اللَّتِي أَمَرَ اللَّهُ بِهَا. كُلُّ هَا
للَّهِ تَعَالَى. وَ الدَّلِيلُ قُوْلُهُ تَعَالَى: (وَأَنَّ السَّمِيعَ اللَّهُ فَلاَ تَعَلَّوْا
مُعَ اللَّهِ أَحَدًا) (الْحَجَّ: 18). فَمَنْ ضَرَّفَ مِنْهَا شَيْئًا لِغَيْرِ
اللَّهِ. فَهُوَ مُشَرِّكٌ كَافِرٌ وَ الدَّلِيلُ قُوْلُهُ تَعَالَى: (وَمَنْ يَسْتَغْلِبُ
مُعَ اللَّهِ إِلَيْهَا مَأْخُورًا لَا يُعْمِرَ اللَّهُ بَيْنَ كَافِرِيهِ وَ سَبِيلِهِ. لَا يَفْلِحُ
الْكَفُّارُونَ) (المؤمنون: 116). فِي النَّحْدِيْبِ: ((الدُّعَاءُ مُعَ
الَّدِينَةً)) وَ الْدَلِيلُ قُوْلُهُ تَعَالَى: (وَقَالَ رَجُوكُمْ أَدْعُونِ
أَسْتَجِبَ لَكُونَ اللَّهُ يَسْتَجِبُ عَنِ يَعْبَدِي سُيُودُ خَلْوَتِهِ) (غُفْرَانَ: 6). وَ دَلِيلُ
الْخَوْفُ قُوْلُهُ تَعَالَى: (وَكَأَنَّهُمْ قَاعُوْمُ بَعْضُهُمْ) (آل أَمْران: 167) وَ دَلِيلُ
الْرَّجَاءُ قُوْلُهُ تَعَالَى: (فَكَانَ يَزِجُوْاَ لَفَتَةً رَيْبًا فَيَمَحُّ عَلَى
شَكُّهُ وَلَا يَبْدِعُ عَبْدَهُ وَرَأَى فَأَدْعَى رَبَّهُ) (الْكَهْفَ: 111). وَ دَلِيلُ
الْتَوْكُلُ قُوْلُهُ تَعَالَى: (وَعَلَى اللَّهِ
فَنُوقِلَوا إِن كَنْتُمْ مُؤْمِنِينَ (3) [المائدة: 3]. وَ قَوْلُهُ تَعَالَى: ۛ (فوَأَلَفَنَّكُمُ الآمِرَةَ عَلَىٰ أَن تَحْتَمِلُوا) ۛ [الطلاق: 2]. وَ دَلِيلُ الرَّجْبَةَ وَ الْحُشُوْفِ قَوْلُهُ تَعَالَى: ۛ (إِنَّهُمْ كَانُوا يَسْتَعِينُونَ فِي الْحُشُوْفِ وَ يَنْصُرُونَكُمْ وَ رَجُبُوا وَ كَانُوا لَآ خَشُوعٍ) [الأنيء: 30]. وَ دَلِيلُ الحُشُوْفِ قَوْلُهُ تَعَالَى: ۛ (فَلَا تَعْتَمَّوا وَ أَخْنَوْنِي) [البقرة: 40]. وَ دَلِيلُ الإِلَيْهِيَةِ قَوْلُهُ تَعَالَى: ۛ (وَ أَنْبِينَا إِلَى رَبِّكَ وَ أَسْلَمُوا لِللهِ) [نز़ر: 40]. وَ دَلِيلُ الإِسْتَعِيْناَةِ قَوْلُهُ تَعَالَى: ۛ (فِي الْحُدْيَثِ: ې إِذَا اسْتَغْنِتُ فَاسْتَعِنْ بِاللَّهِ) وَ دَلِيلُ الإِسْتَعاَداَةِ قَوْلُهُ تَعَالَى: ۛ (قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ) [الفلق: 1]. وَ قَوْلُهُ تَعَالَى: ۛ (قُلْ أَعُوذُ بِرَبِّ الْكَارِسِ) [النَّاسِ: 1]. وَ دَلِيلُ الإِسْتَعِيْناَةِ قَوْلُهُ تَعَالَى: ۛ (إِذَا تَسْتَغْنِيَ رَبِّكَ فَاتَّبِعْ لَحَمْطَّم) [الأنفال: 9]. وَ دَلِيلُ الْذَّبْجِ قَوْلُهُ تَعَالَى: ۛ (قُلْ إِنَّ صِلَائِي وَ شَكْرِي وَ مُحَايَةٌ وَ سُفَاهَىْ) [الأنعام: 11، 32، 24، 33]
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الأصل الشّامي: مَغْرِقَةٌ دِينِ الإسْلَامِ بِالأَدْلَةِ. هُوَ الأُسْتِسَالِمُ بِهِ بِالْتَّوْحِيدِ، وَالْأَنْقِيَادُ لَهُ بِالْطَّاعَةِ، وَالأَشْرَكِ وَأَهْلِهِ. وَهُوَ ثَلَاثُ مَزَاهِبُ: الإِسْلَامُ، وَالأَصِلُّ، وَالأَبْصَارُ. وَكُلُّ مَزَايِدَةٌ لَهَا أَرْكَانُ. فَأَرْكَانُ الإِسْلَامِ خَمْسَةُ: شَهَادَةُ أنَّ لَا إِلَهَ إِلَّا اللّهُ، وَأَنَّ مُحْمَرًا رَسُولُ اللّهِ ﷺ (صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ) وَإِقَامَ الصَّلَاةَ وَإِيَامَ الْرُّكُكَةِ وَصُوْمُ رَمَضَانِ وَحَجِ بَيْتِ اللهِ الْحَرَامِ. فَذَلِكُ الْشَّهَادَةُ قَوْلُهُ ﷺ (شَهَدَ اللّهُ أَنَّنَا لَا إِلَهَ إِلَّا اللّهُ إِلاَّ وَهُوَ الدِّيَانَةُ الَّتِي أَمْرَهُ وَأَنَّهَا مَعْبُودٌ بِحَقِّ إِلَّا اللّهِ، ﷺ (إِلَّا اللّهُ) فَتَافِيًا جَيْبِيَّةٌ مَا يُعْبَدُ مِنْ دُونِ اللّهِ. ﷺ (إِلَّا اللّهُ) مُشْقِيِّتَا اِلْعِبَادَةَ اللّهِ وُحْدَةُ لَا شَرِيكُ لَهُ فِي عِبَادَتِهِ كَمَا لَا شَرِيكُ لَهُ فِي مُلُكِهِ. وَتَفْسِيرُهَا
الذي يُوضحُها، قولُه تعالى: 
وَإذَا قُلْتُنَّ إِنَّهُ مَاهوَ فَإِنَّهُ مَاتٌ وَقَدْ وَقَمَهُ
إِنَّمَا بَعِيدُ مِمَّا تَعْبَدُونَ ۖ إِلَّا أَلَّلَةٍ قَطُرُنَّ فَإِنَّهُ سَيِّدُينِ ۖ وَجَعَلَهَا كِتَابَهُ بَاِبٍ
في عِفْوِهِ، لَعْلَهُم بَيْجُونَ ۖ وَقُولُهُ: 
ۖ أَقِمْ الْكِتَابَ تَعَاَلَى إِلَى
صِلَائِهِرْسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). قُولُهُ تعالى: 
لَقَدْ جَآَهَا حَكْمُ رُسُولِ اللَّهِ ۖ يَنْفِعُكُمْ عَزْريُ عَلَيْهِ مَا عَيْنُتُمْ خَيْرُ عَلَيْكُمْ بِالْعَفْوِيَاتِ رَوَّفُ
ۖ ۖ وَمَعْتَى شَهَادَةَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): طَاعَةُهُ فِي مَا أَمُرَّ ۖ وَتَصْدِيقُهُ فِي مَا أَخْبَرَ وَاجْتِنَابَ مَا نَهِى عَنْهُ وَرَجَعُ ۖ وَأَنَّ لَا يُعْبَدُ اللَّهُ إِلَّا بِمَا شَرَعَ. ۖ وَذَلِيلُ الصَّلاةِ وَالرَّكَاةِ وَتَفْسِيرُ
الْحُجَّاجِ: قُولُهُ تعالى: 
ۖ وَمَا أُمِرْتُ إِلَّا لَيَعْبُدُوا اللَّهُ خَلِيْقَهُ ۖ لَهُ الْهَيْدَارُ
ۖ ۖ وَذَلِيلُ
الصُّيُّبَامِ: قُولُهُ تعالى: 
ۖ بِأَيْمَانِهِ الَّذِيَ امْتَىُبُ عَلَيْهِمْ أَلْيَامُهُمْ
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كما كتب على الذين يع접كم لقتؤون (٤٣) ودليل الحجة قوله تعالى: {وَبَشَّرُوا عَلَى النَّاسِ جُنُبَّاتِكُم مِّن أَسْتَطَاعُ إِلَيْهِ سَيَبَاء وَمِن كَذَرِّ فإنَّ الله غَيْبٌ عن المعَلِّمِينَ} (١٧) المرتبة الثانية: الإيمان.

وَهُوَ بِضَعُ وَسُبْعَونَ شَعْبَةً. فأُعَلَّهَا قُوْلُ (لا إِلَهَ إِلَّا اللَّهِ) وَأَذِنَاها إِسْمَاطَةً الَّذِى عَنِ الْطَّرِيقِ. والْحَيَاءَ شَعْبَةٌ مِّن الإيمان. وَأَرْكَانَهُ سَيَنَةً: أنْ نُؤْمِنَ بِاللَّهِ. وَمَلَاكِيَّهُ، وَكُنْبِهِ، وَرَسُلِهِ، وَاليوم الآخر. وَنُؤْمِنَ بِالقَدْرِ خَيْرٍ، وَشَرِّهِ. وَالدَّلِيلُ عَلَى هَذِهِ الأَرْكَانِ السَّبَعَةَ قُوْلُهُ تعالى: {٦} لَيْسَ أَنْ يُؤْتِوا وَجْهَمُ؛ قِيلَ المَشْرِقَ وَالْفَقِيْرَ وَلَكِنْ أَبَرَ من عَامِنِ بَلْ أَحْسَنَ} (٧) الَّذِي بَيْنَ الْمَشْرِقِ وَالْفَقِيْرَ وَالدَّلِيلُ قَوْلُهُ تعالى: {٦} إِنَّ اللَّهَ لَا يُؤْتِي فَايْتَهُ بَزْرَكِ}. وَالدَّلِيلُ قَوْلُهُ تعالى: {٦} إِنَّ اللَّهَ مُحْمِدُونَ (٧٧) وَفَوْهُ}. وَوَقَّعَ عَلَى الْأَرْكَانِ الْعَظِيمِ (١٧) الَّذِي بَرَكَ جَالِدَ لَقُومٍ (٧٨) وَتَكَلَّبَ في الشَّيْطَانِ
و قُولُهُ تَعَالَى: (هَوَّامَا نَكُونُ فِي سَأَلُونَكُم) وَالدَّلِيلُ مِنِ السَّنَةِ: حَدِيثُ جُبَرْيِلَ السُّهُورِ، عِنْ عُمَرَ (رَضِيَ اللَّهُ عَنْهُ) قَالَ: (بِنِيَّةَ نَجُونَ جَلُوسَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). ذَاتِ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ: شَيَّدُ بَيْاضَ الْمَيْيَابِ. شَيَّدَ سَوَادَ الْمُحرَّرِ. لَا يُزَيِّرُ عَلَيْهِ أَثْرًا. وَلَا يُعَفُّهُ مِنْهُ أَحَدٌ. حَتَّى جَلَّسَ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). فَأَسَندَ رُكْبَتِهِ إِلَى رُكْبَتِهِ. وَوَضَعَ كَفَّاهُ عَلَى فُخْدِهِ. وَقَالَ: يَا مُحَمَّدٌ، أَخْبَرْنِي عَنِ الإِسْلَامِ? فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): الإِسْلَامُ أَنْ تُشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَ أَنْ مُحَمَّدٌ رَسُولُ اللَّهِ. وَتَقْلِيمَ الصَّلاةِ، وَتَؤْمِينَ الرَّكَّةَ، وَتَضْوَى رَمْضَانَ، وَتَحْجِ الْبَيْتِ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلاً. قَالَ: سَدَفَتُ. فَعَجِبْتُ بِهِ، وَيُصِدُّقْتُهُ. قَالَ: فَأَخْبَرْنِي عَنِ الإِيْمَانِ? قَالَ: أَنْ تُؤْمَنَ بِاللَّهِ، وَمَلَايِكَتِهِ، وَكُلِّهِ. وَ...
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١. عَلَىٰ الرَّسُولِ ﷺ، وَوَالْيَوْمِ الآخِيرِ، وَبَالْقَدْرِ خَيْرَهُ وَشَرَّهُ. قَالَ: صَدَفَتُ

٢. قَالُ: تَأْخُرُّنِي عَنِ الإِحْسَانِ؟ قَالَ: أَنْ تَعْبُدِ اللهُ كَأَنْكَ

٣. قُلْنَ لَمْ تَكُنْ تَرَاهُ قَبْلَهُ بِيْرَاكَ. قَالَ: تَأْخُرُّنِي عَنِ السَّاعَةِ؟ قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأُعْلَمِ مِنَ السَّائِلِ

٤. قَالُ: تَأْخُرُّنِي عَنْ أَمْرٍ إِلَيْهَا؟ قَالَ: أَنْ تَلِدِ الْأُمَهُ رَبِيْبَهَا وَأَنْ تَرِى النَّحْفَةَ العَرَّةَ الْعَالَةَ رَغَاةَ السَّهَاءِ يَتَظَافُولُونَ فِي البَنِيَانِ. قَالَ: ۚ قَمَضَى، قُلْبِيَتَا مَلِيَّاً. قَالَ: يَا عُمْرٌ أَتَنْزِرُ مَنَ السَّائِلِ؟ قَلَتْ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.

٥. قَالَ: هَذَا جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرٍ دِينِكُمْ.)

الأَوْلِيٰ الْمَلَائِكَةُ: مَغْفِرَةُ تَبِيعُكُمْ (صَلَّى اللهُ عَلَيهِ وَسَلَّمَ)

٦. وَهُوَ مُحَمَّدُ بِنُ عَبْدِ اللهِ بِنِ عَبْدِ السَّمَّاَلِ بِنِ هَايْيِمْ وَهَايْيِمْ مِنَ فُرْقَشٍ وَ فُرْقَشِ مِنَ الْعَرَبِ وَ الْعَرَبِ مِنْ ذُرِّيَّةِ إِسْمَاعِيلِ بْنِ إِبْرَاهِيمَ الْخَليْلِ، عَلَيْهِ وَعَلَى تَبِيعُكُمْ أَفْضَلُ الصَّلَاةَ وَ السَّلَامَ وَلَهُ مِنْ الْعُمْرِ

٧. فَلَاتْ وَسَيْفُ الْسَنَةِ، مِنْهَا أَرْبَعَونَ قَبْلَ النُّبُوَّةِ وَ ثَلَاثٌ

٨. وَ يَعْشُوْنَ تَبِيّناً وَ رَسُولاً. تَبِيّناً بِأَوَّلِهِ وَ أَوْسَلِ بِهِ
الْشَّرْكِ وَ بَلَدَةٌ مَسْكَنَةً وَ هَاجِرَ إِلَى الْمَدِينَةَ بِعَمَّهُ القُدُرَةَ عَنَ الشَّرْكِ وَ بَدَعَ إِلَى الْسَوْجَدِ. وَ الْدَلِيلُ قَوْلُهُ نَعَلَى: {بَيَاءُ الْمَدِينَةِ ۖ وَرَكَبُ الْفِنَرَ ۖ وَرَكَبُ الْفِنَرَ ۖ وَنَبَتُ الْفَطَّرُ ۖ وَالْبَيْرُكُ فَأَسْتَرِيًّا ۖ وَسَمَعَتْيُ: {فَرَكَانُ يُبَنِّيٓ عَنِ الشَّرْكِ وَ بَدَعَ إِلَى الْسَوْجَدِ. وَرَكَبُ الْفِنَرُ}.

أَيْ: عَلَى كَلِمَتِ الْسَوْجَدِ. وَلَا تَنْتَكِرُ وَرَكَبُ الْفِنَرُۚ وَأَيْ: الْبِرْجُ: {أَي: تَظُهَّرُ أَعْمَالُكَ عَنِ الشَّرْكِ. وَرَكَبُ الْفِنَرُ}.

أَحَدُ عَلَى هَذَا عِشْرٍ سَبِينٍ بَدَعَ إِلَى الْسَوْجَدِ وَ بَعْضُهَا عَجَّرَ بِهِ إِلَى الْسَعْمَاءَ. وَ فُرِضَتْ عَلَيْهِ الْسَلَّوَاتُ الْخَمْسِ. وَ صَلَّى فِي مَسْكَةِ ثَلَاثَ سَبِينَ. وَ بَعْضُهَا أَيَّرُ بِالْهِجَةِ إِلَى الْمَدِينَةِ. وَ الْبِرْجُ فَرِبْضَةٌ عَلَى هَذِهِ الْأَمْوَةِ مِنْ بَلَدِ الشَّرْكِ إِلَى بَلَدِ الإسلامِ. وَ هِيَ بَاقِيَةٌ إِلَى أَنْ تَقْفُمُ السَّاعَةُ. وَ الْدَلِيلُ قَوْلُهُ نَعَلَى: {إِنَّ اللَّهَ نَورُهُمُ السَّمَاءِ فَأَلَّمُهُمْ فَأَلَّمُهُمْ مَا مَسَّهُمْ كَأَنْ قَالَ أَلَمَ بِمَا سَمَعتَنَّهُمْ في الأَلَبَسِ}
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قالوا ألم تكن آراء الله وسيعة فنهاجروا فيها فأولئك مآولهم جههم وسانيهم مصيرًا

إلا المستضعفين بين الرجال والنساء والولدين لا يستطيعون جهله ولا يتدون سيئلا

فأولئك عصى الله أن يعفو عنهم وكأن الله عفوًا غفورًا، ومنهاج في سبيل الله تجد في الأرض رمزا كبيرا وساعة ومن يخرج من بيته. مهاجرا إلى الله ورسوله.

ثم بدأه نبوءة فقد وقع أجره على الله وكان الله عفوًا رحيما.

وقوله تعالى: "سبب نزلت هذه الآية في المسلمين الذين يمكنا: لم يهاجروا ناداههم الله باسم الإمام". والدليل على الهجرة من السنة قوله (بسط الله علئيه وسلم): ((لا تنقطع الهجرة حتى تنقطع التوبة، ولا تنقطع التوبة حتى تظلعل الشعور من مغربيها)). فقامت استقرار في المدينة أثر يبقيه شرائعة الإسلام مثل الركاهة والصيام والأضحى والجهاد والأذان. وآخر بالمنكر، وآخر ذلك من شرائعة الإسلام. أخذ على
هذا عُشر سبيل ، فَم تُوفي - صلى الله وسلم عليه - و دينه بعث. و هذا دينه لا خير إلا دل الأمة عليه - و لا شر إلا حذر منه. و الخير الذي دل عليه: التحويج و جمع ما يحبه الله و يرضاه. و السُر الألدي حذرها منه: الشراك و جمع ما يكفره الله و يأخذ. بعثه الله إلى الناس كافة. و أفترض طاعته على جميع النَّقليين - الجن و الإنسان - و الدليل قوله تعالى: فل يتأتىها الناس إلى رسول الله صلى الله عليه وسلم. و أحكم الله بين الدين. و الدليل قولله تعالى: اليوم أحكم لكم ويحكم عفوا ورضي. و لكم الإسلام و دينكم و الذي على قربته ( صلى الله عليه وسلم). قول له تعالى: إنك مبتعد وأحدهم يعنون. و الذي علما يقوله تعالى: إنها خلقكم و فيها نعيكم ومنها نخرجكم نار أخرى. و قوله تعالى: وأنت تذكر من الأرض نابا ثم تعيد فيها و نخرجكم إخراجا و بعد
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الْبَغْطِ، مُحَاشِبُونَ، وَ مَجِرُّونَ بِأَعْمَالِهِمْ، وَ الْدَلِيلُ
قُولُهُ تَعَالَى: "لَيْسَ أَحَدٌ يَعْبُدُ مِنْهُمْ إِلَّا وَمَنْ كَذَّبَ بِالْبَغْطٍ بَعْدَ الْمَؤْتِ كَفَّرَ. وَ الْدَلِيلُ
قُولُهُ تَعَالَى: "لَعَمَّ الْمُدَّيِّنَ كَفَرُواْ أَنْ أَنْ يُبَشِّرُواْ بِالْبَغْطَةِ، وَلَعْبَةِ الْمُدَّيِّنِينَ، إِنَّهُمْ أُعْلَمُواْ، وَإِنَّهُمْ مِنْهُمْ.
وَأَرْسَلَ جَمِيعَ الْرُّسُلِ مًُبِشْرِينَ وَمُنذِرِينَ، وَ الْدَلِيلُ قُولُهُ تَعَالَى: "رَسُلَا مُبِشْرِينَ
وَمُنذِرِينَ، لِيَكُونَ لِلَّدِينِ عَلَى الْلَّهِ حِجَّةَ بَعْضِ الْرُّسُلِ. وَ أَوْلَاهُمْ نَوْحٌ (عَلِيْهِ الصَّلَاةُ، وَ أَخْرُوهُمْ مُحَمَّدُ (صَلَّى الله
عَلِيْهِ وَ سَلَّمَ) مُحَمَّدُ (صَلَّى الله عَلِيْهِ وَ سَلَّمَ) خَاتِمُ
الْمُبَيِّنِينَ، وَ الْدَلِيلُ عَلَى أَنْ أَوْلَاهُمْ نَوْحٌ قُولُهُ تَعَالَى:
إِنَّا أَوْحَيْنَا إِلَيْكَ كَانَ أَوْحَيْنَا إِلَى نَوْحٍ مِّنْ بَعْدِهِمْ. وَ كُلُّ أَمَّةٍ
بَعَتَ اللَّهُ إِلَيْهَا رَسُولاً مِّنْهُمْ نَوْحٍ إِلَى مُحَمَّدٍ (صَلَّى الله
عَلِيْهِ وَ سَلَّمَ) يَأْمُرُهُمْ بِعَبْدَادِهِ اللَّهِ وَحْدَهُ، وَ يُنَذِّرُهُمْ عَنْ
عَبْدَادِ الْطَّغَاةِ. وَ الْدَلِيلُ قُولُهُ تَعَالَى: *وَ لَقَدْ بَشَّرَنَا فِي
سَكَانِ أَوْلِيَاءِ رَسُولِ اللَّهِ مُّذَّنِبِينَ أَبِي عَبْدِ اللَّهِ وَ أَجْحِبِينِيَ الشَّمْسَةِ، وَ افْتَرَقَ اللَّهُ}
علي جميع العباد الكافرون بالطاغوت، والله أعلم بالله.
قال ابن القيس - رحمه الله تعالى -: (معنى الطاغوت): ما تجاوز به العباد حدة من مغبود أو متبرع أو مطاع). والطوارئ كبيرة رؤوسهم خمسة: إبليس لعن الله، ومن عيد وهو راض و من دعا الناس إلى العبادة تفسيه و من دعي شيئًا من علم الغيب و ممن حكم يعي ما أنزل الله، والدليل قول الله تعالى: (لا إكراه في الدين، قد بين الرشد من الدين) فمن يكفر بالطاغوت ويؤمر بِهِ فلا يقتضى إلَّا أن يعذبوه الله، و هذا معنى لا إله إلا الله، و في الحديث: (رأس الأمر الإسلام، وعموده الصلاة، ودروة ستاميه الجهاد في سبيل الله)، و الله أعلم، و صلى الله على نبيتنا محمد، و على أليه و صحبه و سلام.
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TRANSLITERATION TABLE

| Consonants | d | d | k | b | l | t | r | m | th | n | j | s | g | h | sh | f | w | kh | q | y |
|------------|---|---|---|---|---|---|---|---|----|---|---|---|---|---|----|---|---|----|---|---|---|
| Vowels     | a | i | u | á | é | ñ | aw | a | a | ñ | ay |
| Short      |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
| Long       |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
| Diphthongs |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
ARABIC SYMBOLS & THEIR MEANINGS

- حفظه الله (May Allâh preserve him)
- رضي الله عنه (May Allâh be pleased with him (i.e., a male companion of the Prophet Muḥammad))
- سبحان وتعالَ (Glorified & Exalted is Allâh)
- عظيم و sublime (Allâh) the Mighty & Sublime
- مبارک وعالَ (Allâh) the Blessed & Exalted
- بارك وعالَ (Allâh) the Sublime & Exalted
- يجلرب (May Allâh send Blessings & Safety upon him (i.e., a Prophet or Messenger))
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLĀM

May Allāh send Blessings & Safety upon him and his family (i.e., Du‘ā sent when mentioning the Prophet Muḥammad)

May Allāh have mercy on him

May Allāh be pleased with them (i.e., Du‘ā made for the Companions of the Prophet Muḥammad)

(Allāh) His Majesty is Exalted

May Allāh be pleased with her (i.e., a female companion of the Prophet Muḥammad)
THE EXPLAINER’S INTRODUCTION OF THE THREE FUNDAMENTAL PRINCIPLES AND ITS AUTHOR

This is an important message of belief written by Shaykh Abū ‘Abdullāh Muḥammad Bin ‘Abdul Wahhāb Bin Sulaymān Bin ‘Alī At-Tamīmī Al-Hanbalī famous Imām and reviver for the false symbols (attached) to Islām in the second half of the twelfth century, may Allāh have mercy on him and bestow upon him an abode (in Paradise).

He used to teach the students and the public these fundamental principles. In turn, they would study and memorize these principles to be, so it will be firmly embedded in their hearts because this matter is a basic principle in ‘Aqīdah.

He died 1206 AH and was born 1115 AH. He lived 91 years of which it was filled with good, the calling to the religion of Allāh, teaching, advising, and enduring (harm) in that.

Allāh utilized him as a means for saving the servants and countries in the Arabian Peninsula during his life. Those
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callers who took knowledge from him and carried it to other countries were the reason why his Da’wah spread in Syria, Egypt, Iraq, India, and other places.

His Da’wah was also propagated through letters, books, the Shaykh’s adherents, supporters, and callers that followed him in the call to Allāh.
Shaykh ul-Islām Muḥammad bin ‘Abdul-Wahhāb (رحمهالله) said,

"إِعْلَمْنَآ، رَجُمَّكَ اللَّهُ- أَنْتَهُ يُجِيبُ عَلَيْنَا تَعْلُمُ أَرْزُعَ مَوْضِعَ الْأَوْلَى، الْعَلَمُ وَهُوَ مَعْرِفَةُ اللَّهِ، مَعْرِفَةُ نَبِيّهِ، وَمَعْرِفَةُ دِينَ الإِسْلَامِ بِالْأَدْلَةِ، الْقَانُوْنِ: أَلْعَمَلْ بِهِ مَعْلَمَةٌ، الدَّعْوَةُ إِلَيْهِ، أَلْلَهْوَةُ: أَلْصَبُّ عَلَى الأَذْرِي فِيهِ، وَالْذِّلِيلُ قُوْلُهُ تَعَالَى: وَالْصَّبْرُ إِنَّ الْإِسْمَٰئِلٍ لَّيْنَ خَصِيرٌ، إِلاَّ الْلَّهُنَّ، أَسْمَنَآ وَقَيَّلْنَآ الصَّبْرُ وَتَوَاصَوْنَ ﺑِالْحَقِّ، وَتَوَاصَوْنَ ﺑِالْصَّبْرِ، [العصر: ١-٣]، قَالَ الشَّافِعِيٌّ- رَجُمَّهُ اللَّهُ: لَوْ مَا أَنزَلَ اللَّهُ هَجَّةً عَلَى حُلْيِهِ إِلَّا هَذِهِ السُّوْرَةُ لَكَفَّرَهُمْ، وَقَالَ الْبُخَارِيٌّ.
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رَجْمَةُ اللَّهِ تَعاَلَى - بَابُ الْعِلْمِ فَبْلِ الْقُوَّلِ وَ الْعَمَلِ. وَالدَّلِيلُ: ﴿فَأَنْعُمَّ عَلَيْهِمْ لَا إِلَهَ إِلَّا اللَّهُ وَاتَّقُنُّوا لِدِلَّيْكَ﴾ [مَدَّى١٩]. فَبِدَا بِالْعِلْمِ فَبْلِ الْقُوَّلِ وَ الْعَمَلِ

"Know, may Allāh have mercy on you, that it is obligatory upon us to learn four matters:

The first is knowledge which is knowing Allāh, knowing His Messenger, and knowing the religion of Islām with proofs. The second is to implement this knowledge. The third is propagating this knowledge. The fourth is enduring the harm faced in it.

The evidence for these four matters is the saying of Allāh (سَبِيلَةُ وَتَغْفِرْ) :

"By Al-'Asr (the time) Verily! Man is in loss. Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allāh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allāh has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allāh's Cause during preaching His
religion of Islamic Monotheism or Jihad, etc.).” [Sūrah al-‘Asr 103:1-3]

Al-Shāfi‘ī said (جيب) “Had Allāh only sent this Sūrah as a proof (for or against) mankind it would be sufficient (for them).”

Al-Bukhārī (جيب) said, “Chapter: Knowledge proceeds statements and actions”¹ and the proof for that is found in Allāh’s ( سبحانه و تعالى) statement: “So know (O Muḥammad ﷺ) that La ilaha ill-Allāh (none has the right to be worshipped but Allāh), and ask forgiveness for your sin.” [Sūrah Muhammad 47:19]

So, He started with knowledge before statements and actions.”

Explanation

¹ Sahih al-Bukhari under the Kitaab al-Ilm, the third volume chapter 10; between No. (67-68).
These matters require from the believing man and woman, young and old to learn.

The author (Rūmān Allāh) said,

الأولى: الٍعلٍم

"The first is knowledge." One is obliged to learn and gain insight so that he will be upon clarity. He must learn about the religion of Allāh which he was created for. This knowledge is learning about Allāh, His Prophet (صلى الله عليه وسلم), and the religion of Islām with proofs.

So, that is the first matter that the servant gains insight about - Who is his Lord?

Hence, he learns that his Lord is the Creator Who created him, provides his subsistence, and confers His favors upon him. Allāh created those who came before him and those who will come after him. He is the Lord of all that exists. Allāh is the one true deity and object of servitude. No one besides Him deserves to be worshiped. Not a close angel, a messenger who was sent, not a Jinn, no human, no idol or anything else deserves to be worshiped. Rather, true worship is a right that belongs to Him alone. He is the sole object of worship in truth (سُبْحَانَ هُوَ الْأَعْلَمُ).

He deserves to be worshipped. He is the Lord of all that exists. He is your Lord and Master, your Creator, and your
true Deity (سماعًا وتبذً). So, you should know this first matter which is knowing your Lord, your Prophet (صلى الله عليه وسلم), and your religion with proof. It is what Allah says, and his Prophet (صلى الله عليه وسلم) said, not by opinions and statements of such-and-such person. Instead, it is with proofs from the verses of the Qur`an and Hadith. This is the religion of Islam that you have been obliged to enter and commit to.

It is the worship of Allah which He (سماعًا وتبذً) says about it,

وَمَا خَلَقْتُ الْجِنَّ وَأَلْهَانَ إِلَّا لِيُعْبُدُونَ

"And I (Allah) created not the jinns and humans except they should worship Me (Alone)." [Surah adh-Dhariyat 51:56]

This worship is Islam. It is obeying Allah and His Messenger (صلى الله عليه وسلم). It is establishing Allah’s orders and abandoning forbidden matters.

This is the worship in which mankind was created for. Allah orders this within His statement,
"O mankind! Worship your Lord (Allāh)." [Sūrah al-Baqarah 2:21]

Meaning: Worship Him by obeying His commands and abandoning His prohibitions, submitting oneself directly to him, and specifying worship for Him (سُبُحَانَهُ وَتَعَالَى).

From that knowledge is to learn about your Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّم). His full name is Muḥammad Ibn ‘Abdullāh Ibn ‘Abdul-Muttalib Al-Ḥāshimī Al-Qurashi al-Makkī, then al-Madānī (صَلَّى اللهُ عَلَيْهِ وَسَلَّم). So, you should understand that he is your Prophet whom Allāh has sent to you with the true religion, teaching you and giving you guidance. Likewise, you must believe that he is, in reality, the Messenger of Allāh; that Allāh sent him to all of creation from the jinn and mankind. Adherence to him and pursuance of his methodology is a religious obligation, and its details will come in the third fundamental principle.

The author (سُرُورُ اللهِ) said,

"The second is to implement this knowledge." Meaning: To act upon this religion by way of praying, fasting, striving, Hajj, faith, and Taqwā. So, implement the religion of Islām because you are a creation of Allāh and you were created to worship Him.
Learning the religion of Allah and acting upon it is a religious duty placed upon you. So, worship Allah alone, perform prayer, pay the Zakat, fast Ramadan, perform Hajj, believe in Allah, His angels, His Messengers, His Books, the Last Day, the Divine Decree (the good and the bad), order the good and forbid the evil, obey your parents, maintain ties with your relatives and so forth. So, carry out Allah's commands and abstain from His prohibitions, abandon the acts of disobedience you have forbidden from, and carry out the obligations you have been ordered with.

The author (ﷺ) said,

"The third is propagating this knowledge." Meaning: You call to this religion. So, advise the people to be upright upon the religion and give right guidance. Order them with the good and forbid evil. This is propagating the religion of Islam. Propagating the religion of Allah according to one's knowledge and ability is a religious duty upon every Muslim. Therefore, a portion of this duty to convey and sincerely advise to this religion has been placed upon every Muslim, male and female.

One must call to the Oneness of Allah, the Salah and its preservation, the Zakat and its fulfillment, the fasting, the Hajj according to one's ability, dutifulness to one's parents,
maintaining ties of kinship, and abandoning all acts of disobedience.

The author (الرسول ﷺ) said,

"The fourth is enduring the harm faced in it." One must endure the harm concerning these matters. Harm will occur to him. He may become weary of the one he is calling to the religion or others from his family. So, having patience and anticipating a reward from Allah is a must.

So, the believer must have patience in believing in Allah, carrying out what Allah has ordered, leaving off what Allah has forbidden, in calling to Allah’s religion, teaching, and commanding the good and forbidding the evil.

All of these matters require patience. All aspects of the religion require patience. It requires patience in calling to Allah’s religion, performing Salah, Zakat, fasting, Hajj, commanding the good and forbidding evil, and abstaining from impermissible acts and sins. Thus, be careful getting near them (unlawful matters and sins) because, if one cannot have patience, one may fall upon sin or abandon obligatory duties. For this reason, Allah says to His Messenger (صلى الله عليه وسلم).
Therefore, be patient (O Muhammad ﷺ) as did the Messengers of strong will.” [Sūrah al-Ahqāf 46:35]

And He (سُبْحَانَهُ وَتَّقَانُ) says,

“So, wait patiently (O Muhammad ﷺ) for the Decision of your Lord, for verily, you are under Our Eyes.” [Sūrah at-Tūr 52:48]

And He says,

“And endure you patiently (O Muhammad ﷺ), your patience is not but from Allāh.” [Sūrah an-Nahl 16:127]

And He (سُبْحَانَهُ وَتَّقَانُ) says,
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"Only those who are patient shall receive their rewards in full, without reckoning." [Sūrah az-Zumar 39:10]

and He (سبحانه و تعالى) says,

وَأَصْبِرْنَّكُمْ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

"Allāh is with those who are As-Sābirin (the patient ones, etc.)." [Sūrah al-'Anfal 8:46]

Meaning: Have patience in obeying Allāh, abandoning acts of disobedience, and be wary of going against His orders and committing prohibited acts.

The proof for these four matters is what Allāh (سبحانه و تعالى) says in Sūrah al-'Asr,

وَالْعَصْرِ إِنَّ الْإِنسَانَ لَيْنَ فَحْسِيٌّ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا

الصَّلِيحِيَّ وَقَوْاصِيَّ وَأَلْحَقُوا بِالْحَقِّ وَقَوْاصِيَّ بِالْصَّدِيرِ

"By Al-'Asr (the time). Verily! Man is in loss. Except those who believe and do righteous good deeds, and recommend one another to the truth and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allāh's Cause during preaching His
religion of Islamic Monotheism or Jihad, etc.)."
[Sūrah al-‘Asr 103:1-3]

This tremendous Sūrah contains a Hujjah (evidence for or against you) pertaining these aforementioned matters which encompass the religion in totality. All of the religion consists of ʿĪmān, action, Daʿwah, and patience.

Believing in the truth, implementing it, calling to it, and patience on the harm that one faces. All of mankind is in ruin,

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّلِيحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا

“Except those who believe and do righteous good deeds, and recommend one another to the truth and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allāh's Cause during preaching His religion of Islamic Monotheism or Jihad, etc.).”

In this verse, Allāh has made these individuals the exception (to those in loss). Thus, all of humanity is in ruin and on a path headed for destruction except those who believe, do righteous deeds, and recommended one another with good and patience.
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They are the ones who are winners and happy. Allāh swore by this in His saying, and He is the most truthful: “By Al-‘Asr.” Even if Allāh didn’t swear by Al-‘Asr, one of the purposes for doing so would be to emphasize the subject matter.

Allāh swears by whatever He wants from His creations, and none can prevent Him.

Allāh has sworn by the heaven filled with stars, the sky, and the big star, the sun and its brightness, the night as it conceals, those angels who pull out the souls and so forth.

All of the creation attests to Allāh’s greatness and that He is deserving of worship. He swears by these things to make apparent the great matter of this creation which attests to His Oneness and worthiness of being worshiped alone.

On the other hand, the creation can only swear by Allāh. Therefore, one must only swear and make oaths by Allāh. It is impermissible to make an oath by the Prophets, idols, the righteous, a trust, the Ka’bah, or other than that.

Based upon the statement of the Prophet (صلى الله عليه وسلم) this matter becomes obligatory upon the Muslim,

มัน حلف بسم الله فقده أشركا

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“Whoever swears by other than Allāh, he has associated a partner with Allāh.”

He also said,

من كان حاليفاً لله أو ليضمن

“So, whoever must take an oath, he should swear by Allāh or keep quiet.”

So, it is obligatory on every Muslim, male and female, to be careful of taking oaths with other than Allāh and that they make their oaths completely for Allāh alone.

The author (رَحْمَتُ اللّهِ عَلَيْه) said,

يَقُولُ الشَّافِعِيُّ رَحْمَتُ اللّهِ عَلَيْه

“Ash-Shāfi‘ī (رَحْمَتُ اللّهِ عَلَيْه) said” (and he is one of the well-known four Imāms, Muḥammad bin ’Idrīs ash-Shāfi‘ī al-Mutalibī who was born in the year 150 AH and died in the year 204 AH),

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2 Collected by Imām ’Aḥmad No. (1/47, 2/34) in his Musnad; and collected by Abū Dawūd No. (3251) and at-Tirmidhi No. (1535).

3 It is mutually agreed upon between al-Bukhāri No. (6646) and Muslim No. (2679) from the Ḥadith of Ibn ‘Umar (مُطَّلِّعًا من مَّعِين).
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"If no argument besides this verse had been revealed by Allāh to his creatures, it would have been sufficient for them."

And in another version,

"If people were to contemplate over this Sūrah, it would have been enough for them." 4

Meaning: If they were to study and concentrate on this Sūrah, it would have been enough for them to remain on the truth, establish what Allāh orders and abandon unlawful matters. Allāh explained that those who believe, do righteous good deeds, and recommend one another to the truth and patience. They are the winners while everyone else are the losers.

This is a well-established evidence showing the obligation of mutually ordering and advising, having belief, having patience, and being truthful. The only path to happiness and winning is by these four characteristics, which are a having a sincere belief in Allāh and His Messenger,

4 Refer back to the book Sīra ‘Allām an-Nubulā (8/379) in his biography No. (1539).
EXPLANATION OF THE AUTHOR'S INTRODUCTION

righteous deeds, mutual advisement of the truth and patience.

The author (رحمه الله) said,

"And Al-Bukhārī said" (his full name is Abū ‘Abdullāh Muhammad ibn Ismā‘īl Ibn Ibrāhīm Al-Bukhārī, who is from Bukhārī in the Far East. He was born in 194 AH in the middle of the second century and died in 256 AH in the middle of the third century. He was 62 years old when he died and is the author of the “Saḥīḥ,” and he has other great beneficial books.),

He said in his “Saḥīḥ”\(^5\) chapter: Knowledge before statements and action based upon the statement of Allāh (سُبْحَانَهُ وَتَعَالَ),

"So, know (O Muḥammad صل الله عليه وسلم) that La ilaha ill-Allāh (none has the right to be worshipped but

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\(^5\) Refer back to Ṣaḥīḥ al-Bukhārī under Kitāb al-Ilm in the third book in the Ṣaḥīḥ chapter 10 between the No. (67-68).
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Allāh), and ask forgiveness for your sin." [Sūrah Muhammad 47:19]

So, He began with knowledge before statements and actions. So, one must learn first, then implement that knowledge. Thus, one should learn his religion first, then implement it upon insight, and Allāh knows best.
Shaykh ul-Islām Muḥammad bin ‘Abdul-Wahhāb (r.t.u.) said,

إِعْلَمْنَآ وَرَحْمَةُ اللَّهِ أَنَّهُ يَسْتَجِبُ عَلَى كُلّ مُسْلِمٍ وَمُسْلِمَةٍ تَعَلُّمَنَآ تَلَاثٍ هَذِهِ الْمَسَائِلَ وَالْعَمَلِ فِي هَذِهِ الْمَسَائِلَ.

"Know, may Allāh have mercy on you, that it is obligatory upon every Muslim, male and female, to learn these three matters and act according to them:

The first: That Allāh has created us has given us sustenance, and He has not left us neglected. Rather, He has sent us a messenger. So, whosoever obeys him will enter Paradise, and whosoever disobeys him will go to Hell.
The evidence is in His saying: Verily, We have sent to you (O men) a Messenger (Muḥammad) to be a witness over you, as We did send a Messenger [Mūsā (Moses)] to Fir’āun (Pharaoh). But Fir’āun (Pharaoh) disobeyed the Messenger [Mūsā (Moses)], so We seized him with a severe punishment” [Sūrah al-Muzzammil 73:15-16]

The second: Allāh is not pleased that anything is associated with Him in worship, not an angel close to Him nor a prophet that was sent.

The evidence is in His saying: “And the mosques are for Allāh (Alone), so invoke not anyone along with Allāh.” [Sūrah al-Jinn 72:18]

The third: Whoever obeys the Prophet and singles out Allāh alone in worship, it is impermissible for him to take for friends those who oppose Allāh and His messenger, even if they were his nearest kin.

The evidence is in His saying: “You (O Muḥammad) will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger (Muḥammad), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such, He has written Faith in their hearts and strengthened them with Rūh (proofs, light, and true guidance) from Himself. And
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We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the Party of Allâh. Verily, it is the Party of Allâh that will be the successful.” [Sûrah al-Mujâdilah 58:22]

Explanation

These three matters are the most important subjects matters that are associated with Tawhid and Allâh’s rights (عَزّ وَجَلّ).

The first matter: Allâh (سُبْحَانَهُ وَتَعَالَ) created the creation to worship Him. He didn’t create the creation to neglect them, in vain, or without a purpose. However, He did create them for something great, and with a tremendous wisdom which contains their happiness and salvation. This is that they worship Allâh alone without any partners as Allâh (سُبْحَانَهُ وَتَعَالَ) says,
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“And I (Allāh) created not the jinns and humans except they should worship Me (Alone).” [Sūrah adh-Dhāriyāt 51:56]

This is the worship which they were ordered within His statement,


He (سُبْحَانَهُ وَتَعَالَانَا) says,

“And your Lord has decreed that you worship none but Him.” [Sūrah al-‘Isrā’ 17:23]

He (سُبْحَانَهُ وَتَعَالَانَا) says,

“Worship Allāh and join none with Him in worship.” [Sūrah an-Nisā’ 4:36]

He (سُبْحَانَهُ وَتَعَالَانَا) says,
"So, worship Allāh (Alone) by doing religious deeds sincerely for Allāh's sake only," [Surah al-Zumar 39:2]

He (سُبْحَانَهُ وَتَعَálā) says,

"And they were commanded not, but that they should worship Allāh." [Surah al-Bayyinah 98:5]

Many of these verses contain Allāh’s command to worship Him alone. This worship is to single out Allāh alone (Tawḥīd) and to specify worship for Him from supplication, fear, hope, trust in Allāh, ambition, fright, Ṣalāh, and fasting, etc.

Allāh is deserving of worship excluding everyone else besides Him. Carrying out the commands and staying away from the prohibitions falls under this. So, fulfilling the commands which Allāh and His Messenger order and abandoning the prohibitions which Allāh and His Messenger have forbidden all fall under worship. This is Islām, the correct religion, true faith, and guidance.
INTRODUCTION OF THE FIRST FUNDAMENTAL

So, pray only to Allah. Bow only to Allah. We do not slaughter for other than Him, do not make Du‘â to other than Allah, do not trust other than Allah, nor do other acts of worship for other than Him.

Asking for assistance from someone that is present and able to assist you, then this is not true worship as Allah (سّمّها وَتَبَّنَّ) said in the story of Mūsâ (عَلَيْهِ السَّمَامَةِ),

فَأَسْتَعَنَّهُمَا أَلِذَانَا مِنْ شِيَعَتِهِ عَلَى أَلِذَانَا مِنْ عَدُوْهُمَا

"The man of his (own) party asked him for help against his foe." [Sûrah al-Qasas 28:15]

Indeed, Mūsâ was able to assist him.

As for making Du‘â to a dead person or a person who is not present and cannot hear you, or idols, jinn, or trees - all of that is Shirk, and major Shirk which Allah (سّمّها وَتَبَّنَّ) speaks about,

إِنَّ الْشَّرَّ الْعَظِيمُ

"Joining others in worship with Allâh is a great Zulm (wrong) indeed." [Sûrah Luqmân 31:13]

Allâh (سّمّها وَتَبَّنَّ) says,
"But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them." [Sūrah al-‘Anām 6:88]

Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases.” [Sūrah an-Nisā’ 4:48]

“And indeed, it has been revealed to you (O Muḥammad صل الله عليه وسلم), as it was to those (Allāh's
Messengers) before you: “If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.” [Surah az-Zumar 39:65]

So, Allah created us and provides for us, yet did not leave us neglected. Rather, He orders us to single Him out with Tawhid, obey Him, and abandon acts of disobedience.

He sent us a Messenger, and he is Muḥammad (صلى الله عليه وسلم). The Qur’ān was revealed to him so we can be upright upon guidance. So that we implement His commands and stay away from the prohibitions, at the hands of Muḥammad (صلى الله عليه وسلم), the seal of the Prophets and Messengers. He came to teach mankind their religion, for he is the seal of the Prophets and their Leader and the best of them.

So, whosoever obeys this Prophet and remains upright on his religion will have Paradise. Whoever disobeys this Prophet and opposes his religion will have Hell. Allah (سبحان و تعالى) says,

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إِنَا أَرْسِلْتُنَا إِلَيْكُمْ رَسُولًا شَهِيدًا عَلَيْكُمْ
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“Verily, We have sent to you (O men) a Messenger (Muḥammad ) to be a witness over you.” [Surah Muzzammil 73:15]

Meaning: a witness to your acts which he witnessed,
As We did send a Messenger [Mūsā (Moses)] to Fir'aun (Pharaoh).” [Sūrah Muzzammil 73:15]

He was a Messenger (عَلَيْهِ السَّلام).

"But Fir'aun (Pharaoh) disobeyed the Messenger [Mūsā (Moses)], so We seized him with a severe punishment.” [Sūrah Muzzammil 73:16]

Meaning: We punished him with a painful punishment in this life and punished him with Hell in the Hereafter.

And the second matter: An actualization of the first matter which is that you know that Allāh is not pleased that anyone shares worship with Him. Just as He is the Creator, the Provider, the Giver of death and life Who created you and gives you blessings. Hence, He is not pleased that anyone from the creation is associated with Him (in worship); not a sent messenger nor a close angel, nor anything else, because worship is for Allāh alone just as Allāh (سُبْحَانَهُ وَتَفَلَّال) says,

وَفَصَبِّي فِي رَبِّكَ آلَا تُشْرُكْنَآ إِلَّآ إِيَّاهُ
INTRODUCTION OF THE FIRST FUNDAMENTAL

“And your Lord has decreed that you worship none but Him.” [Surah al-'Isrā’ 17:23]

And He (سُبْحَانَهُ وَتَعَالَى) says,

إِبَاكَالْمَصَبُّدُ وَإِبَاكَالْمُصَبِّعُ

“You (Alone) we worship, and You (Alone) we ask for help (for each and everything).” [Surah al-Fātīhah 1:5]

That is because associating partners with Allāh is the greatest sin which is mentioned in numerous verses. These verses order sincere worship of Allāh alone and forbid worship of other than him. So, both matters should be gathered, and one should believe that Allāh is the Creator, Provider, and Giver of life and death. So, believe that He (سُبْحَانَهُ وَتَعَالَى) is deserving of worship like slaughtering, Ṣalāh, and other acts of worship as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

وَالْهُوَ الْكُرَى إِلَهَّٰ وَحِيدَ

“And your Ilah (God) is One Ilah (God - Allāh).” [Surah al-Baqarah 2:163]

He (سُبْحَانَهُ وَتَعَالَى) also says,
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLĀM

"So, invoke not anyone along with Allāh." [Sūrah al-Jinn 72:18]

This is the third matter: And it is among the most significant of obligations that every Muslim, male and female, must learn. Taking the polytheists as allies and having love for them is impermissible. It is a religious duty upon whoever obeys Allāh and His Messenger and singles out Allāh (عَزَّزَهُ) with Tawhid to have enmity and hate for the disbelievers for Allāh’s sake. Allegiance to them and having love for them is impermissible due to the statement of Allāh (سَبِيلَةً وَقَالَ),

"You (O Muḥammad) will not find any people." [Sūrah al-Mujādilah 58:22]

Meaning: O Muḥammad! you will not find people of true faith and belief.
INTRODUCTION OF THE FIRST FUNDAMENTAL

“...making friendship with those who oppose Allāh and His Messenger (Muḥammad صلى الله عليه وسلم).” [Sūrah al-Mujādilah 58:22]

Allāh (سُبْهَانَهُ وَتَعَالَّ) says,

\[\text{谈及ا الأنـَّساتَ أَمْنَا، لَا سَخَّدُوا الْيَهُودَ وَالْمَصْدِرَةَ أَوْلَياءُ،}
\[\text{بِعَضُهُمْ أَوْلِيَاءَ بِعَضٍّ فَمَن يَتَوَلَّهُ مَنْ كُرَاءُ فَإِنَّهُمْ يَنْفِرُونَ إِنَّ}
\[\text{اللهَ لَا يَهْدِي الْقُوَّةَ الْظَّالِمِينَ}.

“O you who believe! Take not the Jews and the Christians as Awliyā’ (friends, protectors, helpers, etc.), they are but Awliyā’ to one another. And if any amongst you takes them as Awliyā’, then surely he is one of them. Verily, Allāh guides not those people who are the Zālimūn (polytheists and wrong-doers and unjust).” [Sūrah Al-Mā‘īdah 5:51]

He (عَزِيزُ) says,

\[\text{ۖ} 
\[\text{قَدْ كَانَ لَكُمْ أَسْوَأُ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ،}
\[\text{إِذْ قَالُوا لِقَوْمِهِمُّ إِنَّا بَرَاءُ وَلَنَفْسُكُمْ وَمَا نَعْبُدُونَ مِن}
Having dislike and enmity for the enemies of Allāh and having compassion and love for the believers is religiously incumbent upon the Muslim. In the same fashion, the believer must love the Awliyā’ of Allāh and cooperate with them upon good and hate the enemies of Allāh and dislike them for Allāh’s sake. This enmity must remain even as they are called to Islām and even if they are allowed to reside in the Muslim land, and they pay the Jizyah to the Muslim leader. This is because the Messenger (صلى الله عليه وسلم) took the Jizyah from the Jews, the Christians, and the fire worshippers. This taking of the Jizyah from them serves as an aid for the Muslims. It wasn’t collected because of love for them. Rather, it was collected if they did not accept Islām and they were spared.
However, if they refuse to accept Islām and pay the *jizyah*, they will not be spared if it is in Muslims’ ability. This ruling is specific to the people of the Book and the fire worshippers. As for the rest of the disbelievers (like the pagans, communist, and the likes from amongst the disbelievers), then the *jizyah* will not be accepted from them, and they will be fought until they accept Islām. This is due to the statement of Allāh (سُنَبِحَانَهُ وَتَعَالَى):

\[
\text{وَقَاتِلُوهُم مَّحَلَّ لَا تَشْكُرُونَ فِيهِنَّ وَيَكُونُ}
\]

Allāh says,

“And fight them until there is no more Fitnah (disbelief and polytheism: i.e., worshipping others besides Allāh) and the religion (worship) will all be for Allāh Alone.” [Surah al-‘Anfāl 8:39]

He (سُنَبِحَانَهُ وَتَعَالَى) says,

\[
\text{أَنْفَرُوا خَفِيفًا وَقَالَاهَا وَجُنِّهْدُوا يَا مُؤْلِكَهُمُ وَأَنْفَسْكُمْ}
\]

\[
\text{فَسَيِّبَلِ آللَّهُ دَالِحَكُمْ خَيْرٌ لَّكُمْ إِنْ صُنُّنَّكُمْ}
\]

\[
\text{تَعَلَّمُونَ ء أَلَلَّهُ}
\]

“March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and
poor), strive hard with your wealth and your lives in the Cause of Allāh. This is better for you if you but knew.” [Sūrah At-Tawbah 9:41]

He (ṣallallāhu ‘alāihi wa sallam) says,

“Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islāmic calendar) have passed, then kill the Mushrikūn (see V.2:105) wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform As-Salāt (Iqāmat-as-Salāt), and give Zakāt, then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful.” [Sūrah At-Tawbah 9:5]

Verses under this subject matter are abundant.

What is intended by Allāh’s (ṣallallāhu ‘alāihi wa sallam) statement “having the ability to do that” is just as what is mentioned in the verse,
"Allah burdens not a person beyond his scope." [Surah al-Baqarah 2:286]

He (s) says,

"So, keep your duty to Allah and fear Him as much as you can." [Surah at-Taghabun 64:16]

The Prophet (s) did not fight against the polytheists until he had the strength. Afterward, Allah (saww) says in the last part of Surah al-Mujadilah,

"For such, He has written Faith in their hearts, and strengthened them with Rūḥ (proofs, light, and true guidance) from Himself." [Surah al-Mujadilah 58:22]

Meaning: He gave them strength.
The author (رحمة الله عليه) said,

"Know, may Allāh guide you to His obedience, that the Hanīfiyyah is the creed of Ibrāhīm (Abraham), which is to worship Allāh alone, upon pure religious devotion. This is what Allāh has ordered all mankind with, and He created them for this purpose (of worship). The evidence is in His saying,

"And I (Allāh) created not the jinns and humans except they should worship Me (Alone)." [Sūrah adh-Dhāriyāt 51:56]
INTRODUCTION OF THE FIRST FUNDAMENTAL

To “worship Me” means to single out Me (Allāh) alone in worship. The greatest thing that Allāh has ordered is Tawhīd, to make Allāh the sole object of worship. The greatest of what He forbade is Shirk, which is to call upon others with Allāh. The evidence is in His saying, “Worship Allāh and join none with Him in worship.” [Sūrah an-Nisā’ 4:36]

Explanation

He (صلى الله عليه وسلم) said,

إِعْلَمْ—أُرْشِدُكَ اللَّهُ لِيطَاعُتُهُ

"Know, may Allāh guide you to His obedience." He combined teaching and making Du‘ā.

أَنَّ الْحَنيْفِيَّةَ مِلَّةَ إِبْرَاهِيمَ أَنْ تَعْبُدُ اللَّهَ مُخْلِصًَا

لَهُ الْدِّينُ
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLÂM

“That the Ḥanīfīyyah is the creed of Ibrāhīm is to worship Allâh alone” This is what Allâh says regarding this matter of worship to His prophet Muḥammad (ṣallāl-lāh 'alaihissallām),

“Then, We have inspired you (O Muḥammad saying): “Follow the religion of Ibrāhīm (Abraham) Ḥanīfa (Islāmic Monotheism - to worship none but Allâh.” [Sūrah an-Nahl 16:123]

Ḥanīfīyyah is the religion that has sincerity and loyalty to Allâh alone and abandons any partnership with Him. The practitioner is he who is devoted to Allâh, opposes everything besides Him, is genuine in worship to Him like Ibrāhīm (ṣallāl-lāh 'alaihi was-sallām) and his followers. In this fashion, were the other prophets and their followers,

He (ṣallāl-lāh 'alaihi was-sallām) said,

وَبَدَّلَكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ، وَخَلَقَهُمُ لَهَا

“This is what Allâh has ordered all mankind with, and He created them for this purpose (of worship)”

Allâh orders mankind to single Him out alone (Tawhid) and to be sincere to Him in worship. He created them to worship Him alone through their Šalāh, fasting,
INTRODUCTION OF THE FIRST FUNDAMENTAL

supplication, fear, hope, slaughtering, vows, and other kinds of worship, all of which for Allāh alone as He says,

“And your Lord has decreed that you worship none but Him.” [Sūrah al-‘Isrā’ 17:23]

He (سُبْحَانَ الَّذِي خَلَقَ الْعَالَمَ) says,

“You (Alone) we worship, and You (Alone) we ask for help (for each and everything).” [Sūrah al-Fātihah 1:5]

He (سُبْحَانَ الَّذِي خَلَقَ الْعَالَمَ) says,

“So, worship Allāh (Alone) by doing religious deeds sincerely for Allāh's sake only.” [Sūrah az-Zumar 39:2]

He (سُبْحَانَ الَّذِي خَلَقَ الْعَالَمَ) says,
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLÂM

“O mankind! Worship your Lord (Allâh).” [Surah al-Baqarah 2:21]

This worship is the reason for mankind’s creation. It is the reason for the creation of both jinn and mankind. This worship is to single out Allâh alone, obey His commands, and keep away from His prohibitions. Allâh (سُبْحَانَهُ وَتَعَالَ) says,

“And I (Allâh) created not the jinns and humans except they should worship Me (Alone).” [Surah adh-Dhâriyât 51:56]

Meaning: Single Him alone out in worship and make Him the sole object of worship by carrying out His commands and avoiding His prohibitions.

He (الْحَمَّادُ اللّهُ) said,

“Wَأَعْظُمُّ مَا أَمَرَ الْلّهُ بِهِ التَّوْجِيْدِ وَهُوَ إِفْرَادُ اللهِ بِالِعِبَادَةِ”

“The greatest thing that Allâh has ordered is Tawhîd, to make Allâh the sole object of worship.” What is intended
by worship is that it is only for Allah alone. So, don’t worship idols, prophets, angels, stones, jinn, and so forth alongside Him (Allah).

The author (رحمه الله) said,

وَأَعْظَمُ مَا ذَهَبَ عَنْهُ الشَّرَكُ وَهُوَ دُعُوةٌ غَيْرُ مَعَهُ

“The greatest of what he forbade is Shirk, which is to call upon others with Allah.”

Allah (سُبْحَانَهُ وَبِعَلَّهُ) says,

وَلَوْ أَشَارُوا لِحِيْطٍ عَنْهُمْ مَا سَأَلَوْا يُعَمَّلُونَ

“But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.” [Surah Al-An'am 6:88]

And He (سُبْحَانَهُ وَبِعَلَّهُ) says,

وَلَقَدْ أُوْحِيَ إِلَيْكَ وَلِلَّدِينِ مِن قَبْلِكَ لَيْتَ أَشْرَىَتْ لِيُحْبَسُنَّ عَمَلاَكَ وَلَتُصُوْنَ مِنَ الْخَلْسِيِّينَ
“And indeed, it has been revealed to you (O Muḥammad ﷺ), as it was to those (Allāh's Messengers) before you: “If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.” [Sūrah az-Zumar 39:65]

And in the two Sahīḥ of al-Bukhārī and Muslim, on the authority of ʿAbdullāh (ضياء الدار) who reported,

أَيُّ الْذَّنْبِ أَعْظَمُ قَالَ َعَنْ َأَنْ تَجْعَلَ اللَّهُ نِيَادًا وَهُوَ خَلِيفَكَ. قَالَ فَلْتُ تُمَمَّ مَا ذَا قَالَ َعَنْ تَفْتَنُّ وَلَدَكَ حَسُنًا أَنْ يُطْعَمْ مَعَكَ. قَالَ فَلْتُ تُمَمَّ مَا ذَا قَالَ َعَنْ تَرْتَبَّيْنَ يَحْلِيلَةَ جَارِكَ

“What is the worst sin?’ He said: 'That you make an equal to Allāh, while it is He Who created you.’” He said: “I said: ‘Then what?’ He said: ‘That you kill your child fearing that he will eat with you.’” He said: “I said: 'Then what?' He said: 'That you commit adultery with your neighbor’s wife.'”

So, he (ضياء الدار) explained that Shirk is the greatest, most severe, and most dangerous sin.

And in another Ḥadīth, he (ضياء الدار) said,
INTRODUCTION OF THE FIRST FUNDAMENTAL

"Should I not inform you about the most grievous of the grave sins?" We said, ‘Yes, O Messenger of Allah.’ Then he said, ‘Associating anyone with Allah.’"

This Hadith is agreed on by both Bukhari and Muslim.

So Tawhid is singling out worship for Allah alone, and Shirk is calling upon other than Allah. You call upon Him, fear Him, have hope in Him, sacrifice for Him, make vows to Him, and anything else that is considered worship.

If you do this for other than Allah, then this is major Shirk - even if the person you are calling upon is a Prophet, an angel, jinn, tree, or rock because Allah says,

{وَأُبَرِّدُواُ اللَّه‍ ﮫَ وَلَا تُشْرِكْواُ يَا سَيِّي‍}

"Worship Allah and join none with Him in worship." [Surah an-Nisa’4:36]

None meaning: Nothing at all.

And He (سُبْحَةُ وَتَعَالَ) says,
“And they were commanded not, but that they should worship Allāh, and worship none but Him Alone.” [Sūrah al-Bayyinah 98:5]

So, the greatest thing Allāh ordered us with is to worship Him alone, and the greatest thing which He has forbidden us from is associating anyone else with Him.

That’s why Allāh mentions ordering Tawhid and forbidding Shirk in numerous places throughout the Qur’ān.
A CLEAR SUMMARY OF THE THREE-FUNDAMENTAL PRINCIPLE

The author (peace be upon him) said:

"If you were asked, "What are the three fundamentals that must be understood by every
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLĀM

Muslim?”, say: “The servant should know his Rabb (Lord), his religion, and his Prophet, Muḥammad ( صلى الله عليه وسلم).

If you are asked: “Who is your Rabb (Lord)?” say: “My Rabb (Lord) is Allāh. He has nourished me and all other creatures with his blessings. He is my Deity, and I have no other besides Him.” The evidence is in His saying, “All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).” [Sūrah al-Fatihah 1:2], Everything other than Allāh is of His Creation, and I am part of that Creation.”

Explanation

These three fundamental principles which gather all of the religion: “Who is your Rabb? Who is your prophet? What is your religion?” are matters which the servant will be asked about in his grave.
A CLEAR SUMMARY OF THE THREE-FUNDAMENTAL PRINCIPLE

So, if someone asked, “Who is your Rabb?” You say, “My Rabb is the One Who sustained me and all of the creation with His blessings, and He is my Lord, and I have no other. This is the Lord of all that exists just as Allâh (سبحانه وتعالى) says,

الحمد لله رب العالمين

“All the praises and thanks be to Allâh, the Lord of the ‘Alamîn (mankind, jinns and all that exists).” [Sûrah al-Fâtiha 1:2]

The word ‘Alamîn refers to all of the creation - jinn, humans, animals, mountains, and trees. All of them are created beings. Allâh (سبحانه وتعالى) says,

إِنَّ رَبَّكُمُ اللَّهُ إِيَّاهُ خَلَقَ السَّكُونَ وَالأَجْرَامَ فِي سَتَةٍ أَيَامٍ ثُمَّ نَسَأَتْ عَلَى الْقُرُونِ يُغْشَىَ أَيِّلَ الْفِهَارَ يُظْلَمُهُ،َ حَيَّةٌ وَشَمَسٍ وَقَزْمَرٌ وَنُجُوَّةٌ مُسْحَرَّتٌ يَأْمُرُهَا أَلَّا لَهُ الْخَلَقُ وَلَأَمَرُ نُبَارِكَ اللَّهُ رَبِّ الْعَالَمِينَ

“Indeed, your Lord is Allâh, Who created the heavens and the earth in six days, and then He Istawa (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a
cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allāh, the Lord of the ‘Ālamīn (mankind, jinns and all that exists)!" [Sūrah al-‘Arāf 7:54]

He is the Rabb of everyone. To Allāh belongs the creation and He commands them. He is deserving to be worshiped. Based upon this Allāh (J£ y & ^ ) says,

( يَتَّبِعُهَا النَّاسُ أَعْبَدْوَ رَبَّنَا )


So, He is my Deity, and I have no other besides Him. The proof of that is Allāh’s (سُبْحَانَهُ وَتَعَالَى) statement,

( آلِهَةِ اللَّهِ رَبِّ الْكَلِمَاتِ )

“All the praises and thanks be to Allāh, the Lord of the ‘Ālamīn (mankind, jinns and all that exists).” [Sūrah al-Fātihah 1:2]

Meaning: All praises belong to Allāh and worship is a form of praise.
Everything besides Allāh is from the creation. The jinn, mankind, animals, and mountains are all created beings, and I am one of those creations that Allāh created. He brought us into existence and made it obligatory upon His creation to obey Him. So, obeying Allāh and His Messenger (ṣallallāhu ʿalayhi wa sallam) and singling out Allāh alone in worship is a religious duty placed upon all of those who have been obliged, from the jinn and mankind, to fulfill.

In the same fashion, the angels have been duty-bound to worship Allāh alone. Based upon this Allāh (ṣallallāhu ʿalayhi wa sallam) says about the angels,

"Who disobey not, (from executing) the Commands they receive from Allāh, but do that which they are commanded." [Sūrah at-Tahrīm 66:6]

He (ṣallallāhu ʿalayhi wa sallam) also says,
“They speak not until He has spoken, and they act on His Command. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.” [Surah al-Anbiyā 21:28]
A CLEAR SUMMARY OF THE THREE-FUNDAMENTAL PRINCIPLE

The author (رياض الله) continues:

فَإِذَا قَلِلَ اللَّهُ: يَمَّا عُرِفْتُ رَبِّكَ؟ فَقُلْ: إِيَّاهُ وَمَخلُوقَتِهِ. وَمِنْ آيَاتِ اللَّهِ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالقُمْرَ. وَمِنْ مَخلُوقَتِهِ: السَّمَوَاتِ السَّبْعَ، وَالأَرْضِ السَّبْعُ، وَمَا فِيهِنَّ، وَمَا بَينَاهَا، وَالدِّيْلُ قَوْلُهُ: "فَمِنْ آيَاتِهِ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالقُمْرِ لَاتَسْجَدُوا إِلَى السَّمَوَاتِ وَلَا إِلَى النَّارِ وَاسْجُدُوا إِلَى اللَّهِ الَّذِي خَلَقَهُمْ إِنَّكُمْ إِيَّاهُ تَعْبُدُونَ" [فصلت: 37]. وَالدِّيْلُ قَوْلُهُ: "عَلَى النَّارِ يَعْشَ آيَةُ النَّارِ يَبْطَلُهُ، حِينَّا وَالشَّمْسَ وَالقُمْرَ وَالنَّجَومُ مَسْحُورٌ بِآمَرِهِ. إِلَّا مَا خَلَقَ اللَّهُ وَالْأَرْمَرُ بِأَمْرِهِ بِاللهِ رَبِّ الْعَالَمِينَ" [الأعراف: 94]. وَالرَّبُّ هُوَ السَّمِيعُ. وَالدِّيْلُ قَوْلُهُ: "يَبْتَأِسُ الْمَأْنَاسُ أَعْبَدُوا رَبِّكُمْ إِلَى حَلَقُكمْ وَالذِّينَ مِنْ قَبْلِهِمْ أَمَلُكُمُ نَسْقُونَ، إِلَّا مَا جَعَلَ اللَّهُ لُكْمَ الأَرْضَ فِرْنَانًا وَالسَّمَاءِ بَيْتَانِ وَأَنْزَلَ مِنْ اسْتَمْتَعَهَا مَا تَأْخِرُ يِهِ، مِنْ النَّارِ زَقًا لُكْمَ فَلا تُسْلُكُوا بِهِ أَنَادَا وَأَنْتُمْ تَفَادُوهُ"
“If you were asked, “How did you know your Rabb (Lord)?”, then say: “Through His signs and His creatures. Among His signs are the night, day, the sun, and the moon. Among His creation are the heavens, the earth, and all that is in and between them.” The evidence is in His saying: “And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allāh Who created them, if you (really) worship Him.” [Sūrah Fussilāt 41:37]

And His saying: “Indeed your Lord is Allāh, Who created the heavens and the earth in six days, and then He Istawa (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allāh, the Lord of the 'Alamin (mankind, jinns and all that exists)! “[Sūrah al-‘Arāf 7:54]

The word Rabb here refers to the worshipped Deity. The evidence to this is in His saying: “O mankind! Worship your Lord (Allāh), Who created you and
those who were before you so that you may become Al-Muttaqūn (the pious - see V.2:2). Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh (in worship) while you know (that He Alone has the right to be worshipped).” [Sūrah al-Baqarah 2:21-22]

Ibn Kathīr (גם לחי) said, “The Creator of all these things is the Only One deserving to be worshiped.”

Explanation

He (جسم الله) said,

إِذَا قَبِلُ لَّكَ

“If you were asked” O Muslim! How do you come to know your Lord Whom you worship? Say, “I come to know Him by His signs and His creation. Meaning: I learn about Allāh
by His numerous signs and His tremendous creations that demonstrate that He is the Magnificent Lord, the Creator, and All-Knowing and He is the Only One Who deserves worship. Thus, He is the One Who creates whatever He wants, gives, prevents, benefits, and harms (as He wills). Everything is in His Hands (سبحانahu wa تعالى).

So, Allah is the Only One deserving of our worship by giving obedience to Him, supplicating to Him, seeking relief from agony, as well as the rest of our deeds and acts of worship. All of this because Allah created us for this purpose. Allah (الله) says,

"And I (Allah) created not the jinns and humans except they should worship Me (Alone)." [Surah adh-Dhariyat 51:56]

This worship as mentioned in the previous verse is the Tawhid, obedience, adherence to His legislation, giving tremendous importance to His commands and prohibitions in speech as well as action.

The proof for learning about Allah by way of His signs is in Allah’s (سبحانahu wa تعالى) statement,
A CLEAR SUMMARY OF THE THREE-FUNDAMENTAL PRINCIPLE

“And from among His Signs are the night and the day, and the sun and the moon.” [Sūrah Fussilāt 41:37]

All of this demonstrates that Allah is the Lord of all that exists and that He is the Creator, All-Knowing. He brings the night through its darkness and brings the day through its sunlight. Afterward, He causes the day to arrive and the night to depart.

The Sun rises over the entire world and mankind benefits from it. The same for the moon at night. There are other tremendous signs like the earth and what it contains from mountains, rivers, seas, trees, and animals and the heavens which people see. All of these are signs that demonstrate His Majesty, that He is the Lord of all that exists, the Creator, All-Knowing, and the One deserving of worship. So, based upon this, Allah says,

“And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun and the moon. Rather prostrate to Allah who created them both.” [Sūrah Fussilāt 41:36-38]
sun nor to the moon, but prostrate to Allâh Who created them, if you (really) worship Him.” [Sûrah Fussilât 41:37]

Meaning: Do not worship these created things. Rather worship the One Who created and brought them into existence. The servant shows humility, submission, obedience to Allâh’s commands, and abstention from His prohibitions because He is the Only One deserving of it. All of this is done with veneration, reverence, fear, and hope for the reward with Allâh.

Allâh (سُنُبَيْلُهُ وَتَجْمَّال) says,

أَنَّ رَبَّكُمُ اللَّهُ

"Indeed, your Lord is Allâh" [Sûrah al-‘Araf 7:54]

Meaning: O servants from the jinn and mankind! Your Lord is Allâh. Your Lord is your Creator and the one true Deity Who has no partners,

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي بِسْمِ ۚ أَبِيّ بَارِيُّ نَمَّ أَسْتَوَى

"Indeed, your Lord is Allâh, Who created the heavens and the earth in six days, and then He
Istawā (rose over) the Throne (really in a manner that suits His Majesty.” [Sūrah al-‘Arāf 7:54]

Meaning: He rose and ascended the Throne.

So, His knowledge encompasses every place. Yet, He is above His Throne, above all of His creation. His Throne, which is the ceiling of the creation, is the uppermost of creation, and Allāh is above everything. Then, He ascended above it (the Throne) in a manner befitting His Majesty. None of His attributes resemble the creation. Allāh (سَبِيلُ وَعَفَّالٌ) says,

"There is nothing like unto Him, and He is the All-Hearer, the All-Seer.” [Sūrah ash-Shūrā 42:11]

He (سَبِيلُ وَعَفَّالٌ) says,

“And there is none co-equal or comparable unto Him.” [Sūrah al-‘Ikhlās 112:4]

The author (زَمَنُ اللّهِ) then mentioned the statement of Allāh (سَبِيلُ وَعَفَّالٌ),

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EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLÂM

“He brings the night as a cover over the day, seeking it rapidly.” [Sūrah al-‘Arāf 7:54]

Meaning: They envelop one another.

“Seeking it rapidly.”

Meaning: They seek one another fast and when one finishes the other enters. This will happen in this manner until the last hour is established.

“The sun, the moon.”

Allâh created the sun, moon, and stars. He has made them subjugated, obedient, and submissive to His commands.

Then He (سبحان و تعالى) says,

“Surely, His is the Creation and Commandment.”
A CLEAR SUMMARY OF THE THREE-FUNDAMENTAL PRINCIPLE

The creation and command both belong to Allah. He is the Supreme Creator, and His universal command is undeniable and carried on the people just as Allah (سُبْحَانَهُ وَتَعَالَ) says,

إِنَّمَا أَمْرُهُ إِذَا أَرَايَ شَيْئًا أَن يَقُولَ لَهُ كُنْ فَيَكُونُ

“Verily, His Command, when He intends a thing, is only that He says to it, “Be!” and it is!” [Sūrah Yā-Sīn 36:82]

He (سُبْحَانَهُ وَتَعَالَ) says,

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ سَلَامٌ بِالبصَرِّ

“And Our Commandment is but one, as the twinkling of an eye.” [Sūrah al-Qamar 54:50]

So, Allah’s universal, ordained commands are unpreventable and based upon this Allah says,

اللَّهُ ﷲ ﺤَلِيقُ ﺃَلْمَأْرُ ﺔُبَارِكَ ﺔُلَهُ ﺔُبْرَ أَلْمَائِمُ ﷲ
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLÂM

“His is the Creation and Commandment. Blessed be Allâh, the Lord of the ‘Ãlâmîn (mankind, jinns and all that exists)!” [Sûrah al-‘Arâf 7:54]

Tabârak (Blessed): The highest degree of blessing and this wording is only used for Allâh. So, you cannot say to a servant “Tabârak so-and-so person.” This is specific to Allâh, just as He (سلیم الله) says,

"Blessed is He in Whose Hand is the dominion, and He is Able to do all things.” [Sûrah al-Mulk 67:1]

You can say to something from the creation, “Bârak Allâh so-and-so” or, “so-and-so Mubârak” or, “Tabârakta” but “Tabârak” is only for Allâh alone.

وَ الرَّبُّ

“And ‘Rabb”’ is the one true Deity. The word ‘Ãlâmîn is used to refer to all of the creation of the jinn, mankind, the sky, and the earth. He (سلیم الله) is its Lord, the Lord and Creator (سُّلَيْمُ الله) of everything.

6 TN: This phrase is a supplication asking for blessing.
7 TN: This is the past tense form of تبَارَكَ
A CLEAR SUMMARY OF THE THREE-FUNDAMENTAL PRINCIPLE

Allāh (سَبْحَانَاهُ وَتَعَالَی) says,

"O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may become Al-Muttaqūn (the pious - see V.2:2).” [Sūrah al-Baqarah 2:21]

He created everything that came before us and came after us (from the time of Ādam, before him and after him. Allāh created everything for the purpose of being religious and to worship Him alone just as He (سَبْحَانَاهُ وَتَعَالَی) says,

"so that you may become Al-Muttaqūn (the pious - see V.2:2).” [Sūrah al-Baqarah 2:21]

Then, Allāh explained some of his actions in which He (سَبْحَانَاهُ وَتَعَالَی) says,
"Who has made the earth a resting place for you"
[Sūrah al-Baqarah 2:22]

He made the earth a place of rest for mankind. He made it a flat land for mankind to build upon, live upon, sleep upon, and walk upon. He also anchored mountains on it.

Then He (سُبْحَانَ الْحَافِظُ) says,

والسماء ينته

"And the sky as a canopy,"

Allah built the sky as a canopy and a protective roof. Yet, they are in denial of his signs. He also adorned it with stars, the sun, and the moon.

وأنزل من السماء ماء

"And sent down water from the sky."

Meaning: From the clouds.

فأخرج به من الثمره رزقا للعمر

"And brought forth therewith fruits as a provision for you."
Meaning: Diverse types of provisions in every place. Allah brings the earth to life after it is dead.

Then He (سُبْحَانَهُ وَتَعَالَ) says,

فَلَا تَعْصَمِينَ مَعِيَ إِبَّانَا وَأَنْصُرُوا تَعْمُّونَ

“Then do not set up rivals unto Allah (in worship) while you know.” [Surah al-Baqarah 2:22]

Meaning: Don’t set up things that falsely resemble or are made to be parallel in worship alongside Allah. Not any idols, jinn, angels, or so forth.

So, worship is a right that belongs to Allah alone. He doesn’t have any rival, equal, or match in this. Rather, He is the one true Deity. The Mushrikûn (Polytheists) used to take from idols, jinn, and angels as rivals to Allah and they worshiped them and sought relief from hardship from them besides Allah. So, Allah rejected this action from them. Allah made it clear that the creation is undeserving and none from the creation has any right to be worshiped. Nor does the creation possess any power to do anything without Allah (سُبْحَانَهُ وَتَعَالَ) having given prior permission and decree.

Al-Ḥāfiẓ Ibn Kathîr (رَحْمَتُ اللَّهِ عَلَيْهِ) said in his Tafsîr of the verse,
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLĀM

The creator of these things from heavens, earth, fruits, trees, rain, and so forth. He (سبحانه و تعالى) is deserving to be worshiped and obeyed because He is the Lord, Master, and Creator of all thing just as Allāh (سبحانه و تعالى) says,

وَإِنَّهُ لَا إِلَهَ إِلَّا هُوَ الْقَهْرُ الرَّحِيمُ

“And your Ilāh (God) is One Ilāh (God - Allāh), Lā ilāha illa Huwa (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful.” [Sūrah al-Baqarah 2:163]
The author (رضي الله عنه) said,

وَأَنْوَاعُ الْعَبَاْدَةِ الْحَيَّي اَمْرُ اللّهِ يَهَا مِثْلُ الإِسْلَامِ وَ
الإِيْمَانِ وَالإِحْسَانِ وَمِنَ الدُّعَاءِ وَالْبَحْرِ وَ
الرَّجَاءِ وَالْمُّوَكِّلِ وَالْرَّغْمَةِ وَالرَّهْبَةِ وَالْخَشْوَعُ
وَالْخَشْفِيَةُ وَالإِنَادِبَةُ وَالإِسْتِعْقاَةُ وَالإِسْتِعْقاَةُ
وَالإِسْتِعْقاَةُ وَالدَّبُخُ وَالنَّذَرُ وَغَيْرُ ذَلِكَ مِنْ أَنْوَاعِ
الْعَبَادَةِ الْحَيَّي اَمْرُ اللّهِ يَهَا كُلُّهَا لَهُ تَعَالَى وَ
الدَّلِّيلُ قُوْلُهُ تَعَالَى: ۖ وَأَنَّ الْمُسْتَحِدَّ اللّهُ فَلَا تَدْعُوا مَعَ اللّهِ أُحْدَأَ
[الحج: 18] فَمَنْ صَرَّفَ مِنْهَا شَيْئًا لِعَبْرِ اللّهِ
فَهُوَ مُشْرِكٌ كَافِرٌ وَالدَّلِّيلُ قُوْلُهُ تَعَالَى: ۖ وَمَنْ
يَبْعِثُ مَعَ اللّهِ إِنَّهَا مَخْرُجٌ لَا بَرَّكَ مَعَ اَللّهِ يَدْ إِلَّا جَسَّاهُ اللّهِ عَنْذَ رَبِّي وَإِنَّهُ لَأَنَا أَنتَ
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLĀM

There are various forms of worship which Allah commanded like Islām, Īmān, and Īhşān. So, from that is Du‘ā (supplication), Khawf (fear), Rajā’ (hope), Tawakkul (trust), Raghbah (aspiration), Raḥbah (dread), Khushū‘ (submissiveness), Khashiyah (knowledge-based fear), ‘Inābah (turning repentantly to Allāh), ‘Istī‘ānah (seeking assistance), ‘Istī‘ādḥah (seeking refuge), ‘Istīghāthah (to seek succor), Dhabḥ (sacrifice), Nadhar (vowing), and other forms of worship which Allāh commanded. All of which is a right belonging to Allāh alone. The evidence to that is His saying,

“And the mosques are for Allāh (Alone), so, invoke not anyone along with Allāh.” [Sūrah al-Jinn 72:18]

“And whoever invokes (or worships), besides Allāh, any other ilah (god), of whom he has no proof, then
his reckoning is only with his Lord. Surely! Al-
Kāfīrūn (the disbelievers in Allāh and in the
Oneness of Allāh, polytheists, pagans, idolaters,
etc.) will not be successful.” [Sūrah al-Mu’minin
23:117]

It was narrated in the Ḥadīth: “Supplication is the
essence of worship.” And the evidence is in His
saying,

“And your Lord said: “Invoke Me, [i.e., believe in
My Oneness (Islāmic Monotheism)] (and ask Me for
anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e., do not
invoke Me, and do not believe in My Oneness,
(Islāmic Monotheism)] they will surely enter Hell in
humiliation!” [Sūrah Ghāfir 40:60]

Explanation
Worship has diverse types. Among them is Islâm and its pillars. So, everything Allah ordered from the actions of Islâm is considered worship. From Salah, fasting, and so forth. The same can be said with Īmān and its inner actions; like believing in Allah, His angels, His books, His messengers, the Last Day, and the good and bad of the Divine Decree. The same can be said for fear, love, and hope, etc.

So, everything that has something to do with the heart falls under worship. The same for Īḥsān - “that you worship Allah as if you can see him” - this also is from worship. It (Īḥsān) is the highest and greatest form of worship.

It is obligatory on every responsible person to have sincere devotion in their worship of Allah alone. Thus, do not worship prophets, righteous people, idols, trees, rocks, or stars alongside Allah. Worship is a right that belongs to Allah alone. He says,

وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تُدْعَا مَعَ اللَّهِ أُمَّةٌ أَحَدٌ

“And the mosques are for Allah (Alone), so invoke not anyone along with Allah.” [Sūrah al-Jinn 72:18]

He says,
“You (Alone) we worship, and You (Alone) we ask for help (for each and everything).” [Surah al-Fatihah 1:5]

He (saw) also says,

وَلَا تَنَعِّمُ مِنْ دُوَّرِ الَّذِي مَا لَا يَنفَعَكَ وَلَا يَضُرُّكَ فَإِنَّكَ قَانِثٌ إِنَّكَ أَقْرَرْتُ الْقَلِيمِينَ

“And invoke not beside Alläh, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers).” [Surah Yûnus 10:106]

He (saw) says,

وَمَنْ يَنَعِّمُ مَعَ الَّذِي إِلَيْهِ آَخَرُ لَا يُقَدِّرْنَ لَهُمْ حِسَابَهُمْ

“And whoever invokes (or worships), besides Alläh, any other ilâh (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-
Kāfirūn (the disbelievers in Allāh and the Oneness of Allāh, polytheists, pagans, idolaters, etc.) will not be successful.” [Surah al-Mu'minun 23:117]

Also, He (سبحان وتعالَى) says,

> بُولِجْ الْيَلِّ في الْتَهَارِ فَبُولِجَ الْتَهَارُ يَقِرِّي لأَجِلٍ مُّسَمَّىٍ ذَالِكُمُ الْهَيْلُ وَالْقَمْرُ سُجِّلُ بِلِيْلٍ فَيَبْعَثُرُ اللَّهُ لَهُ الْمَلَكُ وَالْيَوْمِ لَا تَسْتَجِبُوا مِنْ دُونِهِ مَا يُقَلِّبُونَ مِنْ قَطْمِينَ ۝ إِنَّ تَدْعُوَّاهُمْ لَا يَسْتَجِبُوا لَهُمْ وَلَوْ سَيْمَعُوا مَا أَسْتَجِبُوا لَكُمْ وَيَقُولُ الْقِيَّمَةَ يَكْفُرُونَ

“He merges the night into the day (i.e., the decrease in the hours of the night are added to the hours of the day), and He merges the day into the night (i.e., the decrease in the hours of the day are added to the hours of the night). And He has subjected the sun and the moon; each runs its course for a term appointed. Such is Allāh your Lord; His is the kingdom. And those, whom you invoke or call upon
instead of Him, own not even a Qitmir (the thin
membrane over the date-stone). If you invoke (or
call upon) them, they hear not your call, and if (in
case) they were to hear, they could not grant it (your
request) to you. And on the Day of Resurrection,
they will disown you worshiping them. And none
can inform you (O Muhammad ﷺ) like Him
Who is the All-Knower (of each and everything).”
[Sūrah Fātir 35:13-14]

So, Allah (سُبْحَانَهُ وَتَجَالَدْنَ) called their supplication Shirk. So,
being sincerely devoted to Allah alone in worship is a
religious duty upon all those held accountable. That sincere
devotion is to be in their Rajā', fear, 'Isti'ānah, 'Istighāthah,
slaughtering, vows, Khashiyah of Allah, Salāh, fasting, and
so forth. All these diverse acts of worship belong to Allah
alone.

So, anyone who tries to attain nearness to Allah through
supplicating to a Wali, a prophet, an idol, a tree, or stone or
by slaughtering, vows, Salāh, fasting, or similar to that, then
he is a polytheist and disbeliever. He has also worshiped
that besides Allah just like the polytheists, in the beginning,
those individuals who worshiped graves, trees, stones, and
idols. Based upon this Allah ﷺ says,
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLĀM

"But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them." [Sūrah Al-‘Anām 6:88]

He (ﷻ سبحانه وتعالى) says,

إِنَّهُ مِنْ يُشْرَكِ بِيْلَٰهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَا أَوْنَهُ الْقَنَارُ

"Verily, whosoever sets up partners in worship with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And for the Zālimūn (polytheists and wrong-doers) there are no helpers.” [Sūrah Al-Mā’idah 5:72]

Also, He (ﷻ سبحانه وتعالى) says,

وَلَقَدْ أُوْهِيَ إِلَيْكَ قَالَ الَّذِينَ مِن قَبْلِكَ لَيْتُ أَشْرَطَ لَيْحَبِّلَ عَمَلُكَ وَلَتَتَحْكِبَوْنَ مِنَ الخَسَرِينَ تَلِي اللَّهُ فَأَعْبَدْ وَتَسْكُنْ مِنَ الشَّكْرِينَ

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"And indeed, it has been revealed to you (O Muḥammad صلی الله علیه و سلم), as it was to those (Allāh's Messengers) before you: "If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers. Nay! But worship Allāh (Alone and none else), and be among the grateful." [Sūrah az-Zumar 39:65-66]

It is a religious duty to have sincere devotion to Allāh alone in all of these forms of worship. So, whoever directs any of that to other than Allāh, whether it is an idol, stone, tree, or a grave, is a polytheist and a disbeliever based upon Allāh’s ( سبحانه وتعالَّ) statement,

وجَمَّن يَبْدِعُ مَعَ اللَّهِ إِلَّهًا خَاتِمًا لَا يُزَكِّي لَهُ شَيْئًا فَإِنَّمَا

جَسَابُهُ، يُغْلِبُ عِنْدَ رَبِّهِ إِنَّهُ لَا يَفْلِحُ الْكَافِرُونَ

"And whoever invokes (or worships), besides Allāh, any other ilāh (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-Kāfirūn (the disbelievers in Allāh and the Oneness of Allāh, polytheists, pagans, idolaters, etc.) will not be successful." [Sūrah al-Mu' mínun 23:117]
There are other previous verses that illustrate this and are a proof of what was mentioned prior.

In the Ḥadith,

الْدُعَاءُ مَعَ الْعِبَادَةُ

"Supplication is the essence of worship."

Allāh (سُبْحَانَهُ وَتَقَاءَلَ) says,

وَقَالَ رَبَّكَ مَنْ أَتَى أَسْتَجِبْ لَكُمْ إِنَّ الْيَتْمِينَ يُسَتَّجِبُونَ عَنْ عِبَادَتِي سَيَذْلِكُونَ جَهَّامَ ذَاتِ الْخَيْبَةِ

“And your Lord said:” Invoke Me, [i.e., believe in My Oneness (Islāmic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e., do not invoke Me, and do not believe in My Oneness, (Islāmic Monotheism)] they will surely enter Hell in humiliation!” [Sūrah Ghāfir 40:60]

The author (اللَّهُمَّ) then said,

فَالْدُعَاءُ

“So Du’ā” is to appeal to Allāh by supplicating to Him, asking for salvation and provision; all of which are worship. So, if one were to direct that to an idol, tree, stone, or the dead, then he would become one who ascribes partners to Allāh (عَزَّوُللَّهُ). So, it is obligatory to be on guard from Shirk and all of its subtle and significant aspects and remember that worship is for Allāh alone.

However, appealing to a living, capable person for something that he can do is not a problem and is not considered Shirk. So, if you asked your brother who is present, “O ‘Abdullāh! Help me cut down this tree or dig a well,” then that is no problem just as Allāh (سَيَغْرِب) says in the story of Mūsā,

قَاتِلِهْ أَتْبَعَتْهُ أَلَّذِينَ لَدَيْهِ عَلَىّ أَلَّذِينَ مِنْ عَدُوِّي

“The man of his (own) party asked him for help against his foe.” [Sūrah al-Qasas 28:15]
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLĀM

So, the Israeli asked for help from Mūsā against the Copt because Mūsā was capable of aiding him. Also, he (Mūsā) was among the speaking and hearing (the living).

But if you depend on one of the creation for something that only Allāh can do - it doesn’t matter if that person is present, absent, or dead - and he believes that the one whom he is supplicating to can bring benefit or cause him harm, not by means related to physical senses, then this a form of major Shirk just as Allāh related what the polytheists said,

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"These are our intercessors with Allāh." [Sūrah Yūnus 10:18]

They thought that by worshiping them that they could intercede before Allāh to help them get what they want or help them get closer to Allāh.

Just like what Allāh (ṣallī 'alā 'Antūnā) mentioned about them in this verse,

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MEANING OF WORSHIP AND TYPES

“We worship them only that they may bring us near to Allāh.” [Sūrah az-Zumar 39:3]

This happened because of their ignorance and misguidance concerning the one giving and receiving intercession.

All intercession belongs to Allāh. Allāh administers the affairs of His servant as He pleases. Hence, intercession is only granted to the one with whom Allāh is pleased with their deeds and no one is allowed to seek intercession with Allāh except after permission is granted by Him just as Allāh (سُبْحَانَهُ وَتَامَّ نَعْمَاهُ says,

من ذَا الَّذِى يُشْفِقُ عِنْدَهُ إِلَّا يَأْذِنَّهُ

“Who is he that can intercede with Him except with His Permission?” [Sūrah al-Baqarah 2:255]

He (سُبْحَانَهُ وَتَامَّ نَعْمَاهُ also says,

وَلَا يُشْفِقُونَ إِلَّا لِمَنْ أَرْضَى

“And they cannot intercede except for him with whom He is pleased.” [Sūrah al-Anbiyā 21:28]
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLĀM

So, intercession can only be granted after receiving Allāh’s permission, and He is content with the one seeking it. Allāh is only pleased with the people of Tawḥīd. As the Prophet (صلى الله عليه وسلم) said when Abū Hurayrah (صلا الله عليه وسلم) asked,

"O Allah's Messenger! Who will be the happiest person who will gain your intercession on the Day of Resurrection?’ Allāh’s Messenger (صلى الله عليه وسلم) said: ‘O Abū Hurayrah! I have thought that none will ask me about it before you as I know your longing for the (learning of) aḥādīth. The happiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart, ‘None has the right to be worshipped but Allāh.’"  

8 Collected by al-Bukhārī in his Şāhiḥ No. (99) and No. (6570).
Therefore, intercession will only be given to the people of Tawhīd and 'Īmān whom Allah is pleased with their statements and actions.
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLAM

MENTIONING SOME OF THE ACTS OF WORSHIP

The author (صلى الله عليه وسلم) said,

وَ دَلِيلُ الْحَوْفِ قُوْلُهُ تَعالَى: (فَلاَ تحَفَّظُونَ وَحَافِظُونَ إِنَّكُمُ مُؤْمِينُ) [آل عمران: 175]. وَ دَلِيلُ الرَجَاءِ قُوْلُهُ تَعالَى: (فَكَانَ يَرْجُوُا لِفَتَى رُيَّدُ فَلَيَعْمَلُ عَمَّا صَبَرَةَ وَلَا يَشْرِكَ بِي بِعَبَادَةَ رَبِّي) [الكهف: 110]. وَ دَلِيلُ الشَّوَكَلِ قُوْلُهُ تَعالَى: (وَقُولُهُ تَعالَى: (وَقُولُهُ [المائدة: 32]). وَ دَلِيلُ الرَحْبَةِ وَ الرَّفْحَةِ وَ الْخَشْوَةِ قُوْلُهُ تَعالَى: (إِنَّهُمْ)
MENTIONING SOME OF THE ACTS OF WORSHIP


cالذين يُعْتِدُونَ [الأبيات: 51]. وَذِيلَ الْخَشْيَةِ قُولَهُ
تَعَالَى: ۗ قَلْ نَخْشَوْنَاكُمْ وَأَخْشَوْنِی [البقرة: 100]. وَذِيلَ
الإِنَابَةَ قُولَهُ: ۗ وَأَنْبِئُوا إِلَى رَبِّكُمْ وَأَسْلَمْنَا لَهُ [الزمر: 54]. وَ
ذِيلَ الْإِسْتِغْفَارِةِ قُولَهُ تَعَالَى: ۗ إِذَا سَقِمتُ وَيَاكُمْ تَسْتَغَفَّئُ
[الفاتحة: 5]. وَفِي الْحَدِيثِ: (ۚ إِذَا أُعْتَنَتْ
قَاتِسَعَنِّي الَّذِي) وَذِيلَ الْإِسْتِغْفَارِةِ قُولَهُ تَعَالَى:
ۚ قَلْ أَعُودُ يِبِّي تَمَّ ثُقَلِّي [القُلْقُول: ۱]. وَقُولُهُ تَعَالَى:
ۚ قَلْ أَعُودُ يِبِّي النَّاسِ [النَّاسِ: ۱]. وَذِيلَ الْإِسْتِغْفَارِةِ
قُولُهُ تَعَالَى: ۗ إِذَا تَسْتَغَفَّئُنَّ رَيْكَمْ فَاسْتَجِبْنَ لَهُمْ
[الأنفال: 58]. وَذِيلَ الْذِّبَحَ قُولُهُ تَعَالَى: ۗ قَلْ إِنِّي سَلَافٌ
وَشَكيٌّ وَحَيَّاءٌ وَمُمَلِّفُ لِيَّ - رَبِّي الْعَالَمِيٌّ ۝ لَا شَرِيكُ لِيَّ وَلَّذَيْلَ أَيْتُرُ وَأَنَا
أَوْلَى الْتَّجَلِيلِ [الأنعام: ۱۶۲ – ۱۶۳]. وَمِنَ السَّنَةِ:
ۗ لَعِنَّ اللَّهُ مِنْ دُبِّخِ لِغيِّرِ اللَّهِ) وَذِيلَ الْمَنْدَرَ قُولُهُ
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLĀM

And the Evidence for Khawf (fearing) Allāh alone is in His (سبحان الله) saying, “So fear them not, but fear Me if you are (true) believers.” [Sūrah 'Ālī 'Imrān 3:175]

Evidence of Rajā' (hope) is in His (سبحان الله) saying, “So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” [Sūrah al-Kahf 18:110]

Evidence of Tawakkul (trust) is in His (سبحان الله) saying, “And put your trust in Allāh if you are believers indeed.” [Sūrah al-Mā'idah 5:23] and His saying, “And whosoever puts his trust in Allāh; then He will suffice him.” [Sūrah at-Ṭalāq 65:3]

Evidence of Ragḥbah (aspiration), Raḥbah (dread), Khushū' (submissiveness) is in His (سبحان الله) saying, “And they used to call on Us with hope and fear, and used to humble themselves before Us.” [Sūrah al-Anbiyā 21:90]
Evidence of Ḳhashiyah (knowledge-based fear) is in His ( سبحانه و تعالى) saying, “So fear them not, but fear Me! - And so that I may complete My Blessings on you and that you may be guided.” [Ṣūrah al-Baqarah 2:150]

Evidence of Ṣnābah (turn repentantly to Allāh) is in His ( سبحانه و تعالى) saying, “And turn in repentance and in obedience with true Faith (Islāmic Monotheism) to your Lord and submit to Him, (in Islām), before the torment comes upon you, then you will not be helped.” [Ṣūrah az-Zumar 39:54]

Evidence of Ṣṭi‘ānah (seeking assistance) is in His ( سبحانه و تعالى) saying, “You (Alone) we worship, and you (Alone) we ask for help (for each and everything).” [Ṣūrah al-Fātihah 1:5] and from the Ḥadīth, “And when you seek assistance, seek Allāh’s aid.”

Evidence of Ṣṭi‘ādḥah (seeking refuge) is in His ( سبحانه و تعالى) saying, “Say: “I seek refuge with (Allāh) the Lord of mankind, The King of mankind.” [Ṣūrah an-Nās 114:1-2]

Evidence of Ṣṭi‘gḥāthah (to seek succor) is in His ( سبحانه و تعالى) saying, “(Remember) when you sought help of your Lord and He answered you (saying): “I
will help you with a thousand of the angels each behind the other (following one another) in succession.” [Sūrah al-‘Anfāl 8:9]

Evidence of Dhabḥ (sacrifice) is in His (~سَبِيلَة وَنِفَالَة~) saying, “Say (O Muḥammad صلِّي الله عَلَيْهِ وَسَلَّم): “Verily, my Salāt (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of the 'Ālamīn (mankind, jinns and all that exists)”” [Sūrah al-‘Anām 6:162] And from the Ḥadīth, “Allāh’s curse is upon those who offer sacrifices to other than Him.”

Evidence of Nadhar (vowing) is in His (~سَبِيلَة وَنِفَالَة~) saying: “They (are those who) fulfill (their) vows, and they fear a Day whose evil will be widespread.” [Sūrah al-‘Insān 76:7]

Explanation

The author (~روح الله~) mentioned some types of worship, among them is Khawf (fear) which has three categories:
MENTIONING SOME OF THE ACTS OF WORSHIP

The First: Secret Fear which is exclusively for Allāh. Because He is capable of all things and He should be feared as Allāh (سبحانه و تعالى) says,

"So, fear them not, but fear Me if you are (true) believers." [Sūrah 'Āli 'Imrān 3:175]

He (سبحانه و تعالى) says,

"And fear none but Allāh." [Sūrah at-Tawbah 9:18]

He (سبحانه و تعالى) also says,

"Therefore, fear not men but fear Me." [Sūrah al-Mā`āidah 5:44]

So, having Khashiyah (knowledge-based fear) and Khawf (fear) of Allāh is mandatory. This is because He is capable of turning the hearts and has power over all things; capable of bringing benefit or harm, giving, and taking away.
Making this type of fear exclusive for Allāh is obligatory, and only Allāh should be feared at this level in all cases.

One normally has this level of fear because of an exclusive ability that is not perceived by what one senses. This is the reason why the grave worshippers believe that some people have the power to administer things in the creation along with Allāh (Jinn). They also believe that it pertains to idols, jinn, and so forth and this is major Shirk. Also, they believe that those things possess the ability to give, prevent, deviate the hearts, and cause death without any natural causes.

**The second:** Fear caused by what one senses, just like what Allāh mentioned in the story of ʿUḥud when it was told to the Prophet (ṣa) that the polytheists had gathered together and turned against him. Allāh revealed about this matter,

"It is only Shayṭān (Satan) that suggests to you the fear of his Auliya’ [supporters and friends (polytheists, disbelievers in the Oneness of Allāh

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and His Messenger, Muḥammad ﷺ), so fear them not, but fear Me, if you are (true) believers.”
[Sūrah ʿĀlī ʿImrān 3:175]

So Shayṭān scares people with his supporters and makes them seem big in their hearts so they can have a fear of them, and Allāh ( سبحانه و تعالى) says, “So fear them not.” Depend on Me and prepare yourselves and do not care about them as Allāh ( سبحانه و تعالى) says in another verse,

وأَعِدْواْ لَهُم مَا أَسْتَطْعِمْ مِنْ قُوَّةٍ

“And make ready against them all you can of power.” [Sūrah al-ʿAnfāl 8:60]

This is fear caused by what one senses and its okay. However, the secret fear - fear from the heart - that is what is forbidden.

However, fear caused by what one senses, like fearing a thief, a burglar, or an enemy, this is something one should prepare the necessary weapons for. This matter is obligatory due to what Allāh ( سبحانه و تعالى) says,
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLĀM

“O you who believe! Take your precautions.” [Sūrah an-Nisā’ 4:71]

Allāh said about Mūsā (عليه السلام) when he left Egypt afraid of Fir’āun (Pharaoh) and his people,

فَخَرَجَ مِنْهَا حَائِيًا يَرَفَّعُ

“So, he escaped from there, looking about in a state of fear.” [Sūrah al-Qasas 28:21]

This is fear caused by what one senses, and it's okay, but fearing the enemy should not keep you from making Jihād or aiding and supporting the truth. This type of fear should only carry one to prepare before facing the enemy and take precaution.

The third: Natural fear: This is a part of the natural disposition of man. This type of fear is not blameworthy. For example, one is afraid of a snake, scorpion, or predatory animal. So, in this case, he should distance himself from it and kill it, or he should distance himself from their habitat so that he won’t get harmed.

This matter is unavoidable as Allāh placed this natural disposition within us to protect us from harm. For instance, we fear the cold, and as a result, we wear heavy clothes. We
fear hunger, and as a result, we eat. We fear thirst, so as a result, we drink. All of these things are natural.

In the same manner for Rajā‘ (hope), it is a form of worship which is exclusive to Allāh. So, we have hope in Allāh and have good thoughts of Allāh just as He (سُبْحَانَهُ وَتَقَلَّبَانَ) says,

فَمَن كَانَ يَتَرَجَّحُ لِقَانَةَ رَزِيقٍ فَيَتَعَمَّلُ عَمَلًا صَالِحًا وَلَا يُشَرِّكَ

‘Ubaydah رضي الله عنه (Sūrah Al-Kahf 18:110)

“So, whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” [Sūrah Al-Kahf 18:110]

So, Raghbah (aspiration) for Allāh and Rajā‘ (hoping) for His reward are all acts of worship to Him. Allāh (سُبْحَانَهُ وَتَقَلَّبَانَ) says,

إِنْهُمْ سَكَانُوا يُسْلِّمُونَ فِي الْخَيْرَاتِ وَيَدْعُونَا رَبَّنَا وَرَهَمْهُمَا وَحَتَّا أَنْتَ خَشِيعَتِ

“Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and
used to humble themselves before Us.” [Sūrah Al-Anbiyā’ 21:90]

So, Raghbah (aspiration) is Raja’ (hope), and Raḥbah (awe) is Khawf (fear). Both are forms of worship in which the servant is obliged to think good of his Lord and act according to the legislated guidelines. Indeed, having good thoughts (of Allāh) coupled with the legislated means comes back to the servant in the form of good, mercy, entering Jannah, and forgiveness of sins.

The same for Tawakkul (trust), it is also a form of worship in which one entrusts to Allāh, depends completely on Him along with taking the necessary means. So, you depend on Allāh for protection from evil and temptation, obtaining provision, entering Jannah, deliverance from Hell along with taking the legislated means. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

\[\text{"And put your trust in Allāh if you are believers indeed." [Sūrah al-Mā’idah 5:23]}

He (سُبْحَانَهُ وَتَعَالَى) also says,
MENTIONING SOME OF THE ACTS OF WORSHIP

"And whosoever puts his trust in Allâh; then He will suffice him." [Sûrah at-Ṭalaq 65:3]

Meaning: The tawakkul in Allâh is appropriate for him.

The same for Raghbah (aspiration), Raḥbah (awe), and Khashiyah (knowledge-based fear) of Allâh. All of these are forms of worship. Allâh (سُبْحَانَهُ وَتَعَالَى) says about the Prophets and the righteous,

"Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us." [Sûrah al-Anbiyâ 21:90]

They were afraid of Allâh, humble towards Him.

'Inâbah (turning repentantly to Allâh) is a form of worship in which Allâh (سُبْحَانَهُ وَتَعَالَى) says,
"And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him in Islām).” [Surah az-Zumar 39:54]

‘Inābah (turning repentantly to Allāh) means to return to Allāh, penitent to Him, and to maintain the correct path to His obedience. This is a form of worship to Allāh which is a duty upon everyone to turn in repentance to Allāh, return to the Truth, and stay on the path of his obedience.

‘Istī‘ānah (seeking assistance) is a form of worship just as Allāh (s.a.w) says,

أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُعَمَّرُوا فَاتَّشِئُوا وَإِنْ أَحْزَنْتُوا فَاتَّصِلُوا بِهِ وَإِنْ تَحْزَنُوا وَتَعْتَشِرُوا فَاتَّشِئُوا

"You (Alone) we worship, and You (Alone) we ask for help (for each and everything).” [Surah al-Fatihah 1:5]

And in the Ḥadīth,

إِذَا أَسْتَعْتَنْتُ فَآسْتَعْنِ بِاللَّهِ

"And when you seek assistance, seek Allāh’s aid.”

So, the servant should seek assistance from Allāh. For instance, you would say, “O Allāh! Aid me in remembering
MENTIONING SOME OF THE ACTS OF WORSHIP

you and thanking you” or “O Allāh! Aid me in obeying you” or “O Allāh! Aid me in everything good,” etc. So, you should seek aid from Allāh in all important matters.

Also, Ḥaḍrāh (seeking refuge) is worship in which you seek refuge with Allāh from all evil and resort to Him just as Allāh ( سبحانه وتعالى) says,

قُلْ أَعُوذُ بِرَبِّ الْفَتِیۡئِیۡ

“Say, “I seek refuge with (Allāh) the Lord of the daybreak.” [Sūrah al-Falaq 113:1]

He ( سبحانه وتعالى) also says,

قُلْ أَعُوذُ بِرَبِّ الْمَلَآئِیۡ

“Say, “I seek refuge with (Allāh) the Lord of mankind.” [Sūrah an-Nās 114:1]

Seeking refuge with Allāh from the Shaytān, everything harmful, and every enemy is a matter of which we are duty bound just as Allāh ( سبحانه وتعالى) says,

وَأَمَّا مَنْ غَفَرْنَا لَهُ فَأَسْتَغْفِرْ بِیَّ الَّهِ
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLĀM

"And if an evil whisper comes to you from Shaytān (Satan) then seek refuge with Allāh. Verily, He is All-Hearer, All-Knower." [Surah al-’Arāf 7:200]

‘Istighāthah (to seek succor) is worship in which you ask Allāh for support in intense situations that might come from an enemy, for blessed rain to come down or removal of harm just as Allāh (سُبْحَانَ وَتَعَالَ) says,

\[
\text{إِذَّ تَسْتَجِيبُونَ رَبَّكُمْ فَأسْتَجِبَاهُمْ}
\]

"(Remember) when you sought help of your Lord, and He answered you." [Surah ‘Anfāl 8:9]

Dhabḥ (sacrifice) is worship. Allāh (سُبْحَانَ وَتَعَالَ) says,

\[
\text{قُلْ إِنَّ صَلَاتِي وَنِسَبِيَّ}
\]

"Say (O Muḥammad صل الله عليه وسلم): "Verily, my Salāt (prayer), my sacrifice." [Surah al-An‘ām 6:162]

Meaning: My slaughter.
MENTIONING SOME OF THE ACTS OF WORSHIP

“And my living and my dying are for Allāh, the Lord of the 'Alamin (mankind, jinns and all that exists).”
[Sūrah al- ‘Ālm 6:162]

Nadhar (vowing) is worship. Allāh ( سبحانه وتعالى) says,

ّيَوْفِنِ الْنَّذَرَ

“They fulfill (their) vow.” [Sūrah Insān 76:7]

He ( سبحانه وتعالى) also says,

وَمَا أَفْقَدْتُمْ مِنْ نَفَقةٍ أَوْ نَذَرْتُمْ مِنْ نَذَرٍ فَإِلَّا

آللّهُ يَعْلَمُهُ

“And whatever you spend from spending (e.g., in Sadaqah - charity, etc. for Allāh's Cause) or whatever vow you make, be sure Allāh knows it all.” [Sūrah Al-Baqarah 2:270]

The Prophet ( صلى الله عليه وسلم) said,

مَنْ نَذَرَ أَنْ يَطَيعَ اللَّهَ، فَلْيُطَيعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصَيْهِ، فَلَا يَعْصِهِ
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLĀM

“Whoever vows that he will be obedient to Allāh, should remain obedient to Him and whoever made a vow that he will disobey Allāh, should not disobey Him.”

So, vowing is a form of worship and an act of obedience to Allāh. When one does this act of worship, he is committed to fulfilling it. Vowing is disliked because of what it contains of commitment and hardship. Based upon that the Prophet forbade it.

He said,

إِنَّ الْتَّدُّرْ لاَ يَتَأَلِّمُ بِخَيْرٍ

“It does not (necessarily) bring good.”

However, if one took a vow to obey, then he has to commit it due to the Prophet’s statement,

مَنْ تَدَّرَ أَنْ يُطِيعَ اللَّهَ، فَلْيُطِعْهُ

“Whoever vowed to obey, he shall do so.”

So, if he vowed an act of worship like Salah, fasting, charity, or other than that, he has to commit to fulfilling it as previously mentioned.
The author said,

الأصل الثاني: معرفة دين الإسلام بالدلائل. هو الإسلام يه بالتوحيد، والانقياد إلى الطاعة. و الازعاج من الشرك و أهلية. و هم ثلاث مراتب: الإسلام، الإيمان، الإحسان. وكل مرتبتة لها أركان. فأركان الإسلام خمسة: شهادة أن لا إله إلا الله، و أن محمدًا رسول الله (صلى الله عليه وسلم). و إقامة الصلاة، وإيتاء الزكاة، و صوم رمضان، وحج البيت الله الحرام. فدليل الشهادة قوله...
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLAM

...
"The second principle is knowing the religion of Islam with proofs. Islam is to submit to Allah with Tawhid, to yield to Him with obedience, and to disavow Shirk.

It (the religion of Islam) has three levels: Islam, Iman (faith), and Ihsan. Each level has its own pillars.
The first level (Islam) has five pillars:

1- Testifying that there is no deity worthy of worship in truth but Allah and that Muhammad is His Messenger.

2- Performing Salah

3- Paying the Zakat

4- Fasting the month of Ramaḍān.

5- Pilgrimage to the Sacred House (Makkah).

The evidence for the testimony of faith is His saying, “La ilāha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. La ilāh illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.” [Sūrah ‘Āli ‘Imrān 3:18]

This means that it is only Allah that is worthy of being worshipped and the negation, “no deity,” implies the denial of any other deities worshipped besides Allah Who has no partners in the worship
of Him just as He has no partners in His Domain. The following verses illustrate this point,

"And (remember) when Ibrāhīm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, except Him (i.e., I worship none but Allah Alone) Who did create me, and verily, He will guide me. And he made it [i.e., La ilāha ill-Allah (none has the right to be worshipped but Allah Alone)] a Word lasting among his offspring (True Monotheism), that they may turn back (i.e., to repent to Allah or receive admonition)." [Sūrah az-Zukhruf 43:26-28]

His saying, "Say (O Muḥammad ﷺ): "O people of the Scripture (Jews and Christians): Come to a word that is just between you and us, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims." [Sūrah ʿĀli ʿImrān 3:64]

The evidence for testifying that Muḥammad ﷺ is the Messenger of Allāh is in His saying, "Verily, there has come unto you a Messenger (Muḥammad ﷺ) from amongst
yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty. He (Muḥammad) is anxious over you (to be rightly guided, to repent to Allāh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he is) full of pity, kind, and merciful. But if they turn away, say (O Muḥammad): “Allāh is sufficient for me. La ilāha illa Huwa (none has the right to be worshipped but He), in Him, I put my trust, and He is the Lord of the Mighty Throne.” [Sūrah at-Tawbah 9:128-129]

The meaning of testifying that Muḥammad (ṣalAllāhu ʿalayhi wa sallīm) is the Messenger of Allāh signifies that one should obey his ordinances, believe him in what he tells, avoid what he prohibits, and only worship Allāh according to what has been legislated. The evidence for Ṣalāh, Zakāt, and an explanation of Tawhīd is in His (ṣallAllāhu ʿalayhi wa sallīm) saying, “And they were commanded not, but that they should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salāt (Iqāmat-as-Salāt) and give Zakāt: and that is the right religion.” [Sūrah al-Bayyinah 98:5]
The evidence for fasting is His (سُبْحانَاهُ وَتَمْكَانَا) saying, “O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqūn (the pious - see V.2:2).” [Sūrah al-Baqqarah 2:183]

The evidence for Hajj (Pilgrimage) is His (سُبْحانَاهُ وَتَمْكَانَا) saying, “And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for one's conveyance, provision, and residence); and whoever disbelieves [i.e., denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allāh], then Allah stands not in need of any of the Alamīn (mankind and jinns).” [Sūrah ‘Ālī ‘Imrān 3:97]

**Explanation**

This is the second fundamental principle which is knowing the religion of Islām which has three levels. The Messenger of Allāh (صَلَّى الله عَلَيْهِ وَسَلَّم) has explained them. The first is Islām which is having a sincere devotion to Allāh alone, meaning
submit to Allāh through worship, making that worship exclusively for Him and no other, and disavowing oneself from Shirk and its people.

So, when the servant does that he has submitted. Meaning he has yielded and humbled himself to none besides Allāh through worship. He has also disavowed himself from Shirk and its people. Allāh (سُوَحَاتُ عَلَىٰ عَلَّامَ) says,

"Whoever disbelieves in Tāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower." [Surah al-Baqarah 2:256]

Disbelieving in the Tāghūt (false deities) is to disavow oneself from Shirk and its people, to reject Shirk and believe that it is false. There is the level of ʿĪmān, and Iḥsān. All of which is under Islām. the religion which Allāh has legislated for His servants and has sent the messengers to convey. The level of Islām includes actions performed with the body.
Islām has 5 pillars which are the following:

❖ Testifying that there is no deity worthy of worship in truth except Allāh and that Muḥammad is the Messenger of Allāh,
❖ Ṣalāh,
❖ Performing Zakāt,
❖ Fasting the month of Ramaḍān,
❖ Pilgrimage to the House of Allāh (Ka’bah) for whoever is capable of it.

All of this just as the Prophet (ṣallallāhu ʿalayhi wa sallam) said,

بِنَيَّتِ الإِسْلَامِ عَلَى خَمْسَةٍ: شَهَادَةٌ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَ أَنَّ مُحْمَدًا رَسُولُ اللَّهِ، وَ إِقَامَ الصَّلَاةِ، وَ إِيَتَاءَ الرَّكَاةِ، وَ صَوْمُ رَمَضَانِ، وَ حِجُّ الْبَيْتِ

“Al-Islām is raised on five (pillars): testifying that there is no deity worthy of worship in truth except Allāh, that Muḥammad is His slave and Messenger, and the establishment of Ṣalāh, payment of Zakāt,
Pilgrimage to the House (Ka'bah) and the fast of Ramaḍān."⁹

So, the first pillar of Islam is the testimony that none has the right to be worshiped in truth except Allāh. One enters the religion of Islam upon saying it. When he testifies that there is no deity who deserves to be worshiped but Allāh, it means that nothing is worthy to be worshipped but Allāh. This statement contains a negation as well as an affirmation. The statement, "there is no deity" is the negation and the statement, "but Allāh" is the affirmation. Allāh (سُبْحَانَهُ وَتَعَالَی) says,

"You (Alone) we worship, and You (Alone) we ask for help (for each and everything)." [Sūrah al-Fatihah 1:5]

He (سُبْحَانَهُ وَتَعَالَی) also says,

⁹ Hadith of Ibn 'Umar (رضي الله عنه) collected by al-Bukhārī No. (8) and by Muslim No. (16).
“And they were commanded not, but that they should worship Allāh, and worship none but Him Alone.” [Siurah Bayyinah 98:5]

He also said,

\[
\text{ذَلِكَ ِبِأَنَّ َاللَّٰهَ هُوَ الْحَقُّ وَأَنَّهُ مَا يَدْعُونَ مِن}
\]

\[
\text{دُونِهِ، هُوَ الْبَاطِلُ}
\]

“That is because Allāh He is the Truth (the only True Deity of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bātil (falsehood).” [Siurah al-Ḥajj 22:62]

As for one saying the testimony of faith without implementing, it will not benefit. For instance, it is like one saying, “There is no deity worthy of worship except Allāh,” but he does not exclusively worship Allāh alone. His testimony of faith carries no benefit, just like with the hypocrites. They say the testimony of faith, but they don’t believe in it. That’s the reason why they are in the lowest level of hell. So, the person that says, “There is no deity worthy of worship except Allāh,” then worships graves
and idols, there will be no benefit for him, and his testimony of faith is futile.

As for the second testimony of faith which is saying, “I bear witness that Muḥammad is the Messenger of Allāh,” the proof for that is Allāh’s ( سبحانه وتعالَّ) statement,

\[
\text{لقد جاء رسول بن أنس} \\
\text{"Verily, there has come unto you a Messenger} \\
\text{(Muḥammad صلى الله عليه وسلم) from amongst yourselves} \\
\text{(i.e., whom you know well)." [Sūrah at-Tawbah 9:128]}
\]

Muḥammad (صلى الله عليه وسلم) is known to you because he is from amongst you. He comes from the most honorable of tribes amongst Bani Hāshim,

\[
\text{عَزِيزٌ عَلَيْهِ مَا عَيْشٌ} \\
\text{"It grieves him that you should receive any injury or difficulty." [Sūrah at-Tawbah 9:128]}
\]

Meaning: It is hard on him what is hard on you.
“Is anxious over you.”

Meaning: Being guided and being saved from hell.

Allāh (سُبْحَانَهُ وَتَعَالَّ) says,

"Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم) is the Messenger of Allāh." [Sūrah Fath 48:29]

After making this testimony, one must obey him (the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم)) in what he ordered, believe in what he said, stay away from what he forbade, and only worship Allāh with what he has legislated.

So, these four matters are mandatory:

**First:** Obeying him in what he ordered from the Šalāh, Zakāt, and so forth.

**Second:** Believing what he said about the Hereafter, Paradise, Hell, and so forth.

**Third:** Avoiding what he forbade us from like fornicating, Ribā, and so forth from what Allāh and His Messenger prohibited.
Fourth: Only worship Allāh with what he legislated. So, one mustn’t introduce into the religion what Allāh has not legislated. This is based upon the statement of Prophet ( صلى الله عليه وسلم ),

"He who did any act for which there is no sanction from our behalf, it will be rejected."

And in another version,

"He who innovates things in our affairs for which there is no valid (reason) (commits sin) is to be rejected."

Meaning: It will be denied.

The proof for the Salāh, Zakāt, and Tafsīr of Tawhīd is what Allāh (سبحانها وتعالى) says,

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10 Collected by Muslim No. (1718) and al-Bukhāri No. (7349 & 7350).
11 Collected by al-Bukhāri No. (2697) and Muslim No. (1718) from the Ḥadith of ‘Ā’ishah (رضي الله عنها).
"And they were commanded not, but that they should worship Allāh, and worship none but Him Alone)" [Sūrah al-Bayyinah 98:5]

This is the Tafsir of Tawhid.

"And perform As-Ṣalāh (Iqāmat-as-Ṣalāh) and give Zakāt: and that is the right religion." [Sūrah al-Bayyinah 98:5]

He (سُبْحَانَهُ وَتَعَالَى) says,

"But if they repent, perform As-Salāt (Iqāmat-as-Salāt) and give Zakāt, then they are your brethren in religion." [Sūrah at-Tawbah 9:11]

He (سُبْحَانَهُ وَتَعَالَى) also says,
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLÂM

"But if they repent and perform As-Salāt (Iqāmat-as-Salāt), and give Zakāt, then leave their way free."
[Sūrah at-Tawbah 9:5]

The proof for fasting, Allāh (سُنَبْحَانَاهُ وَتَعَالَى) says,

‘وَأَمَّنَّاهُمْ لِيُقْتَلُواْ أَنْفُسَهُمْ أَوْ لِيُصْلِبُواْ أَنْفُسَهُمْ صَاحِبَةً كُبْبِ’

‘على الذَّبَى من قَبِيلٍ حَكِيمٍ’

"O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you." [Sūrah al-Baqarah 2:183]

Until His statement (سُنَبْحَانَاهُ وَتَعَالَى),

‘شَهْرُ رَمَضَانَ’

"The month of Ramaḍān” [Sūrah al-Baqarah 2:185]

Meaning: Fasting is obligatory on you every year in the month of Ramaḍān.

The proof for Hajj is the statement of Allāh (سُنَبْحَانَاهُ وَتَعَالَى),
And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision, and residence)." [Surah 'Ali Imran 3:97]

It must be performed once in a lifetime, the Prophet (صلى الله عليه وسلم) said,

الحج مَرَّةً، فَمَنْ رَأَدَ فَهُوَ تَطْوُعٌ

"Only once, and if anyone performs it more often, he performs a supererogatory act."12

These are the five pillars of Islam.

12 Collected by Imam ' Ahmad No. (1/255, 290, 352, 370, & 371); and Collected by Abu Dawud in his Sunan No. (1721); and an-Nisâ'i No. (2619); and Ibn Majah No. (2886); and collected by al-Hâkim No. (1728).
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLÂM

The author (الله) said,

المرتبة التانية: الإيمان; و هو يضع و سبقوه
شعبة، فأعلاهًا قول (لا إله إلا الله). و أذنًا
إمامة الأذى عن الط(dpic). و الحياء شعبة من
الإيمان. و أركانه ستة: أَنْ تُؤْمِنَ بِالله. و ملائكته
و كتبه. و رسوله. واليوم الآخر. و تؤمن بالقدر
حيي و شرير. و الدلائل على هذه الأركان ستة
قوله تعالى: ( لَيَسْ آثَرَ الْيَوْمِ الْآخِرِ عَلَى هَذِهِ الْأَرْكَانِ الْسَّتَةِ
قَوْلُهُ تَعَالَى: } غَفُورٌ وَلَّٰكُمْ مِنْ عَامِنَ بِالله وَلِيَوْمِ الْآخِرِ وَالْمَلائِكَةَ وَالْكِتَابِ
وَأَلْبَابٍ } و دليل القدر قولُه تعالى: ( إنَّا كُلُّ مَخْلُقٍ
خَلَقْنَاهُمْ بِقَدْرٍ } المَرْتَبَةُ القَالِبَةَ: ( الإحسان )، وَرَكَّزَ
وَاحِدًا. و هو أن توعَب الله كنِيَّة تزكى. فإن لم تكن
ترضى قَانُونه بَيْنَكَ. و الدليل قولُه تعالى: ( إِنَّ اللَّهَ
معَ الْأَدْبِرِ مَن تَقُولَ وَالْأَذِينَ هُمْ مُحِيسُونَ } و قولُه
وَنَحْوَلَ عَلَى الْمُهِينِ الرَّحِيمٍ (الله) يَرِبَّكَ حِينَ تَقُومَ } و نفِّذِكَ فِي
"The second level is 'Imān (Faith)

'Imān comprises seventy and some odd branches, the highest of which is to say 'Lā ilāha illa Allāh' which is to testify that "There is no deity worthy of worship except Allāh," and the lowest branch is to remove obstacles from the path of the people. Modesty is one of the branches of 'Imān. The pillars of 'Imān are six:

Belief in Allāh, His Angels, His Books, His Messengers, The Last Day, and Divine Decree, whether good or bad. Evidence for the six pillars of 'Imān is,

"It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allāh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allāh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it,
to the kinsfolk, to the orphans, and to Al-Masakîn (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salât (Iqâmat-as-Salât), and gives the Zakât, and who fulfill their covenant when they make it, and who are As-Sabîrîn (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth, and they are Al-Muttaqûn (pious - see V.2:2).” [Sûrah al-Baqarah 2:177]

Evidence for Divine Decree is Allâh’s statement,

“Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees Al-Lauh Al-Mahfuz).” [Sûrah al-Qamar 54:49]

The third level is Ihsân

Ihsân has only one pillar which is to worship Allâh as though you see Him; for if you do not see Him, indeed He sees you.

Evidence for Ihsân is Allâh’s statement, “Truly, Allâh is with those who fear Him (keep their duty unto Him), and those who are Muhsinûn (good-
doers, - see the footnote of V.9:120).” [Surah an-Nahl 16:128]

Also, His saying, “Whatever you (O Muḥammad صلى الله عليه وسلم) may be doing, and whatever portion you may be reciting from the Qurʿān, - and whatever deed you (mankind) may be doing (good or evil), We are Witness thereof, when you are doing it.” [Surah Yūnus 10:61]

**Explanation**

‘Īmān is associated with the heart as it relates to believing in Allāh, believing He is the Lord of all creation and He is worthy of worship; believing in the angels, His books, and His messengers; believing in resurrection after death, in Hell, and Paradise, and believing in the Divine Decree, both the good and bad of it.

All of these beliefs are associated with the heart. This is one of the foundations which is imperative. So, there is no Islām
without 'Imān and vice versa. So, both are important. Submission by way of physical actions and the heart, as well belief in the heart is obligatory. Based upon this Allāh combined both, Islām & 'Imān, in His Great book, and the Messenger (صلى الله عليه وسلم) mentioned them both as well.

So, Islām is physical submission through obedience to Allāh and abandoning acts of disobedience. 'Imān includes actions in the heart and belief in the heart. The word Islām can be applied to the word 'Imān and vice versa.

So, if 'Imān is mentioned it includes everything (Islām & 'Imān), and if Islām is mentioned, it includes both. Allāh (سُبْحَانَاهُ وَتَعَالَى) says,

"Truly, the religion with Allāh is Islām." [Sūrah 'Āli Imrān 3:19]

So, it includes everything, the inward as well as the outward actions.

The same can be said for 'Imān which when mentioned it is applied to both. Based upon this, the Prophet (صلى الله عليه وسلم) said,
“Faith has over seventy branches or over sixty branches. The loftiest branch is the declaration that there is no deity worthy of worship except Allāh, and the lowest is the removal of harm from the path.”

So, 'Imān here includes everything. It includes the pillars of Islam (the physical actions) just as it also includes inward actions and Iḥsān.

As for 'Iḥsān, it is a perfection of physical and spiritual worship in which one worships Allāh as if you see him, and if you don’t see Him, He sees you. So, whoever worships Allāh with this level of awareness has reached the level of 'Iḥsān and has attained all levels of good just as Allāh ( سبحانه وتعالَان) says,

"Truly, Allāh is with those who fear Him (keep their duty unto Him), and those who are Muhsinūn (good-doers, - see the footnote of V.9:120).” [Sūrah An-Nahl 16:128]
He (الله ﷺ) also says,

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"Surely, Allâh's Mercy is (ever) near unto the good-doers." [Sûrah al-'Arâf 7:56]

The verses with this connotation are numerous.
The author (رضي الله عنه) said,

وَالْدَلِيلُ مِنَ السَّنَةَ: حَدِيثُ چَبْرَائِیلَ الْمَشْهُور
عَنْ عُمَرَ (رَضِيَ اللهُ عَنْهُ) قَالَ: ((بَيَتِمَةَ تَحْنُنِ
جُلُوسٌ عِنْدَ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ)
ذَاتُ يَوْمٍ إِذْ طَلَّلَ عَلَيْهِمَا رَجُلٌ: شَيْدَةُ بَيْضَاضُ الْمَيْبَابِ
. شَيْدَةُ سَؤَادُ الْشَّغْرِ. لَا يُرَى عَلَيْهِ أَثْرُ السَّقَرَ.\n. وَ لَا يَعْرَفْهُ مَنْ أَحَدٌ. حَتَّى جَلَّسَ إِلَى النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ). فَأَسْنَدَ رُكْبَتَيْهِ إِلَى
رُكْبَتَيْهِ. وَ وَضَعَ كَفَّيْهِ عَلَى قَبْدَيْهِ. وَ قَالَ: بَا
مُحَمَّدُ. أَخِيْرَيْنِي عَلَى الإِسْلَامِ؟ فَقَالَ: رَسُولُ اللَّهِ (صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ).
الإِسْلَامُ أَنْ تُشْهَدَ أَنْ لَا
إِلَهَ إِلَّا اللَّهُ. وَ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ. وَ تَعْمَيْنِ الصَّلَاةَ
. وَ تَوْلِيَ الرَّكَأَةَ. وَ تَصُومَ رَمَضَانَ. وَ تَحْجِ الْبَيْتَ
إِنَّ اسْتَطَعْتُ إِلَيْهِ سَبِيلًا. قَالَ: صَدَفَتِ. فَعَجَبَتِه
لَهُ يَسْأَلُهُ وَ يُصَدَّفْهُهُ. قَالَ: فَأَخِيْرَيْنِي عَلَى الإِسْلَامِ

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EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLĀM

Evidence from the Sunnah is the well-known Hadith of Jibrīl (Gabriel).

“According to 'Umar bin Al-Khattāb (أُمَّارِيْبُل لِّذِيْلُكُمْ أَمَّرُ دِينِكُمْ)) who said,
"One day while we were sitting with the Prophet (ﷺ), there came upon us a man with very white clothes and very dark hair; no traces of any traveling on him, and none of us knew him. He sat before the Prophet (ﷺ) with his knees touching the Prophet’s knees and his hands over the Prophet’s thighs. The stranger said:

"O Muḥammad, tell me about Islām." He (ﷺ) said: "It is to testify that there is no deity worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh, to perform Ṣalāh, to give Zakāt, to fast the month of Ramaḍān, and to perform the Pilgrimage to the House, if you can afford it.". He (the stranger) said: "You have spoken the truth." We wondered why he asked him and then told him that what he had said was true.

The stranger then said: "Tell me about Īmān." He said: "It is to believe in Allāh, His Angels, His Books, His Messengers, the Last Day, and in Divine Decree, whether good or bad."

He said: "Tell me about Iḥsān." He said: "To worship Allāh as if you are seeing Him, for though you do not see Him, He sees you."
He said: "Tell me about the Last Hour." He said: "The answerer has no better knowledge than the questioner."

He said: "Tell me about its signs." He said: "When a slave girl gives birth to her own mistress, and when you see the bare-footed and tattered needy shepherds vying with each other in erecting high buildings."

Then that stranger left, and the Prophet was silent for a while then said: "O 'Umar, do you know who was the questioner?" I said: "Allāh and His Messenger know better." He said: "That was Jibrīl. He came to teach you your religion."
The author said,

الأصل الفائز: معرفة النبي (صلى الله عليه وسلم). وَ هُوَ مُحَمَّدُ بن عُبَيد الله بن عَبْد المطلب بن هاشم وَ هاشم من قرشي. وَ فُرْقِش مِنَ الْعَرْبِ وَ الْعَرْبِ مِنْ ذُرِّيَّةَ إِسْمَاعِيل بْنِ إِبْرَاهِيم الخليل. عَلِيهِ وَ عَلِى نَيْبَتَنا أَفْضُل الصلاة وَ السَلَام. وَ لَهُمِ النُّمَيْرِ ثَلَاث وَ سَتَوْن سَنَةً. مِنْهَا أرْبَعُون قِبْلَ النَبِيَّةِ وَ سَبَعَةُ عَشْرُون نَيْبَيْاً وَ رَسُولًا. نَيْبَيْ بِ(أُٰلَى) وَ أُرْسُل بِ(الْنَّبِيِّ) وَ بَلَدُهُ مَكَّةٌ وَ هَاجَرَ إِلَى الْمِدِينَةَ بِعَمَّةٍ الله بالسَّلَامَ.

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EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLAM

"The Third Fundamental is knowing your Prophet Muhammad (صلى الله عليه وسلم).

He is Muhammad, the son of 'Abdullāh, the son of 'Abdul Muttalib, the son of Hāshim, and Hāshim is
from the Quraysh; and the Quraysh from the Arabs. The Arabs are the descendants of Ismā‘īl, the son Ibrāhīm Al-Khalīl. He was born in Makkah and lived for sixty-three years, forty years before becoming a Prophet and he was a Prophet and Messenger for twenty-three years.

He was initiated into prophethood with the revelation of,

“Read!” [Sūrah al-Alaq 96:1]

He was made a Messenger with the revelation of “al-Muddaththir. “

Makkah was his country. Allāh sent him as a Messenger to warn against associating partners with Allāh and to call (people) to the Tawhīd of Allāh. The evidence is in His ( سبحانه وتعالى) statement,

“O you (Muḥammad ﷺ) enveloped (in garments)! Arise and warn! And your Lord (Allāh) magnify! And your garments purify! And keep away from Ar-Rujz (the idols)! And give not a thing in order to have more (or consider not your deeds of Allāh's obedience as a favor to Allāh). And be patient for the sake of your Lord (i.e. perform your duty to Allāh).” [Sūrah al-Muddaththir 74:1-7]
The statement, "Arise and warn!" means warn against Shirk and call the people to Tawhīd. The statement, "And your Lord (Allāh) magnify!" refers to venerating Him (Allāh) through Tawhīd. The statement, "And your garments purify!" refers to keeping your deeds clean from Shirk. The statement, "And keep away from Ar-Rujz (the idols)!" refers to staying away from idols, idolaters, and disavowing oneself from them.

He continued calling to Tawhīd for ten years. Afterward, he was ascended to Heaven where the five prayers (Ṣalāh) and their times were made a religious obligation. Thus, he performed the Ṣalāh in Makkah for three years. Then, he was ordered to migrate to Madīnah.”

Explanation

This is the third fundamental principle which is knowing our Prophet (صلى الله عليه وسلم). So, knowing about one’s Prophet whom Allāh sent and who conveyed Islām, clarified the
legislation which Allāh has ordered, and explained the worship we were created for is a religious duty upon all mankind.”.

This Prophet is Muḥammad, the seal of the Prophets, Allāh’s Messenger to this nation of jinn and mankind and whom Allāh sent him to all people. Allāh ( سبحانه وتعالى) says,

"Say (O Muḥammad), "O mankind! Verily, I am sent to you all as the Messenger of Allāh.” [Surah al-‘Arāf 7:158]

He ( سبحانه وتعالى) also says,

"And We have not sent you (O Muḥammad) except as a giver of glad tidings and a warner to all mankind.” [Surah Saba’ 34:28]

He has several names among them are Muḥammad, ’Āḥmad, Al-Ḥāshir, and Al-Māḥi, and Al-Muqaffā. He was called these names because he is the seal of the Prophets,
the Prophet of repentance, the Prophet of mercy, and the Prophet of fierce battle. All of these names belong to him. However, the most popular, superior, and greatest is Muḥammad. It is the same name that his family gave to him and is mentioned in the Qur’ān. Allāh ( سبحانه و تعالى ) says,

"Muḥammad (صلى الله عليه وسلم) is the Messenger of Allāh."
[Sūrah al-Fath 48:29]

The same is said for the name ‘Aḥmad which ‘Īsā gave glad tidings to,

"And giving glad tidings of a Messenger to come after me, whose name shall be ‘Aḥmad."
[Sūrah as-Saff 61:6]

He is Muḥammad, his father’s name is ‘Abdullāh, his grandfather’s name is ‘Abdul-Muttalib (and ‘Abdul-Muttalib is a nickname for his real name which is Shaybah). His great grandfather’s name is Hāshim and he was one of the chiefs of the Quraysh. ‘Abdul-Muttalib was also one of the leaders of the Quraysh.

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Hāshim was from the Quraysh and the Quraysh were a great tribe. They were the best of the Arabs. The Prophet (صلى الله عليه وسلم) was among the elite from them, from Bani Hāshim. Bani Hāshim is from the best of the Quraysh. The founder’s name was Fihr ibn Mālik, yet some said that Quraysh was founded by An-Nadr Ibn Kinānah, who is the grandfather of Fihr ibn Mālik. The Quraysh are from the Arabs who originally weren’t Arab. Their tongues were Arabized, so they spoke clear Arabic. They are actually more Arab than Qahtān (another tribe - originally Arabs). That’s why it is said: There are two types of Arabs, those who are the original Arabs and the Arabized Arabs who are from the offspring of Ismā‘il Ibn Ibrāhīm (عليه السلام).

This Great Prophet, the Prophet Muḥammad (صلى الله عليه وسلم) became a Prophet with the revealing of “Read” which was among the first of what was revealed to him,

"Read! In the Name of your Lord, Who has created (all that exists).” [Sūrah al-ʿAlaq 96:1]

With the revealing of this verse, he became a Prophet. Jibril (عليه السلام) came to him while he was in a cave, called Hira, and made him read this Sūrah.
After a short period of time, he arrived with Sūrah Al-Muddaththir, and he became a Messenger with the verse,

“O you (Muḥammad صل الله عليه وسلم) enveloped (in garments)! Arise and warn!” [Sūrah Al-Muddaththir 74:1-2]

The word ‘Muddaththir’ refers to a person who is covered up in garments. After receiving the revelation, it became weighty over him. So, he said to his family, “Cover me up! Cover me up! Wrap me up! Wrap me up!” due to the intense fear when Jibril (عَلَيْهَ السَّلَام) pressured him several times.

He, Jibril, said, “Read” in preparation for the burden and weightiness of the message. Then Allāh said,

“O you (Muḥammad صل الله عليه وسلم) enveloped (in garments)! Arise and warn!”

Meaning: Stand and warn the people. He became a messenger when he was ordered to warn (the people).
THE THIRD PRINCIPLE: KNOWING THE PROPHET

“And your Lord (Allāh) magnify!”

Meaning: Venerate Allāh through Tawhid.

“And your garments purify!”

Meaning: Purify your deeds from Shirk. Purify your garments is not what is intended in this verse because the Šalāh was not made a religious duty at that time. Rather, what is intended here is one’s deeds just as Allāh (ṣūrah al-‘A’raf 7:26) says,

“And the raiment of righteousness, that is better.”

[Sūrah al-‘A’raf 7:26]

So, deeds are also called raiment (i.e. clothes).
"And keep away from Ar-Rujz"

The word "Rujz" refers to idols which are to be abandoned, left, and disavowing oneself from them and their people. He did this for ten years: calling to Tawhid, warning from Shirk, ordering to separate from worshiping anything besides Allâh and abandon the worship of idols. He also ordered them to single out Allâh alone in worship in their invocations, vows, sacrifices, and so forth.

After ten years, he was ascended to the heavens with Jibril (عليه السلام). The heavens were opened for him and reached a lofty place above the seventh heaven where he heard the creaking of the Pens. Allâh then announced to him, speaking to the Prophet (صلى الله عليه وسلم) directly where He made the five prayers a religious duty upon him. Originally, it was fifty prayers. Afterward he requested that it be lessened until Allâh made it five.

Then Allâh (سُبْحَانَاهُ وَتَعَالَ) said,

“They are five in number, yet they are fifty in the Preserved Tablet. Whoever maintains these five prayers and performs them (as legislated) will be written for him the reward of fifty. Because one good deed is multiplied tenfold.”
Afterward, he came down with that and it was that the Salah was established as five prayers throughout the day and night: Zuhr, 'Asr, Maghrib, 'Isha', and Fajr. He performed them in Makkah for three years prior to migrating to al-Madinah.

When the Quraysh increased in their harm and oppression of the Prophet (صلی الله علیه وآله وسلم) and his Companions (رضوی الله علیه وآله وسلم), Allah allowed him to make Hijrah from Makkah to al-Madinah. During the Hajj season, al-'Ansār pledged to the Prophet based on him moving to them (in al-Madinah) and them supporting and aiding him.

Upon the pledge being completed, Allah gave permission to the Prophet to make Hijrah to the 'Ansār (in al-Madinah). Some of the Companions had already made Hijrah to al-Habashah before this and they resided there under the rule of an-Najashi for some time. The rest of the Companions (in Makkah) made Hijrah to al-Madinah and when the Prophet settled in al-Madinah those who migrated to al-Habashah arrived and settled in al-Madinah, and all praise belongs to Allah.
The author (ﷺ) said,

وَالْهِجْرَةُ قَرِيبَةٌ عَلَى هَذِهِ الأُمَّةِ مِنْ بَلْدِ السَّرَّك
إِلَى بَلْدِ الْإِسْلَامِ. وَهِيَ بَاقِيَةٌ إِلَى أَن تَفْصُّمَ السَّعْاعَةُ
وَالْمُهَدِّبُ قَوْلُهُ تَعَالَى: ﴿إِنَّ الْأَيْنَى تَوْفِيقُهُمَّ الْمَلِكُةُ ظَالِمِينَ﴾
أَنفِسُهُمُ قَالَوُا فِي مَعِيَّةٍ قَالُوا كَأَ مُضْطَفِئِينَ ﴿فَأَوْلَيْكَ مَا أَدْرَاكُمْ﴾
وَعِبَارَةَ مُضْطَفِئِينَ ﴿فَأَوْلَيْكَ مَا أَدْرَاكُمْ جَهَمَ وَسَاءَتْ مُصِبَابًا﴾
إِلا ّالْمُضْطَفِئِينَ ﴿فَأَوْلَيْكَ مَا أَدْرَاكُمْ جَهَمَ وَسَاءَتْ مُصِبَابًا﴾
سَيْبَا ۚ فَأَوْلَيْكَ عَسَى اللَّهُ أَن يَغْفِرَ عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا عَفُوًا ۖ
وَمِنْ يَهَاجِرُ فِي سَبِيلِ اللَّهِ بِخِيَانَةٍ ﴿فَأَوْلَيْكَ مَا أَدْرَاكُمْ جَهَمَ وَسَاءَتْ مُصِبَابًا﴾
مِنْ يَهَاجِرُ فِي سَبِيلِ اللَّهِ بِخِيَانَةٍ ﴿فَأَوْلَيْكَ مَا أَدْرَاكُمْ جَهَمَ وَسَاءَتْ مُصِبَابًا﴾
وَقُولُهُ تَعَالَى: ﴿بِجَدَادِ الْذِّينَ مَاتُوا إِنَّ أَرْبَى﴾
وَقُولُهُ تَعَالَى: ﴿بِجَادَادِ الْذِّينَ مَاتُوا إِنَّ أَرْبَى﴾
قَالَ الْبَغْوِيُّ - رَحْمَةُ اللَّهِ وَسَيِّعَةُ ﴿فَإِنْ تُقَاتِلُونَ﴾
قَالَ الْبَغْوِيُّ - رَحْمَةُ اللَّهِ
تَعَالَى: ﴿نَسِبَ نُزُولِ هَذِهِ الآيةِ فِي الْمُسْلِمِينَ﴾
الذِّينَ يُصَيَّةُ: ﴿تَمَّ يَهَاجِرُوا. نَادِيَهَا هُمُ اللَّهُ يَسَمِّيَ\n
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THE THIRD PRINCIPLE: KNOWING THE PROPHET

الإيمان). ووالدليل على الهجرة من السنن قوله
(صلى الله عليه وسلم): (لا تنقطع الهجرة
حتى تنقطع الطوأة. ولا تنقطع الطوأة حتى
تظلع السنن من مغريها). فلما استقر في
المدينة أمر ببقية شرائط الإسلام مثل الركأة،
والصوام، وحج، والأذان، والجهاد. وأمر
بالمغرب. وانتهى على المنكير، وغيب ذلك
من شرائط الإسلام. أخذ على هذا عشر سنين
ثم توفى صلى الله وسلم عليه ودينه بار
وهذا دينه لا يقدر إلا ذل الأمة عليه ونثر إلا
حذر منه، ولهير الالذي ذل عليه: التوجه و
جميع ما يجيبه الله ويرضاه، و السعري الذي حضر
هنا منه: السماك وجميع ما يكرهه الله ويثابة.
بعقته إلى الناس كافية، وافترض ظاعته على
جميع السélدين - الجين و الإنسان - ووالدليل
قوله تعالى: (فَدَلِّي تَأثِينَةَ آدمٍ إِلَى رَسُولِ اللهِ إِلِيهِ كُمَ)
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLÂM

"Hijrah is to move from the lands of Shirk to settle in the land of Islâm. This type of migration is a
religious duty upon this nation and will remain up till the Last Hour.

The evidence is in Allāh’s (الله) statement,

“Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of Allāh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination! Except for the weak ones among men, women, and children who cannot devise a plan, nor are they able to direct their way. For these, there is hope that Allāh will forgive them, and Allāh is Ever Oft-Pardoning, Oft-Forgiving.” [Sūrah an-Nisā’ 4:97-99]

And His saying,

“O My slaves who believe! Certainly, spacious is My earth. Therefore, worship Me (Alone).” [Sūrah al-‘Ankabūt 29:56]
Al-Baghawi, (رضي الله عنه), said, “The reason for revealing this verse to the Muslims in Makkah was that they hadn’t made Hijrah. Thus, Allah announced to them in the name of Īmān.”

Evidence from the Sunnah is the Prophet’s (صلى الله عليه وسلمه) saying,

“Hijrah will not end until repentance ends and repentance will not end until the sun rises in the west.”

When the Prophet (صلى الله عليه وسلم) settled in Madīnah, he was ordered with the rest of the legislation. For instance, the Zakāt, fasting, Pilgrimage, the Adhan (call to prayers), Jihād, commanding the good and forbidding evil, and so on from the legislated matters of Islām.

He remained in Madīnah for ten years after which he (صلى الله عليه وسلم) passed away; however, his religion remains. This is his religion in which, if there was any good, he directed his Ummah to it and, if there was any evil, he warned his Ummah from it. The good in which he directed his Ummah to is Tawhīd and everything Allāh loves and is pleased with. The
evil which he warned his Ummah from is Shirk and everything Allāh detests and rejects.

Allāh has sent him to all people, and He has made it incumbent on all mankind and jinn to obey him. The evidence is in His saying,

"Say (O Muḥammad ﷺ): "O mankind! Verily, I am sent to you all as the Messenger of Allāh’’" [Sūrah al-‘Arāf 7:158]

With him, Allāh has completed and perfected the religion. The evidence is in His saying,

“This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islām as your religion.” [Sūrah al-Māʿādah 5:3]

The evidence of the prophet’s death is in His saying,

Verily, you (O Muḥammad ﷺ) will die, and verily, they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord.” [Sūrah az-Zumar 39:30-31]

When mankind dies, they will be resurrected. The evidence is in His saying,
“Thereof (the earth) We created you, and into it We shall return you, and from it, We shall bring you out once again.” [Sūrah Tāhā 20:55]

And His saying,

“And Allah has brought you forth from the (dust of) earth. Afterwards, He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)?” [Sūrah Nūh 71:17-18]

After Resurrection, they will receive their reckoning before Allāh, and they are rewarded or punished. The evidence is in His saying,

“And to Allāh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).” [Sūrah an-Najm 53:31]

Anyone who denies Resurrection is a disbeliever. The evidence is in His saying,

“The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muḥammad
The Third Principle: Knowing the Prophet

"Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allāh." [Surah at-Taghābun 64:7]

Explanation

When he got settled in Madinah, he was ordered with the remaining legislations of Islam like Zakāt, fasting the month of Ramaḍān, and Ḥajj, Jihād, and commanding the good and forbidding the evil. The reason for this is that al-Madinah became the land of Islām, the first capital for the Muslims, and that’s why they were ordered with these things. Another reason is that they were able to command the good and forbid the evil. This is a mercy from Allāh ( Glory be to Him ) that He delayed these obligatory matters until the migration to al-Madinah. Originally, the Zakāt was legislated in Makkah just as Allāh says in Sūrah Al-’An‘ām which was revealed in Makkah,
“On the day of its harvest.” [Surah al-'Anām 6:141]

However, aspects of Zakât, like its portions, its disbursement, and details of its rulings, didn’t occur until the Hijrah to al-Madinah. The same for fasting in Ramaḍān; it was legislated in the second year after the Hijrah.

Hajj was legislated in the ninth or tenth year after the Hijrah. Allāh (ﷻ) revealed, in al-Madinah, the legislation of Ḥajj in Surah ʿĀlī ʿImrān,

وَلِتَأْمُرُ عَلَى الْقَاتِ وَجْحَ الْبِينِ مِنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

“And Ḥajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for one's conveyance, provision, and residence).” [Surah ʿĀlī ʿImrān 3:97]

Likewise, Jihād was ordered in al-Madinah. Although, initially, Jihād was only allowed if they were attacked first. Later, they were ordered to initiate fighting. They could attack the disbelievers, even if they (disbelievers) didn’t start attacking first. So, he would call them to the religion of Allāh and direct them to the right path. Then, if they rejected the call (to Tawhīd), they would be fought against
until they accepted Islām. However, the People of the Book (the Jews and the Christians) have to pay a Jīzyah.

The Majūs (the fire worshippers) were given the same option as the People of the Book. Either they accept Islām or pay the Jīzyah (taxes). For the rest of the disbelievers, it was either Islām or the sword if the Muslims had the ability to fight against them.

In the tenth year after the Hijrah, the Prophet (ṣallallaahu ’alaihi wa sallam) passed away shortly after Allāh had completed his favor and perfected His religion, just Allāh (ṣallallaahu ’alaihi wa sallam) says,

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“This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islām as your religion.” [Sūrah al-Mā ‘idah 5:3]

He (ṣallallaahu ’alaihi wa sallam) also says,

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"Verily, you (O Muḥammad) will die, and verily, they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord." [Sūrah az-Zumar 39:30-31]

Mankind will be resurrected after they die just as Allāh (ṣabr) says,

وَلَّهُوَ أَنْبَثَكُم مِنِّ الأَرْضِ نَبَأَكُمَّ ثُمَّ يُعْيَدَكُمْ فِيهَا

فَتَخَرَّجُوكُمْ إِخْرَاجًا

“And Allāh has brought you forth from the (dust of) earth. Afterwards, He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)?” [Sūrah Nūh 71:17-18]

He (ṣabr) also says,

رَبُّمَا للْدِينِ كَفَرُوا أَنَّنَا نُبْعَثُكُمُّ فَٰقِلُوا قَلِّ بِلِّي وَرَقِّي لَنْبَعْثَنَّكُمُّ ثُمَّ لَنْتَبِعْنَكُمُّ ثُمَّ نُعْمَلُ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى أَلْلَهِ يِسِيرًا

“The disbelievers thought that they would never be resurrected (for the Account). Say (O Muḥammad...
THE THIRD PRINCIPLE: KNOWING THE PROPHET

Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allāh.” [Sūrah at-Taghābun 64:7]

He (سُبْحَانَهُ وَتَعَالَى) also says,

وَلَيْنَ ما فِي السَّمَاءِ وَمَا فِي الْأَرْضِ لِيَجْزِي الْأَلِيمَاءَ أَسْتَنْتُرًا يَمَا عَمِلُوا وَيَجْزِي الْأَلِيمَاءَ أَحْسَسُوا بِالْحَسَنَى

“And to Allāh belongs all that is in the heavens and all that is in the earth, that He may punish those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).” [Sūrah an-Najm 53:31]

On the Day of Resurrection, they will be judged and held accountable for what they did. Some of them will be given their books in their right hand, while others will receive it in their left hand. So, the happy one will receive his book in his right hand and the wretched person will receive his book in his left hand.

The happy one’s scale of good deeds will become heavy. As for the wretched person’s scale of good deeds, his scale will be light and those who commit acts of disobedience are in
serious danger. It is possible that their scale can become heavy with repentance, pardoning by Allāh (سُنَّتَ الرَّحْمَةِ وَالتَّقْلُبِ), or good deeds. Likewise, it can be made light and they become among the People of Hell. Thus, they will be punished there for as long as Allāh wills, then they will come out because they died upon Islām.

So, it is obligatory for every responsible person to be on guard from sins. They must steadfast upon repentance and righteousness. This is because one does not know when his time will come.

One must also have a strong determination, strive against oneself to stay upon the truth, and make sincere repentance for all sins. So, when his end comes and he is upon good and righteousness, he will achieve happiness and salvation on the Day of Resurrection.
EXPLANATION OF WHAT ALLĀH HAS SENT THE MESSENGER WITH:

The author (رحمه‌الله) said,

(ورسل جميع الرسل مبشرين ومنذرين. و الدليل قولله تعالى: لا تنازل عن الله حجة بعد الرسل وأولهم نوح عليه السلام. و آخرهم محمد صلی الله عليه وسلم و سلم. محبوب صلى الله عليه وسلم حاكم النبيين. و الدليل على أن أولهم نوح بلال بلال.

Cited as: (إني أوحينا إلىك كأوحيت إلى نوح وآله التابين.}

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EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLĀM

...
EXPLANATION OF WHAT ALLĂH HAS SENT THE MESSENGER WITH:

“Allăh has sent all the messengers as bearers of glad tidings and warners. The evidence is in His saying:

“Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allăh after the Messengers.” [Sūrah an-Nisā’ 4:165]

The first Messenger was Nūh ( عليه السلام), and the last was Muḥammad (صلى الله عليه وسلم) who was the Seal (Last) of the Prophets. The evidence that the first Messenger is Nūh ( عليه السلام) is in His saying,

“Verily, We have inspired you (O Muḥammad صلى الله عليه وسلم) as We inspired Nūh (Noah) and the Prophets after him.” [Sūrah an-Nisā’ 4:163]

Every nation, from the time of Nūh ( عليه السلام) to Muḥammad (صلى الله عليه وسلم), was sent a Messenger to...
order them to worship Allāh alone and to forbid them from worshiping idols. The evidence is in His saying:

“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allāh (Alone), and avoid (or keep away from) Tāghūt (all false deities, etc. i.e. do not worship Tāghūt besides Allāh).”” [Sūrah an-Nahl 16:36]

Allāh has made it religiously incumbent upon all mankind to disbelieve in Tāghūt and to believe in Him.

Ibn Al-Qayyim (القهيم) said, “At-Tāghūt refers to the limits that the servant exceeds, with regards to a deity, one whom is followed, or given obedience.”

The Tawaghīt (false deities) are many, but the main ones are five:

1. Shayṭān, may Allāh curse him,

2. Whosoever is worshipped and is acquiesces to that worship,

3. Whosoever calls people to worship him,
EXPLANATION OF WHAT ALLĀH HAS SENT THE MESSENGER WITH:

4. Whosoever claims to have any knowledge of the Unseen (Ghayb), and

5. Whosoever judges or rules according to whatever has not been sent down by Allāh.

The evidence is in His saying,

"There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower." [Sūrah al-Baqarah 2:256]

This is the meaning of "La ilāha illa Allāh" (There is no deity worthy of worship, in truth, except Allāh)."

In the Ḥadīth, "The head of the matter is Islām, its pillar is the prayer, and its peak is Jihād."

And Allāh knows best.

**Explanation**
The Messenger (صلى الله عليه وسلم) was sent to all of mankind and Jinn just as Allah (سُبْحَانَ الَّذِي خُلِقَ) says,

"Say (O Muhammad صلی الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allah." [Surah al-‘Araf 7:158]

He (صلی الله عليه وسلم) also says,

"And We have not sent you (O Muhammad صلی الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind, but most of men know not." [Surah Saba' 34:28]

He is the Seal of the Prophets and no prophet will come after him.

Likewise, all of the messengers were sent to their respected nations as warners and givers of glad tidings. From the first of them to the last of them. Nūh (عليه السلام) was the first of the Messengers Allah sent when Shirk first appeared amongst the people.
Before him (Nuh) there was Adam ( عليه السلام) who was a Prophet and Messenger. Allah sent him to his offspring to proclaim to them to worship Allah according to that which he brought to them. His offspring remained upon Islam and righteousness until Shirk appeared amongst the people of Nuh ( عليه السلام). So, when Shirk appeared amongst them, Allah sent Nuh ( عليه السلام), who was the first Messenger sent to the people on earth after Shirk occurred.

Every nation was sent a Messenger from Allah. Allah sent Hud ( عليه السلام) to the people 'Ad. Afterward, Allah sent Sâlih ( عليه السلام) to the people of Thamûd. Allah sent Ibrahim, Lût, and Shu'ayb ( عليه السلام) following in close intervals.

After them, Messengers were sent in succession. Among them was Mûsâ, Hârûn, Isaa, Ayûb, Dâwud, and Sulaymân ( عليه السلام). Then, the sending of the Messengers was concluded with the seal of them, the last of them, and the best of them Muḥammad (صلى الله عليه وسلم),

Allah (عظا) says,

![Quranic verse](https://i.imgur.com/3Q5Q5Q5.png)
"Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the Messengers." [Surah an-Nisā’ 4:165]

Allah’s statement, “Bearer of good” refers to the Messengers who gave glad tidings of Paradise to those who were obedient to them. Allah’s statement, “warning” refers to those who warned the people from committing acts of Shirk, the Hell-Fire, and the painful torment if they disobey Allah.

In the same fashion Muḥammad (صلى الله عليه وسلم) was sent as a bearer of good and a warner just as Allah (سُبْحَانَهُ وَتَامَّ ارْحَامِهِ) says,

بَيَّنًا إِلَيْهِمْ إِنَّا أَرْسَلْنَا شَهِيدًا وَمُبَشَّرًا وَنَذِيرًا
وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَمَسِيرًا مُبَيِّنًا

“O Prophet (Muḥammad ﷺ)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, and as one who invites to Allah [Islamic Monotheism, i.e. to worship none but Allah (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur’ān and the
EXPLANATION OF WHAT ALLAH HAS SENT THE MESSENGER WITH:

Sunnah the legal ways of the Prophet ﷺ.

[Surah al-‘Ahzāb 33:45-46]

He (سُبْحَانَهُ وَتَعَالَى) also says,

 Maarā dan mūhammad ‘āba ‘āhīd qin ‘iyyalikum wa lākun ‘īsār Allāh

"Muḥammad (صلى الله عليه وسلم) is not the father of any man among you, but he is the Messenger of Allāh and the last (end) of the Prophets.” [Surah al-‘Ahzāb 33:40]

So, it is mandatory upon all nations to follow their messenger; following their messengers and submitting to what their messengers came with of guidance was a religious duty to every nation. Allāh had promised every nation happiness in this world and the Hereafter, yet many of them disobeyed their messengers and went against what they came with. Allāh says,

Wāma āḥṣāṭu al-tāsīs wa lāw hiraṣṣata yāmūminīn

"And most of mankind will not believe even if you desire it eagerly.” [Surah Yūsuf 12:103]
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLĀM

He (سُبْحَانَاهُ وَتَعَالَانَ) also says,

وَإِنْ تَجْعَلُوا أَحَدَّثُوا مَنِّ فِي الْأَرْضِ يُضِلُّوا عَنْ سَبِيلِ ﷺ

“And if you obey most of those on earth, they will mislead you far away from Allāh’s Path. They follow nothing but conjectures, and they do nothing but lie.” [Sūrah al-ʿAn‘ām 6:116]

He (سُبْحَانَاهُ وَتَعَالَانَ) also says,

وَقَلِيلٌ مِّنْ عِبَادِي ۤ أَشْكُرُونَ

“But few of My slaves are grateful.” [Sūrah Saba’ 34:13]

He (سُبْحَانَاهُ وَتَعَالَانَ) also says,

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ طَلَّبَهُ فَأَتَّبَعُوهُ إِلَّا قَرِيبًا أَنَّهُ

“And indeed Iblīs (Shayṭān) did prove true his thought about them, and they followed him, all
EXPLANATION OF WHAT ALLĀH HAS SENT THE MESSENGER WITH:

except a group of true believers (in the Oneness of Allāh).” [Sūrah as-Saba' 34:20]

Every messenger called their nation to the Tawhīd of Allāh, obedience to Him, and the abandonment of Shirk and acts of disobedience. Allāh (ﷻ) says,

وَلَقَدْ بَعَضُنا فِي جَلَّ أَمْرِ رَسُولٍ أَبِ أَعْبَدُواٰ اللَّهَ وَلَجْنَبُوا الْطَّغْوَى

"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) Tāghūt (all false deities, etc. i.e. do not worship Tāghūt besides Allāh).” [Sūrah an-Nahl 16:36]

Allāh’s statement, “Worship Allāh” refers to obeying Him, worshipping Him alone, being upright upon His religion, and staying away from worshiping Tāghūt (false deities).

The word at-Tāghūt is everything that is worshipped besides Allāh, and he is satisfied with it, anyone that rules with other than what Allāh sent or who calls to it. The word...
TAGHUT is taken from the word TUGHYÄN which means to go beyond limits.

So, a Tāghūt is a person that exceeds the limits either by committing Shirk, an act of disbelief, or calling to that. The evilest of them and the leader of them is Iblis, may Allah curse him.

In the same fashion, whoever that calls to the worship of himself, or is pleased with being worshiped besides Allah, like Fir’aun and Nimrod, or whoever claims to have knowledge of the unseen like magicians, psychics, and wizards.

Likewise, whoever deliberately rules with other than what Allah ordered. All of these individuals are Tawaghit (plural for Tāghūt) who have exceeded limits (concerning worship) and have disobeyed Allah.

Allah (سُبْحَانَاهُ وَتَعَالَی) says,

لا أَكْرَأُ فِي الْدِّينِ غَدٍّ فَتَبَيَّنَ أَلَّمْ أَرْشَدَ مِنِّ الْخَيْيَرِ

"There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path." [Sūrah al-Baqarah 2:256]
EXPLANATION OF WHAT ALLĀH HAS SENT THE MESSENGER WITH:

The “Right Path (Rushd)” refers to the religion of Islām and what the Prophet (صلى الله عليه وسلم) came with and “the wrong path (Ghayy)” refers to the disbelief in Allāh and misguidance.

He (صلى الله عليه وسلم) says,

"Whoever disbelieves in Tāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.” [Surah al-Baqarah 2:256]

Allāh’s statement, “disbelieves in Tāghūt” refers to disavowing oneself from the Tāghūt (false deity), believing it is false, and consequently disavowing oneself from Shirk.

The statement, “believes in Allāh” refers to believing that Allāh is the only one to be worshiped, that He is the true deity, and believing in the legislation and Muḥammad (صلى الله عليه وسلم) and submitting to all of that. This is the (true) believer.
Then Allah says, "then he has grasped" meaning he has gripped "the most trustworthy handhold" which is the statement ‘La ilāha ila Allāh’, the statement of Tawhīd (pure monotheism). Meaning he has gripped onto a handhold that will never break. Rather, whoever grasps to it with sincerity and is upright upon that will enter Paradise because the statement of Tawhīd has rights which are singling out Allāh alone in worship, obeying Him, and adhering to His legislation.

Muḥammad (صلى الله عليه وسلم) is the Seal of the Prophets and Messengers. He was sent as a Messenger to all the people of earth, from jinn and mankind. Thus, it is obligatory upon every Muslim who is held accountable to obey him, follow his legislation, and not oppose it (law). All of the previous legislations have been abrogated by the coming of his legislation (السَّلَامُ ﷺ) just like Allāh (سَمِّيْهَا الْبَلَائِيْنِ إِبَنِيِّ رَسُولَ اللَّهِ ﻋِلَيْهِ ﺧَالِدُوْنَ ﺍًمَّا) says,

"Say (O Muḥammad صلی الله علیه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allāh."
[Sūrah al-‘Araf 7:158]

Just before that Allāh says,
EXPLANATION OF WHAT ALLAH HAS SENT THE MESSENGER WITH:

"So those who believe in him (Muḥammad), honor him, help him, and follow the light (the Qur’ān) which has been sent down to him, it is they who will be successful." [Sūrah al-‘Arāf 7:157]

He ( سبحانه وتعالى) also says,

"But those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur’ān), the Fire will be their promised meeting-place." [Sūrah Hūd 11:17]

And the Prophet (صلى الله عليه وسلم) said,

الذي نفسَ محمدٍ بيده لا يسمعَ بي أحدٌ من هذه الأمّة يهودي ولا نصارى ثُمَّ يموتُ وَلَمْ يؤمنَ بالذي أرسلت به إلا كانَ من أصحابِ النّارٍ
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLĀM

"By Him in Whose hand is the life of Muḥammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the companions of the Hell-Fire)."\(^{13}\)

The verses and aḥādith concerning this matter are numerous. The people of knowledge (ṣaḥīḥ) have agreed that it is not allowed for anyone from this 'Ummah to be in outright opposition to the legislation of Muḥammad (ṣaḥīḥ). So, whoever believes in that has committed an act of disbelief which takes him out of the fold of Islām. We ask Allāh for well-being and safety from that.

In the Ḥadīth,

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\text{رَأْسُ الآمِرِ الإِسْلَامُ، وَ عَمُودُهُ الصَّلَاةُ، وَ ذِرَّةُ سَتَانِهِ الحَجَدَلُ، فِي سَبْبِ اللَّهِ} \\
\]

"The head of the matter is Islām, and its pillar is the Šalāh, and its peak is Jihad for the sake of Allāh."

\(^{13}\) Ṣaḥīḥ Muslim No. (153) from the Ḥadīth of Abū Hūrayrah (ṣaḥīḥ).
It is religiously binding upon every duty-bound Muslim to single out Allah alone in worship, disbelieve and reject the worship of every Tāghūt (false deity), strictly adhere to Tawhīd, follow Allah’s Legislation, and give great importance His commands and prohibitions.

The Prophet’s (ﷺ) statement, “The head of the matter” refers to the head of the religion which is Islām. Islām is to make the testimony that none has the right to be worshiped in truth except Allah and that Muḥammad is the Messenger of Allah. So, whoever is duty-bound to that testimony enters the religion of Islām.

“And its pillar is the Ṣalāh” This is because the prayer is the second and greatest pillar after the two testimonies of faith. Then follows Zakāt, fasting, Hajj, and the rest of Allah’s orders.

“And its peak is Jihad for the sake of Allah” because by this the religion is preserved, safeguarded, people are called to the true religion of Allah, and the people remain steadfast upon the truth. Thus, this is the peak of the religion from the aspect of what it contains preserving the religion, calling to the truth, and Allah knows best.