Explanation of the Three Fundamental Principles

Shaykh ul-Islam Muhammad ’Abdul-Wahhab [1206AH]

EXPLANATION BY
Shaykh ’Abdul ‘Aziz bin ‘Abdullah bin Baz [1420AH]
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Three Fundamental Principles
Shaykh ul-Islām Muḥammad ʿAbdul-Wahhāb [1206AH]

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ARABIC TEXT

بسم الله الرحمن الرحيم

إِنَّ الْأَيَّامَ الْأَوَّلَى: الْعُلُومُ وَهُوَ مَعْرِيْقُ اللَّهِ وَمَعْرِيْقُ نَبِيِّهِ، وَمَعْرِيْقُ دِينِ الإِسْلَامِ بِالأَوَّلِيَةِ. الْأَثْنَىٰ: الْعَمَلُ يَهْدِي الْأَعْلَى عَلَى الأَأَمِيْنِ فِيهِ، الْأَثْنَىٰ٢: الْلَّذِيْنَ يَأْسَسُوا وَقَسَمَلا الصَّلَايَاتَ وَتَوَافَىَ بالْخَيْرِ وَتَوَافَى باَلْضَّرْرِ (٣): إِلَّا أَنْ أَنْزَلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا هَذِهِ السُّورَةُ لِكُفُّنَّهُمْ وَقَالَ الْبَخَائِي - رَجُمَهُ اللَّهُ: بَابُ الْعُلُومِ قَبْلُ الْقُوَّلِ وَالْعَمَلِ. وَالْدِّيْلُ: (قَالَ: أَنْتُمْ لَا إِلَهَ إِلَّا اللَّهُ وَالْيَسْتَغْفِرُ لِدِينَكُمْ) (۴: ۱۹). فَبَدَأَ بِالْعُلُومِ قَبْلَ الْقُوَّلِ وَالْعَمَلِ. إِنْ عَلُّمُ رَجُمَهُ اللَّهُ- أَنْتُمْ يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ تَعْلُمُ
ثلاث هذه المسائل وعمل پهیم: الأول: أن الله خلقنا ورضنا. وله بشركتنا هملا. بل أرسل إلينا رسولًا. فمن أطاعه دخل الجنة. ومن عصاه دخل النار.
و الدليل قوله تعالى: (إنا أرسلنا إليكم رسولًا تنعموا عليه) (المزمور: 15-16). التناقض: أن الله لا يرضي أن يشركت معه أحد في عبادته. لا ملك مقرب ولا تي مرسول.
و الدليل قوله تعالى: (وأن المست面向 الله فلا تدعوا مع الله أحدا) (الحم: 18). التناقض: أن ممن أطاع الرسول. ووحد الله. لا يجوز له موالاة من حاً الله ورسوله ولون كان أقرب قريب ود الدليل قوله تعالى: (لا تجد قومًا يؤمنون بِنَا وَتَّوبُونَ الآخر بوازات من حاً الله ورسوله. ولو سكنوا ما ابتزوههم أو أبستوههم أو إخونهم أو عشيتهم. أولئك سكن في قلوبهم الإيمان وأبستوههم ببروج بيتية وبدخلهم جفتا تجري من خجلاً الأنهر خليلين فيها دفع الله عهم ورضوا عنه أولئك جرب الله آلا اني جرب الله هم النفيرون) (المجادلة):
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22] إِلَّا أَنْ أَعْلَمُ أَنْ أَنْ تَعْبُدُ اللَّهَ مُخْلِصًا لَّهَ الْدِّينَ. وَبَذَلَكَ أَمْرُ اللَّهِ جَبَرِيلَ الْمَلَائِكَةَ وَخَلقَهُمْ لَهَا كَمَا قَالَ تَعَالَى: ﴿وَمَا خَلَقْتُ الْجَنَّةَ وَالْأَلْسَنَ إِلَّا لِيَجْعَلَاكُمْ مِثَالًا لِّنَا﴾ [الداريات: 56]. وَمَعْنَى ( يَعْبُدُونَ ) يُوقِدُونِ. وَأَعْظَمُ مَا أَمْرُ اللَّهِ يَهِى التَّوْجِيدهُ. وَهُوَ إِفْرَازُ اللَّهِ بِالْعِبَادَةِ. وَأَعْظَمُ مَا تَهْيَى عَنْهَا السَّمَّرَةُ. وَهُوَ دُعُوتُ عِبَادُهُ مَعْهُ وَالدِّيَلِيلُ قُوْلُهُ تَعَالَى: ﴿وَأَعْبَدُوا اللَّهَ وَلَا تُسَكِّرُوآٰ إِلَىٰ شَيْئَٰٓ أَيْضًا﴾ [النساء: 36]. فَإِذَا قَيْلَ لَكَ: مَا الأَصْوَلُ إِلَى الْآبِيَةِ الْأَلِيمَةِ يَجِبُ عَلَى الْإِنْسَانِ مَعْرِفَتَهَا؟ فَقَالَ: مَعْرِفَةُ الْعَبْدِ رَبِّهِ. وَدِينَهُ. وَنَبِيَّةُ مُحَمَّدًا - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَإِذَا قَيْلَ لَكَ: مِنْ رَبِّكَ؟ فَقَالَ: رَبِّي اللَّهُ الَّذِي رَبَّانِي وَرَبِّي جَبَرِيلَ الْعَالَمِينَ بِيِّنَّيهِ. وَهُوَ مُعْبُودُ لَيْسَ لِي مَعْبُودُ سَوَاء. وَالدِّيَلِيلُ قُوْلُهُ تَعَالَى: ﴿كُلُّ مَا سُوِى اللَّهِ عَالَمُ وَآتَا وَأَجْدَدَ مِنْ ذَلِكَ الْعَالَمِ. فَإِذَا قَيْلَ لَكَ: يِمْسَاءٌ﴾ [الفاتحة: 25].
عرفت ربّك؟ فقل: آياته وَ مَخْلُوقُهُ. وَ مِن آياتِ اللَّهِ الْلَّيْلُ وَ النَّهَارُ وَ السَّمْعُ وَ الْقُرْءَ. وَ مِن مَخْلُوقِهِ: السَّمَوَاتِ السَّبْعُ. وَ الْأَرْضِ السَّبْعُ وَ مَا فِيهِنَّ. وَ مَا بَيْنَهُمَا. وَ الدَّلِيلُ قُوَّلُهُ تَعَالَى: "وَمِنْ آيَاتِنَا الْيَلِمُ وَ النَّهَارُ وَ السَّمَعُ وَ الْقُرْءَ وَ السَّمَوَاتِ السَّبْعُ. وَ الْأَرْضِ السَّبْعُ وَ مَا فِيهِنَّ". 

[فصلت: 37] وَ الدَّلِيلُ قُوَّلُهُ تَعَالَى: "إِنْ سَأَلْتُ إِيَّاهُ تَعَالَى مَمَّا تَعَلَّمْتُ [الأعراف: 49] وَ الرَّبُ هُوَ الْمَعْبُودُ. وَ الدَّلِيلُ قُوَّلُهُ تَعَالَى: "بَذُورُهَا النَّاسُ [الأعراف: 5]. فَأُعَيِّنُوا رَبّكَ الْيَلِيمَ وَ الْأَرْضِ وَ السَّمَوَاتِ وَ الْقُرْءَ وَ السَّمَوَاتِ السَّبْعُ وَ الْأَرْضِ السَّبْعُ وَ مَا فِيهِنَّ. وَ مَا بَيْنَهُمَا. وَ الدَّلِيلُ قُوَّلُهُ تَعَالَى: "وَمِنْ آيَاتِنَا الْيَلِيمُ وَ النَّهَارُ وَ السَّمَعُ وَ الْقُرْءَ وَ السَّمَوَاتِ السَّبْعُ. وَ الْأَرْضِ السَّبْعُ وَ مَا فِيهِنَّ". وَ مَا بَيْنَهُمَا. وَ الدَّلِيلُ قُوَّلُهُ تَعَالَى: "وَمِنْ آيَاتِنَا الْيَلِيمُ وَ النَّهَارُ وَ السَّمَعُ وَ الْقُرْءَ وَ السَّمَوَاتِ السَّبْعُ. وَ الْأَرْضِ السَّبْعُ وَ مَا فِيهِنَّ". وَ مَا بَيْنَهُمَا. وَ الدَّلِيلُ قُوَّلُهُ تَعَالَى: "وَمِنْ آيَاتِنَا الْيَلِيمُ وَ النَّهَارُ وَ السَّمَعُ وَ الْقُرْءَ وَ السَّمَوَاتِ السَّبْعُ. وَ الْأَرْضِ السَّبْعُ وَ مَا فِيهِنَّ". وَ مَا بَيْنَهُمَا. وَ الدَّلِيلُ قُوَّلُهُ تَعَالَى: "وَمِنْ آيَاتِنَا الْيَلِيمُ وَ النَّهَارُ وَ السَّمَعُ وَ الْقُرْءَ وَ السَّمَوَاتِ السَّبْعُ. وَ الْأَرْضِ السَّبْعُ وَ مَا فِيهِنَّ". وَ مَا بَيْنَهُمَا. وَ الدَّلِيلُ قُوَّلُهُ تَعَالَى: "وَمِنْ آيَاتِنَا الْيَلِيمُ وَ النَّهَارُ وَ السَّمَعُ وَ الْقُرْءَ وَ السَّمَوَاتِ السَّبْعُ. وَ الْأَرْضِ السَّبْعُ وَ مَا فِيهِنَّ". وَ مَا بَيْنَهُمَا. وَ الدَّلِيلُ قُوَّلُهُ تَعَالَى: "وَمِنْ آيَاتِنَا الْيَلِيمُ وَ النَّهَارُ وَ السَّمَعُ وَ الْقُرْءَ وَ السَّمَوَاتِ السَّبْعُ. وَ الْأَرْضِ السَّبْعُ وَ مَا فِيهِنَّ". وَ مَا بَيْنَهُمَا. وَ الدَّلِيلُ قُوَّلُهُ تَعَالَى: "وَمِنْ آيَاتِنَا الْيَلِيمُ وَ النَّهَارُ وَ السَّمَعُ وَ الْقُرْءَ وَ السَّمَوَاتِ السَّبْعُ. وَ الْأَرْضِ السَّبْعُ وَ مَا فِيهِنََّ
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...
فَنَوَّرُكُوا إِن كَنْتُمْ مُؤْمِنِينَ ۡوَ قُوْلُهُ تَعَالَى: ۙ               
ۖ وَمَن يَنَبِّئُ كَنَّىٰ بِحَسَبِهِ ۚ [الطلاق: ۳]. ۚ وَ دِيْلُ الرُّغْمَةِ وَ 
الرَّفْحَةِ وَ الْجُسُوعِ قُوْلُهُ تَعَالَى: ۙ إِنْ كَانُوا لَيْسُوا يَسِيرُونَ ۚ [الأنبياء: ۹۰]. ۚ وَ دِيْلُ الرُّغْمَةِ قُوْلُهُ تَعَالَى: ۙ فَلَا يَسِيرُوهُمُّ وَأَتْنَائِيٰهُمُّ ۚ 
تَعَالَى: ۙ إِذْ تَسَيَّمُونَ رَبُّكُمْ فَاسْتَجِبُ لَحُمْسٍ ۚ [الأزى: ۹]. ۚ وَ 
ذِي الْجَبِّ قُوْلُهُ تَعَالَى: ۙ قَلْ إِنَّ صَلَافِي وَشَكَيرٌ وَمُعْمَارٌ يُبْرِرُ الْعَلَمِ ۙ ۚ [الأنعام:
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الْأَصْلُ السُّنِّي: مُغْرَفَةُ دِينِ الإسلامِ بِالأَبْلَاءِ. هُوَ الإِسْتِسْلاَمُ بِيَسِيْرِ اللهِ بِالْحَمْدِ، وَالْإِلْهَيْنِ، وَالْإِسْلَامِ، وَالإِيمَانِ. وَالْإِحْسَانُ، وَكُلُّ مَرْعَبَةٍ لَهَا أَرْكَانُ. فَأَرْكَانُ الإِسْلَامِ خَمْسَةُ: شَهَادَةٌ أَنَّ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولَ اللَّهِ (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)، وَإِقَامُ الصَّلَاةِ وَإِيَّاسِ الرَّكَابِ، وَصُوْمُ رَضِيْانِ، وَحَجٌّ بِيَبِيلِ اللَّهِ الْحَرَامِ. فَذَلِكَ الْبَعْضُ الْمَعْلُومُ بِالْقِيَسْطِ شَهَادَةً أَنَّ لَا إِلَهَ إِلَّا اللهُ، وَالْإِلْهَيْنِ، وَالْإِسْلَامُ، وَالإِيمَانُ، وَالْإِحْسَانُ. وَمَعْنَاهَا: لَا مَعْبُودٌ بِحَقِّ إِلَّا اللَّهِ، (لَا إِلَهَ) نَافِياً جَيْبِهِ مَا يُعْبَدُ مِنْ دُونِ اللَّهِ. (إِلَّا اللهُ) مُشْقِيَةُ العبَادَةِ للهُ وَحْدَهُ لَا شَرِيكَ لَهُ فِي عَبَادَتِهِ كَمَا لَا شَرِيكَ لَهُ فِي مُلْكِهِ. وَتَفَصِّيْلِهَا
الذي يوضّحُهُا قولُهُ تعالى: وَإِذْ قَالَ آمِينَ لِأَيِّهِ وَقَرِيِّهِ.

إِنِّي بُرَاءٌ مِّمَّا تَعْبِدُونَ، إِلاَّ أَلَّهٍ فَطَرْنَا قَيْنَةً سِنْهَيْنِئينَ.

وَقَرِيْهِ: قُلْ يَتَّهِلَّ الْكِتَابُ تُعَالَى إِلَى

سُلَيْمَانَ سَوْىٌ بَيْنَنَا وَبَينَكُنَا أَلَّا تُصِيدُ إِلَّا أَلَّهُ وَلَا تُكَرِّرْ بِهِ شَيْئًا وَلَا تَنْتَجِد

بَعْضَا بَعْضًا أَزِيدُاءُ مِنْ ذُو الْحَقِّ إِنْ تُؤْتِوا قَوْلُوا أَنْهَا مُشَهَّدُ أَيُّهَا مَسْلِمَوْنِ

وَدُلْلٌ شَهَادَةُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمُ، قُوَّلُ تُعَالَى: لَكَذَا حَقَّكَنَّ رَسُولَ اللَّهِ عَلَيْهِ وَسَلَّمُ أَنَّ أَنْفُسَكُمْ عَفِيرُ عَلَيْهِ مَا عَفِيَتُ وَهُوَ خَيْرُ عَلَيْكُمْ بِالْغَفُورِ رَبُّ عَلَيْهِ رَحْمَةٌ مَّعْتَنَتِ شَهَادَةُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمُ.

فَأَخْبَرْ وَأَجْبِيئْنَا مَا تُهْلَكْ عَنْهَا وَزَعْرُ، وَأَنَّ لَا يُعْبَدُ اللَّهُ إِلاَّ يَمِنَ شَرْعُ. وَدُلْلٌ الصَّلَاةُ وَالزَّكَاةُ وَتَفْسِيِّرُ الْعِلْمِ وَقُوْلُهُ تُعَالَى: وَمَا أَمَرَهُ إِلاَّ يَهْدُبُوا اللَّهَ عَلْيَهُ مِثْلَ مَا هُمْ يَعْمِسُونَ هَلِيَتَ. وَصَبَحُونَ عَلَيْهِ وَبَيْنَ الرُّكْبَةِ وَذَلِكَ دَيْنَ الْقَيْسِ. وَدُلْلٌ الصَّيْماَمُ قُوَّلُهُ تُعَالَى: يَبْعَثُهَا أَلَّهُمَا آمَنَّا أَبْيَضَ عَلَيْكُمُ الْيَيْسَامُ.
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كما كتب على النبي محمد صلى الله عليه وسلم أن الله تعالى قال: 
{وَذِلِلِّ الحَجَّةُ قَوْلَهُ {تُعَالَى: {وَبَيْنَيْ عَلَى الْبِينَاءِ جَعَلَ اللَّهُ هَذَا الْبِينَتُ مِنْ أَسْتِحْيَا يَسِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ عَزِيزٌ غَلِيبٌ}

المَرْتَبَةُ التَّقانِيَةُ: الإمام، وَهُوَ يَضَعُّ وَسَبَعُونَ شَغْبَةً. فَأَعْتَلَاهَا قَوْلُ (لا إِلَهَ إِلَّا اللَّهُ) وَأَذِنَاهَا إِسْمَاءُ الْأَدْوَى عَنَّ الْأَرْضِي. وَالْحَيَاةُ شَبَعَةٌ مِنَ الْإِيمَانِ. وَأُرْكَانُهُ سِبْعَةٌ: أن تُؤُمَنُ بِاللَّهِ. وَمَلَائِكَتِهِ وَكُنْيَةٍ. وَرُسُلِهِ. وَالْيَوْمُ الْآخِرِ. وَتُؤُمَنُ بِالْقَدِيرِ خَيْرًا وَشَرًا. وَذُلِلَّ الْحَجُّ قَوْلُهُ تُعَالَى:

{َلِسْنَ ٱلَّذِينَ ٱلشَّمْشِٰضِرُوا ۖ وَجوُهَتُمْ ۖ وَعَقْبَتُمْ ۖ وَلَكُمْ أَلْبَى مِنْ مَآءِ ۖ إِلَّا ۖ وَلِيُؤْمِنُوا ۖ وَلِيُؤْمِنُوا ۖ وَلِيُؤْمِنُوا ۖ وَلِيُؤْمِنُوا ۖ وَلِيُؤْمِنُوا ۖ وَلِيُؤْمِنُوا ۖ وَلِيُؤْمِنُوا ۖ وَلِيُؤْمِنُوا}

المَرْتَبَةُ التَّقانِيَةُ: (إِذْ أَكِلْنَكُمْ الْإِخْسَانَ) رَكَٰنُ وَأَجَدَ. وَهُوَ أَنْ تَعْبِدَ اللَّهُ كَأَنَّكَ تَرَاهُ.

قَيَّمَنَّ لَكُمْ تَزَكَّى فَإِلَّا ۖ يَزَكَّيْكُمْ. وَذُلِلَّ الْحَجُّ قَوْلُهُ تُعَالَى:

{ۚۖ إِنَّ ٱلَّذِينَ مَعَ ٱلْدَّابِرِ أَتْقَوا ۖ وَلَيْسَ لَكُمُ ۖ وَٱلْدَّابِرُ هُمُ مُحْسِنُونَ} وَقَوْلُهُ:

وَذُلِلَّ الْحَجُّ قَوْلُهُ تُعَالَى (ۚۖ إِنَّ ٱلَّذِينَ مَعَ ٱلْدَّابِرِ أَتْقَوا ۖ وَلَيْسَ لَكُمُ ۖ وَٱلْدَّابِرُ هُمُ مُحْسِنُونَ)}
و قُوْلُهُ تَعَالَى: (وَمَا تَنَّورُ فِيهِ) وَالدَّلِيلُ مِنَ السَّنَةِ: حَدِيثُ جَبَرِيْلَ الْمَشْهُورُ، عِنْ عُمَّرٍ (رَضِيَ اللَّهُ عَنْهُ) قَالَ: (بِنَتَمَا تَحْنِينُ جَلَّوسَ عِنْدَ رَسُولِ اللَّهِ) (صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ). ذَاتَ بُوْمِ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ. شَيْبُ بَيْضِ الصِّيّابِ. شَيْبُ سَوَادِ الشَّعْرِ. لَا يَزَى عَلَيْهِ أَثْرُ السَّفَرِ. لَا يَعْرُفُهُ مِنَا أَحَدٌ. حَتَّى جَلَّسَ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ). فَأَسْتَنَدَ رَجُلُهُ إِلَى رَكْبَتِهِ. وَبَلَسَ كَفَّاهُ عَلَى فَخْجَدِهِ. وَقَالَ: لَا مُحَمَّدٌ. أَخْبَرَنِي عَنِ الإِلَهَامِ؟ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ): الإِلَهَامُ أَنْ تَشَهَّدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ. وَنَقِيمَ الْصَّلَاةَ، وَنُؤْفِيَ الْزَكَاةَ، وَنُضْوِمْ رَمْضَانَ، وَنَحْجُ الْبُقُولَ إِنَّا نَعْمَاتُ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتُ. فَعُجَبْنَا لَهُ بِسَألَةٍ وَبِصِدْقَتْهُ. قَالَ: فَأَخْبَرْنِي عَنِ الإِلَهَامِ؟ قَالَ: أَنْ نَؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَجَبَرِيْلَ، وَ
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رَسُولِ ِهِ وَالْيَوْمِ الْآخِرِ وَيَالْقَدْرِ خَيْرٌ وَلَكَ. قَالَ: صَدَفَتَ,
قَالَ: فَأَخْبَرْنِي عَنْ الإِحْسَانِ؟ قَالَ: أَنَّ شَجَاعَةَ الَّهَ كُلُّهَا
بَرَاءَةٌ. فَإِنَّ لَمْ تَكُنْ بَرَاءَةً فَقِيلُهُ بَرَاءَةٌ. قَالَ: فَأَخْبَرْنِي عَن
السَّاعِةٍ؟ قَالَ: مَا الْمَسْؤُولُ عَنْهَا يَأْلَعُمُ كَمْ مِنَ السَّائِلِ
!! قَالَ: أَخْبَرْنِي عَنْ أَمَارَتِهَا؟ قَالَ: أَنَّ نِعْمَةَ الْأَمَةِ رَبِّتَهَا
وَأَنْ تَرَى النَّفَاةِ النَّعَرَةَ العَمَالَةَ رَغَّةَ السَّأَلَةِ يَنْظَرُونَ
فِي النَّفَاةِ. قَالَ: فَمَضَى. قَلَبَتْهَا مَلِيَّةٌ. قَالَ: يَا
عُمَرُ. أَنْ تُزْرِي مِنَ السَّائِلِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.
قَالَ: هَذَا يَحْبَسِلُ أَنَا كَمْ يَعْلَمُّكُمْ أَمْرُ دِينِكُمْ
(الْأَضْلَالُ النَّافِعَةُ مَغْفِرَةٌ تَبْيِينُكُمْ (صَلَّى الله عَلَيْهِ وَسَلَّمَ
). وَهُوَ مُحَمَّدٌ بْنُ عَبْدِ الَّهِ بْنُ عَبْدِ الْمُتَّلِبِ بْنِ
هَيْشَمْ وَهَيْشَمَ مِنْ فُرْقَانِ وَفُرْقَانِ مِنَ الْعَرِّبِ وَ
الْعَرِّبُ مِنْ ذُرُّتِهِ إِسْمَاعِيلُ بْنِ إِبْرَاهِيمَ النَّخَالِيِّ عَلَيْهِ
وْعَلَى نَيْبِيَّةَ أَفْضِلُ الصَّلَاةُ وَالسَّلَامُ وَلَهُ مِنَ الْعُمَرِ
ثَلَاثَ وَسَيْتَنَ سَنَةً. مِنْهَا أَرْبَعُونَ قَبْلَ النُّبُوَّةِ وَثَلَاثُ
وَعِشْرُونَ نَيْبِيَّةً وَرَسُولًا. نِعْمَيْ بِ(أَوْلَى) وَأَرْسِلْ بِهِ

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الشَّمْرَكَة، وَبَلَدُهَا مَسْكَةُ، وَهَاجَرَ إِلَى الْمُدْنِةَ بَعْشَةَ اللهِ بِالسَّدَادَةِ عَن الشَّمْرَكَة، وَيَذَاعُ إِلَى التَّوْحِيد، وَالْدِّلِيلُ قَوْلُهُ تَعَالَى: "هَلْ أَنَا أُسْتَلَمُ إِلَى الْبَيْتِ الْكَبِيرِ بِتَحْتَهُ وَأَفْضِلُ مِنْهَا؟ وَأَحْمَرُ أَعْمَالَكُ عَن الشَّمْرَكَة، وَهَجَرَهَا تَرْكُهَا وَالْبَرَاءَةُ مِنْهَا وَمِنْ أَهْلِهَا. أَخْذُ عَلَى هَذَا عَشَرَ سِبْعَ بِدْعُو إِلَى التَّوْحِيد، وَبَعْدَ العَشَرَ عُرِجَ يَهِ إِلَى السَّمَاءَ، وَفُرِضَ عَلَى الْصَّلَوَاتِ الخَمْسُ، وَصَلَى فِي مَسْكَةِ ثَلَاثَ سِبْعَ، وَبَعْدَهَا أَمِرَ بِالْهَجْرَةِ إِلَى الْمُدْنِةَ. وَالْهَجْرَةُ فِرْضَةٌ عَلَى هَذِهِ الأُمَةِ مِنْ بَلَدِ الشَّمْرَكَةِ إِلَى بَلَدِ الإِسْلامِ. وَهِيَ بَاقِيَةٌ إِلَى أَنْ تَفَوَّضَ السَّاعَةُ. وَالْدِّلِيلُ قَوْلُهُ تَعَالَى: "إِنَّ الَّذِينَ تَوَّهُمُ الْكَلِيسَةُ طَالِبِينَ أَنفُسَهُمْ قَالُوا فِي مَنْ كَانَ قَالُوا كَأَنَّهُمْ صَبَرُوا فِيهِمْ، وَكَأَنَّهُمْ أَقَامُوا بَعْدَهُمْ فِي الْأَلْبَابِ."

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قَالَ الَّذِيْنَ اتَّخَذُوا أَرْضَ الْحُرُّ وَرَبِيعَتِهَا فَمُجِرَّوا فِيهَا فَأَوَلَّتَكُمْ جَهَّالُهُمْ وَسَاءَتُ مَصِيرًا إِلاَّ الْمُسْتَقِيمَاتِ وَبَيْنَ الْجَهَالِ وَالْإِسْلاَمِ وَالْوُلْدَانِ لَا يَسْتَطِيعُونَ جِيْلًا وَلَا يَسْتَدِروْنَ سَيِّئًا

كَأَوْلِيْكَ عَلَى الَّذِيْنَ أَقَامُوا أَن يُقَٰطِعُوا عَنْهُمْ وَكَأَنتَ اللَّهَ عَفَوًا عَفْوًٌ وَمَنْ يَهْاجِرُ فِي سَبِيلِ اللَّهِ يُقْدِدُ وَقَعُّ أَجْرَهُ جَهَّالًا وَوَسَعَةً وَمَنْ يَتَّجِرُ مِنْ بَيْنِهِ مَهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ

تَعَالَى: "كَيْ بَعْدَ مَنْ أَوْحَى إِلَيْهِ فَأَرْضِي وَسَعَةً فَلَيْنَى فَأَعْمَلُ نَأْتِيَةً (١٥) قَالَ الْبَعْقُوْيُ - رَجْمَةَ اللهِ تَعَالَى: ((ضَلِّي اللَّهِ عَلَيْهِ وَسَلَّمُ)).(١٦)وَالدَّلِِّيْلُ عَلَى الْهَجَّرَةِ مِنَ السَّنَةُ قَوْلُهُ (ضَلِّي اللَّهِ عَلَيْهِ وَسَلَّمُ): (١٧) لَا تَنْقَطَعُ الْهَجَّرَةُ حُتَّى تَنْقَطَعُ الْخَوْثُ وَلَا تَنْقَطَعُ الْخَوْثُ حُتَّى تَظْلَّمَ الْشَّمَّسُ مِنْ مَعْرِفَهَا). فَكَلَا رَسُولُ اللَّهِ ﷺ أُمِّرَ بِبَعْقِيَّةِ شَرَايْعِ الإسلامِ مِثلَ الرَّكَّةِ وَالصَّوْمَ وَالْحَجِّ وَالأَذْانَ وَالْجِهَادَ وَالأَمْرِ بِمَاتِعَرَفِ وَالْنَّهَّيْ عَنْ المُنْكَرِ وَغَيْرُ ذلِكِ مِنْ شَرَايْعِ الإسلامِ. أُخِذَ عَلَى
هَذَا عُمْرَةُ سِبْيَنٍ. ثُمَّ نُفِي - صَلِّوُا اللَّهُ وَ سَلَّمُهُ عَلَيْهِ - وَ دِينُهُ نَأْقِيَ. وَ هَذَا دِينُهُ لَا حَيْرٌ إِلَّا دَلَّ الْأُمَّةَ عَلَيْهِ وَ لَا شَرٌّ إِلَّا حَذَرُ مِنْهُ. وَ الْخَيْرُ الَّذِي ذَلَّ عَلَيْهِ: التَّوْجِيدُ وَ جَمِيعُ مَا يَعْبُدُهُ اللَّهُ وَ يَرْضَاهُ. وَ الْشَّرُّ الَّذِي خَذَّرَهُ مِنْهُ: الْشَّرْكُ وَ جَمِيعُ مَا يَكُرِّهُهُ اللَّهُ وَ يَبْعَا. بُعْقَةُ اللَّهِ إِلَى النُّاسِ كَافَّةً. وَ افْتَرَضَ ظَاعَةً عَلَى جَمِيعِ النَّقَلِينَ - الجَنِّ وَ البَشَرِ. وَ الدَّلِيلُ قُوْلُهُ: تَعَالَى: «ثُلِّيَّتَيْهَا آدَمُ إِلَى رَسُولِ اللَّهِ ﷺ يَؤْسِفُ جَمِيعَاً» وَ أَكْمَلَ اللَّهُ بِهِ النَّدْرَينَ. وَ الدَّلِيلُ قُوْلُهُ تَعَالَى: «الَّيْلُ أَكْمَلَ لِكَمْ دِينَكُمْ وَ أَتْمَمَهُ عَلَيْكُمْ يَعْقِبًا وَ رَضْيَتَ لِكَمْ الإِسْمَ ابْنَيْا» وَ الدَّلِيلُ عَلَى مَوْتِهِ (صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمُ) قُوْلُهُ تَعَالَى: «عَلَى مَوْتِهِ وَ ابْنِيهِ مَيْئُونَ» ثُمَّ إِنَّهُمْ يُخْلِصُونَ رَحْمَةَ اللَّهِ ﷺ وَ يَوْمَ الْقِيَامَةَ. وَ رَبِّ السَّمَاءِ وَ الْأَرْضِ إِنَّهُ مَيْئُونَ، وَ الدَّلِيلُ قُوْلُهُ تَعَالَى: «بُعْقَةُ الرَّحْمَةِ وَ فِي هِيْنَاءِهِ وَ مِنْهَا نَغْمَةُ تَارَا أَخْرَى» وَ قُوْلُهُ تَعَالَى: «وَ اللَّهُ أَنْبَكُرْ بِنَجْحَمْ نِيَانَا، ثُمَّ يُقِدِّرُ فِيْهَا وَ يُحْيِطُهُ احْمَالَهَا» وَ بَعْدَ
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLAM

الْبَعْثِ مُحَاشَبَةٍ، وَ مَجْرِيَّوْنَ بِأَعْمَالِهِمْ، وَ الدَّلِيلُ قُولُهُ تَعَالَى: {يَبْيَضُ الَّذِينَ أَمَنَّا بِهِ ابْنِيَ وَيَبْيَضُ الَّذِينَ أَمَسَّهُمْ بَلْحَسْنِ}. وَمِنْ كَذِبٍ يَبْعَثُ بَعْدَ الشَّرَّ كَفُرُ. وَ الدَّلِيلُ قُولُهُ تَعَالَى: {زَعمَ الَّذِينَ كَفَرُوا أَنَّ اللَّهَ يَسْتَغْفِرُ لِلَّذِينَ يَتَّبَعُونَ مِنْهُمْ}. فَكَيْلًا عَلَى الْمُجَرِّمِينَ 6 وَ أَرْسَلَ جَمِيعَ الرُّسُلِ مُبَشَّرِينَ وَ مُنذَرِينَ. وَ الدَّلِيلُ قُولُهُ تَعَالَى: {رَسُلًا مُبَشَّرٍ وَ مُنذِّرٍ لِكَلَا يَكُونُ الْيَوْمُ عَلَى اللَّهِ حَجَّةً بعْدَ الرُّسُلِ}. وَ أُولُوهُمْ نُوحٍ (عَلِيَّهَ السَّلَامَ)، وَ أَخَرُوهُمْ مُحَمَّدٌ (صَلَّى اللَّه عَلَيْهِ وَ سَلَّمَ) مُحَمَّدٌ (صَلَّى اللَّه عَلَيْهِ وَ سَلَّمَ) خَاتُمُ الْعَلِيْمِينَ. وَ الدَّلِيلُ عَلَى أَنَّ أُولَٰئِكَ نُوحُ قُولُهُ تَعَالَى: {إِنَّا أَوْحَيْنَا إِلَيْكَ كَأَنْ وَيْلَهَا إِلَى نُوحِ وَالَّذِينَ كَنَّ يَتَّبَعُونَ مَنْ بَعْدَهُمْ}. وَ كُلُّ أُمَّةٍ بَعْثَتْ اللَّهُ إِلَيْهَا رَسُولًا مِنْ نُوحٍ إِلَى مُحَمَّدٍ (صَلَّى اللَّه عَلَيْهِ وَ سَلَّمَ) يَأْمُرُهُمْ بِعَبْدَةِ اللَّهِ وَحَدَةٍ، وَ يَنْهَاهُمْ عَنْ عَبْدَةِ الطَّاغِيَةِ. وَ الدَّلِيلُ قُولُهُ تَعَالَى: {وَ لَقَدْ بَعَضَتْ فِي سَحِيلِ أَثِرَ رَسُوْلَا أَبِي آبَيْنَا اللَّهُ وَ بَعْضُهُمْ اطْلَفَوْتُ}. وَ افْتَرَضَ اللَّهُ
علَى جَمِيعَ الْعِبَادِ الْكُفَّارِ بِالْطَّغَاعُوتِ. وَالإِيمَانُ بِاللهِ
قَالَ ابْنُ الْقَبَّةِ - رَجْمَةُ اللهِ تَعَالَى - (مَعْنَىٰ الْطَّغَاعُوتِ)
(مَا نَجَّازِرَ بِهِ الْعَبْدُ حَدَّةً مِن مَعْبُودٍ أَوِ مَتَبَوعٍ أَوِ
مَطَاعٍ). وَالظَّرَاعِيَّةٌ كَبِيرَةٌ رُوُسُهُم خَنَثَةٌ: إِبْلِيسٌ
لَعَنَّهُ اللَّهُ. وَمَنْ عِبَادُ وَهُوَ رَاضٍ وَمَنْ دَا عَا النَّاسَ إِلَى عَبْدَةٍ تَفْسِيَهُ وَمَنْ
دُعِيَ شَيْئًا مِن عَلَمِ الْقَبْبٍ وَمَنْ حَكِمَ بِقَبْبٍ مَا أَنْزَلَ اللَّهُ. وَ
الدِّلِيلُ قَوْلُهُ تَعَالَى : (لاَ إِيَّاهُ فِي الْيَوْمِيَّةِ فِي بَيْنِ الرِّجْلِينِ مِن الْقُلُوبِ
فَإِنَّكُمْ كُفَّارٌ بِالْطَّغَاعُوتِ وَيَؤْمِرُ بِاللَّهِ فَقَدْ أَسْتَنَسَكَ بِالْعُورَةِ الْوَوْمَيْنِ لاَ أَنفَصَّمُ
لَا وَاللَّهُ سَيِّيدُ عَلْيٍ) (101) وَهَذَا مَعْنَى لاَ إِلَهَ إِلَّا اللَّهِ. وَفِي
الْخِيَابَةِ: (رَأْسُ الْأَمْرِ الإِسْلَامِ وَغَمُودَةُ الصَّلاةٍ وَذِرَةُ
سَنَاتِيِّ الْجَهَادِ فِي سَبِيلِ اللَّهِ). وَاللَّهُ أَعَلَمُ وَصَلَّى
اللَّهُ عَلَى نَبِيِّنَا مُحَمِّدٍ وَعَلَى آلِهِ وَصَحِيحِهِ وَسَلَّمُ.
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLĀM

TRANSLITERATION TABLE

Consonants

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Vowels

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Diphthongs

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<table>
<thead>
<tr>
<th>Arabic Symbol</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>ﻫﺪـٰﻟـْه</td>
<td>May Allah preserve him</td>
</tr>
<tr>
<td>ﻫــﺪـٰـٰـُـﻟـْه</td>
<td>May Allah be pleased with him (i.e., a male companion of the Prophet Muhammad)</td>
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<tr>
<td>ﻫــﺪـٰـٰـُـﻟـْه</td>
<td>Glorified &amp; Exalted is Allah</td>
</tr>
<tr>
<td>ﺖـٰـٰـٰـُـﻟـْه</td>
<td>(Allah) the Mighty &amp; Sublime</td>
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<tr>
<td>ﺖـٰـٰـٰـُـﻟـْه</td>
<td>(Allah) the Blessed &amp; Exalted</td>
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<tr>
<td>ﺖـٰـٰـٰـُـﻟـْه</td>
<td>(Allah) the Sublime &amp; Exalted</td>
</tr>
<tr>
<td>ﺖـٰـٰـٰـُـﻟـْه</td>
<td>May Allah send Blessings &amp; Safety upon him (i.e., a Prophet or Messenger)</td>
</tr>
</tbody>
</table>
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLÂM

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

May Allâh have mercy on him

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

(Allâh) His Majesty is Exalted

May Allâh 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-Hanbālī 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
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 Allah.
EXPLANATION OF THE AUTHOR'S INTRODUCTION

Shaykh ul-Islām Muḥammad bin ʻAbdul-Wahhāb (rta) said,

إِلَّا أَنَّهُمْ يُجِبُّ عَلَيْنَا تَعَلُّمُ أَرْبَعٍ مَّسَائِلٍ: الْأَوْلِيَّةُ، الْعُلَّمُ وَهُوَ مَعْرِفَةُ اللّهِ، وَمَعْرِفَةُ نَبِيِّهِ، وَمَعْرِفَةُ دِينِ الإسلامِ بِالأَوْلَيْهِ. الْقَابِلَةُ، أَلْعَسَلُ بِهَا الْقَالِبَةُ: الدَّعْوَةُ إِلَيْهِ، الْزَّاَعِيَةُ، أَلْصَبَرُ عَلَى الأَذَى فِيهِ، وَالْتَدْلِيلُ قَوْلُهُ تَعَالَى:** وَالْفَسَرٌ إِنَّ الْإِنسَانَ لَيْنَ حَسْرٍ إِلاَّ الْعَرْبِيَّ، سَأَلُوا لَهُمَا السِّلْيَكِيَّ، وَتَوَاصَوا بِالْحَنْقِ، وَتَوَاصَوا بِالْعِبْرِ (العَرْبِيَّ: 1-3). قَالَ السَّافِعِيُّ- رَجُمَهُ اللَّهُ- لَوْ مَا أَنْزَلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا هَذِهِ السُّوْرَةُ لَكَفَفْنَهُمْ وَقَالَ الْبُخَارِيُّ-
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLĀM

"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 (سمحة ونعم),

"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
EXPLANATION OF THE AUTHOR’S INTRODUCTION

religion of Islamic Monotheism or Jihad, etc.).” [Surah al-‘Asr 103:1-3]

Al-Shafi‘i said (جعفر) “Had Allah only sent this Surah as a proof (for or against) mankind it would be sufficient (for them).”

Al-Bukhari (جعفر) said, “Chapter: Knowledge proceeds statements and actions”¹ and the proof for that is found in Allah’s (سُنْنَةَ الرَّحْمَانِ رَبِّي) 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.” [Surah Muhammad 47:19]

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

Explanation

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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 (الحکیم) said,

الأولى: العلم

"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 وَتَّلَقَّى).

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 (سُبْحَانَهُ وَتَقْلَدَهُ). So, you should know this first matter which is knowing your Lord, your Prophet (صَلَّى الله عَلَيْهِ وَسَلَّمَ), and your religion with proof. It is what Allah says, and his Prophet (صَلَّى الله عَلَيْهِ وَسَلَّمَ) 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 (سُبْحَانَهُ وَتَقْلَدَهُ) says about it,

وَمَا خَلَقْتُ إِلَّا نَاسًا لِيُعْبُدَنِ

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

This worship is Islam. It is obeying Allah and His Messenger (صَلَّى الله عَلَيْهِ وَسَلَّمَ). 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 (سُبْحَانَاهُ وَتَعَالَى).

From that knowledge is to learn about your Prophet (صلى الله عليه وسلم). His full name is Muḥammad Ibn ʿAbdullāh Ibn ʿAbdul-Muttalib Al-Ḥashimi Al-Qurashi al-Makki, then al-Madani (صلى الله عليه وسلم). 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 (الله) said,

القائِبِیَّةُ: الْعَمَلُ بِهِ

"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 Zakāt, fast Ramadān, 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 (رضي الله عنه) 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 Šalāh and its preservation, the Zakāt 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 (الحمدلله) said,

الرَّابِعَةُ: الصَّبْرُ عَلَى الْأَذَى فِيهِ

"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 Allāh is a must.

So, the believer must have patience in believing in Allāh, carrying out what Allāh has ordered, leaving off what Allāh has forbidden, in calling to Allāh’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 Allāh’s religion, performing Šalāh, Zakāt, 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, Allāh says to His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),
"Therefore, be patient (O Muḥammad) as did the Messengers of strong will." [Ṣūrah al-Ahqāf 46:35]

And He says,

"So, wait patiently (O Muḥammad) for the Decision of your Lord, for verily, you are under Our Eyes." [Ṣūrah at-Tūr 52:48]

And He says,

"And endure you patiently (O Muḥammad), your patience is not but from Allāh." [Ṣūrah an-Nahl 16:127]

And He ( سبحانه وتعالى) says,

إِنَّمَا يَوْقِيَ الْصَّابِرُونَ أَجْرَاهُمْ يَفْتَرِجُونَ
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLAM

“Only those who are patient shall receive their rewards in full, without reckoning.” [Sūrah az-Zumar 39:10]

and He (سَبِيلُهُ وَتَقَلُّلُ) says,

وَأَصِبْرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

“Allāh is with those who are As-Sābirīn (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 (سَبِيلُهُ وَتَقَلُّلُ) says in Sūrah al-‘Asr,

وَالْعَصرَ وَإِنَّ الْإِنسَانَ لَيِّنَ خَسِيرٌ إِلاَّ الَّذِينَ ءَابَاؤُهُمْ وَعَمِلُوا

الصَّبِيبَاتِ وَفَوَاصَوا بِالْحَقِّ وَفَوَاصَوا بِالْصَّادِرِ

“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-ʿAsr 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 ʿImān, 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 الصَّلَاحِ وَمَعَاهُمَا الَّذِينَ ظَلَّلُوا بِالْحَقِّ وَظَلَّلُوا بِالصَّبْرِ

"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.
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 (صلالله عليه وسلم) this matter becomes obligatory upon the Muslim,
"Whoever swears by other than Allāh, he has associated a partner with Allāh."

He (عَلَيْهِ السَّلَامُ) also said,

من كان حاَلَافَ قَلِلَ حَقَّ اللَّهِ أَوْ لَيْسَ مُسْتَ

"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 (رَحْمَةُ اللَّهِ عَلَيْهِ) said,

بِقُولٍ الشَّافِعِي رَحْمَةُ اللَّهِ

"Ash-Shāfi‘ī (رَحْمَةُ اللَّهِ عَلَيْهِ) said" (and he is one of the well-known four Imāms, Muhammad bin ‘Idrīs ash-Shāfi‘ī al-Mutalibi who was born in the year 150 AH and died in the year 204 AH),

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2 Collected by Imām ‘Ahmad 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-Bukhārī No. (6646) and Muslim No. (2679) from the Hadīth of Ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُ).
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLĀM

"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."

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,

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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 (البخاري) said,

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"And Al-Bukhārī said” (his full name is Abū ‘Abdullāh Muḥammad 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” chapter: Knowledge before statements and action based upon the statement of Allāh (سبحانه و تعالى).

قَاطَعْنَكَ أَنْتُوْلَآ إِلَّا أَنْتَ أَنْتَ وَأَسْتَغْفِرُ لَذَٰلِكَ

“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 Šaḥiḥ al-Bukhārī under Kitāb al-Ilm in the third book in the Šaḥiḥ chapter 10 between the No. (67-68).
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-Islam Muḥammad bin ‘Abdul-Wahhab (ṣallāullāhi ‘alā ‘rāhīmī) said,

إِنَّ اللَّهَ أَنْعَمَ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ تَعْلُمُمُ ثَلَاثَ هَذِهِ الْمَكَّاتِ وَ الْعَلَّامُ يَهْنَ،

أَوْلَىٰ: أَنَّ اللَّهَ خَلَقَنَا وَ رَسُوْلَنَا وَ لَمْ يَعْلَمْنَا

هَمَّلًا. بَلْ أَرْسَلَ إِلَيْنَا رُسُوْلًا. فَمَنْ أَطَاعَهُ دَخَلَ

الجَنَّةُ وَ مَنْ عَصَاهُ دَخَلَ الْخَارُّ. وَ الدِّيْلَبُ قَوْلُهُ

تَعَالَى: ۚ إِنَّا أَرْسَلْنَا إِكْبَرَ رُسُوْلًا شَهِيدًا عَلَّيْهِمَا أَرْسَلْنَا إِلَىٰ وَرَعُونَ

رُسُوْلًا تَفْصِّلُ عَنْ رَسُوْلٍ أَخْذُهُمْ أَحْدَاهُ وَ رَبِيعَاءَ ۖ [الْمُزَمَّر: ۱۵]

۱۶. ٱلْفَتْحٍ: أَنَّ اللَّهَ لَا يَرْضَى أَنْ يُشَرِّكَ مَعَهُ أَحَدٌ.
"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 ﷺ) to be a witness over you, as We did send a Messenger [Mūsā (Moses)] to Fir‘aun (Pharaoh). But Fir‘aun (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 ﷺ) will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger (Muḥammad ﷺ), 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 Rūḥ (proofs, light, and true guidance) from Himself. And
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLÂM

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.” [Surah al-Mujâdilah 58:22]

Explanation

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

The first matter: Allâh (سُلْطَانِ وَعَهَاءِ) 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 (سُلْطَانِ وَعَهَاءِ) says,

وَمَا خَلَقَ الْإِنْسَانَ إِلَّا لِيَعْبُدُون”
“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,

\[ \text{بِنَائِنَاهَا أَلَّأَ أُتْبِعَ أَمْبَأَءُ رَبِّكَ} \]


He (سبحانُهُ والonomies) says,

\[ \text{وَقَضَّيْنَا رَبِّكَ أَلَّا تَعْبَدُوا إِلَّا إِيَّاهُ} \]

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

He (سبحانُهُ والifestyles) says,

\[ \text{وَأَعْبَدُوا اللَّهَ وَلَا تَشْرِكُوا مِنْهُ شَيْئًا} \]

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

He (سبحانُهُ والمناسبات) says,
"So, worship Allāh (Alone) by doing religious deeds sincerely for Allāh's sake only," [Sūrah az-Zumar 39:2]

He (سُبْحَانَاهُ وَتَعَálَانَ) says,

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

Many of these verses contain Allāh's command to worship Him alone. This worship is to single out Allāh alone (Tawhīd) and to specify worship for Him from supplication, fear, hope, trust in Allāh, ambition, fright, Šalāh, 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 Allāh. Bow only to Allāh. We do not slaughter for other than Him, do not make Du‘ā to other than Allāh, do not trust other than Allāh, 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 Allāh ( سبحانه وتعالى) said in the story of Mūsā (عهد اللہ) :

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

Indeed, Mūsā was able to assist him.

As for making Du‘ā 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 Allāh ( سبحانه وتعالى) speaks about,

"Joining others in worship with Allāh is a great Zulm (wrong) indeed." [Sūrah Luqman 31:13]

Allāh ( سبحانه وتعالى) 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.” [Surah al-'Ariam 6:88]

He also says,

“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.” [Surah an-Nisā’ 4:48]

He says,

“And indeed, it has been revealed to you (O Muhammad), as it was to those (Allāh's
INTRODUCTION OF THE FIRST FUNDAMENTAL

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]

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

He sent us a Messenger, and he is Muḥammad (صلى الله عليه وسلم). The Qurʾān 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. Allāh (سبحانه) says,

\[
\text{إِنَّا أُسِلِّمْنَا إِلَيْكَ رَسُولًا شَهِيدًا عَلَيْكَ}
\]

“Verily, We have sent to you (O men) a Messenger (Muḥammad صلى الله عليه وسلم) to be a witness over you.” [Sūrah Muzzammil 73:15]

Meaning: a witness to your acts which he witnessed,
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLAM

"As We did send a Messenger [Mūsā (Moses)] to Fir'aun (Pharaoh).” [Sūrah Muzzammil 73:15]

He was a Messenger (عَلِيْهِ الْفَضْلُ وَالْكَرَامَةَ).

"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 (سَبِيلَهُ) says,
INTRODUCTION OF THE FIRST FUNDAMENTAL

"And your Lord has decreed that you worship none but Him." [Sūrah al-'Isrā' 17:23]

And He (سُبْحَانَهُ وَتَعَالَى) says,

إِيَّاكَ نُعْبُدُ وَإِيَّاكَ نَسْتَعِبْرُ

"You (Alone) we worship, and You (Alone) we ask for help (for each and everything)." [Sūrah al-Fātihah 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, Salah, and other acts of worship as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

وَآتِهِ الْبُكْرَةَ وَالْآخِرَةَ

"And your Ilah (God) is One Ilah (God - Allāh)." [Sūrah 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 (سُعْبَة) with Tawhīd 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 (سُبُحُانَهُ وَتَجَالَهُ)

“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 Allâh and His Messenger (Muḥammad ﷺ)." [Sûrah al-Mujâdilah 58:22]

Allâh (سُبْحَانَهُوَمَلاَّهُ) says,

"O you who believe! Take not the Jews and the Christians as Awliyâ' (friends, protectors, helpers, etc.), they are but Awliyâ' to one another. And if any amongst you takes them as Awliyâ', then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust)." [Sûrah Al-Mâ'idah 5:51]

He (عَزِيزُهُ) says,

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"Indeed, there has been an excellent example for you in Ibrāhīm (Abraham) and those with him, when they said to their people: “Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has started between you and us, hostility and hatred forever, until you believe in Allāh Alone,” [Sūrah al-Mumtahanah 60:4]

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 Awliya’ 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 (ṣallīllāhu ʿalayhi wa sallam) 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.
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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 (JlH y& U U L ),

وَقَلِيلْهُمْ حَتَّى لا تَكُونَ فَضْلَةً وَيَكُونُ

"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-'Anfal 8:39]

He (JijSA C.) says,

آْيَأْتُوا خَفَافًا وَفَتَالَاءَ وَجَهَدُوا بَأْسَوْنَى كَأَنْفُسَكُمْ

في سَبِيلِ اللهِ دَلَّاكُمْ حَيْرًا لَكُمْ إِنْ كُنتُمْ

تُعَلَّمُونَ

"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 (ﷻ) 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 (ﷻ) statement “having the ability to do that” is just as what is mentioned in the verse,
INTRODUCTION OF THE FIRST FUNDAMENTAL

“المَلْكُ عَلَى هُمَا نَفْسًا إِلَّا وَسْعًا هُمَا

“Ållâh burdens not a person beyond his scope.”
[Sûrah al-Baqarah 2:286]

He (Sâlih) says,

“فَأَنَّعَوْا Ållâhًا مَا أَسْتَطِعْتُمُ

“So, keep your duty to Ållâh and fear Him as much as you can.” [Sûrah at-Taghâbun 64:16]

The Prophet (Sâlih) did not fight against the polytheists until he had the strength. Afterward, Ållâh (Sâlih) says in the last part of Sûrah al-Mujâdilah,

أَوَلَئِكَ مَسَّكَبُ فِي قُوَّاتِهِمْ أَلَيْمَنٌ وَأَيْدِهِمْ يَرَجُونَ

“For such, He has written Faith in their hearts, and strengthened them with Rûh (proofs, light, and true guidance) from Himself.” [Sûrah al-Mujâdilah 58:22]

Meaning: He gave them strength.
The author (المحفوظ) said,

"Know, may Allāh guide you to His obedience, that the Hanifīyah is the creed of Ibrāhîm (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]
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.” [Surah an-Nisā’ 4:36]

**Explanation**

He (ﷺ) said,

إَعْلَمْنَا أَنَّ اللَّهَ لَيْطَاعَتِهِ

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

أَنَّ الْحَنيَفِيَةَ مَلَّةَ إِبْرَاهِيمَ أَنْ يُعْبَدَ اللَّهُ مُخْلِصًا لَّهُ الدِّينَ
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLAM

"That the Ḥanīfīyyah is the creed of Ibrāhīm is to worship Allāh alone" This is what Allāh says regarding this matter of worship to His prophet Muḥammad (ṣallāllāhu ‘alayhi wasallāt),

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

Ḥanīfīyyah is the religion that has sincerity and loyalty to Allāh alone and abandons any partnership with Him. The practitioner is he who is devoted to Allāh, opposes everything besides Him, is genuine in worship to Him like Ibrāhīm (ṣallāllāhu ‘alayhi wa-sallīm) and his followers. In this fashion, were the other prophets and their followers,

He (ṣallāllāhu ‘alayhi wa-sallīm) said,

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

Allāh orders mankind to single Him out alone (Tawhīd) and to be sincere to Him in worship. He created them to worship Him alone through their Ṣalāh, fasting,
supplication, fear, hope, slaughtering, vows, and other kinds of worship, all of which for Allah alone as He says,

"And your Lord has decreed that you worship none but Him." [Surah al-'Isra' 17:23]

He (سُلَيْمَانَ) says,

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

He (سُلَيْمَانَ) says,

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

He (سُلَيْمَانَ) 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 (Sâlih) says,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيُعْبُدُونَ

“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 (Sâlih) said,

وَأَعْظَمُ مَا أَمَرَ اللَّهُ بِهِ التَّوْجِيَّدُ وَهُوَ إِفْرَادُ اللَّهِ بِالْعِبَادَةِ

“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 (ilife) said,

وَأَعْظَمُ مَا ذَهَبْتُ عَنْهُ الشَّرَكُ وَهُوَ دَعُوةَ غَيْرِهِ مَعَهُ

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

Allah (سُبْحَانَاهُ وَتَقَبَّلَ) says,

وَلَوْ أَشْرَكُوا لَحُبِّضَ عَنْهُمْ مَا صَعَّلَهُمْ يُصَامَدُونَ

“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 (سُبْحَانَاهُ وَتَقَبَّلَ) says,

وَلَقَدْ أُوتِيَ إِلَيْكَ وَبِالْأَرْضِ مِنْ قَبْلَكَ لِيُصَلِّبَكَ أَشْرَكَتُ لِيَخْبِثَ نَعْمَالَكَ وَلِتَصْفَاهُنَّ مِنَ الأَخَلَصِينَ

[Surah Al-An'am 6:89]
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLÂM

"And indeed, it has been revealed to you (O Muḥammad ﷺ), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." [Sûrah az-Zumar 39:65]

And in the two Sahîh of al-Bukhârî and Muslim, on the authority of ʻAbdullâh (رضي الله عنه) who reported,

"What is the worst sin?' He said: 'That you make an equal to Allâh, 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 (رضي الله عنه) explained that Shirk is the greatest, most severe, and most dangerous sin.

And in another Ḥadîth, he (رضي الله عنه) said,
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"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 (سُبْحَانَهُ وَتَعَالَ) says,

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

None meaning: Nothing at all.

And He (سُبْحَانَهُ وَتَعَالَ) says,
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLAM

"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 Tawhīd and forbidding Shirk in numerous places throughout the Qur’ān.
The author (ﷺ) said:

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

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 Allāh (سُبْحَانَاهُ وَتَعَالَى) says,

\[
\text{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ}
\]

"All the praises and thanks be to Allāh, the Lord of the ‘Ālāmin (mankind, jinns and all that exists)."

[Surah al-Fātihah 1:2]

The word ‘Ālāmin refers to all of the creation - jinn, humans, animals, mountains, and trees. All of them are created beings. Allāh (سُبْحَانَاهُ وَتَعَالَى) says,

\[
\text{إِنَّ رَبَّكُ عِندَهُ الَّذِى خَلَقَ السَّمَاوَاتِ وَالْأَرَضَ فِي سَتِّيْنَ}
\]

"Indeed, your Lord is Allāh, 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). 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 Allah, the Lord of the ‘Ālamīn (mankind, jinns and all that exists)!” [Sūrah al-‘Arāf 7:54]

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


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


“All the praises and thanks be to Allah, 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 ‘alaihi wa sallama) 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 ‘alaihi wa sallama) says about the angels,

> لا يَعْصِونَ اللَّهَ مَا أَمْرَهُ وَيَتَّقُونَ ما يُؤْمِرُونَ

“He disobey not, (from executing) the Commands they receive from Allāh, but do that which they are commanded.” [Surah at-Tahrīm 66:6]

He (ṣallallāhu ‘alaihi wa sallama) also says,

> لا يَسَفِقُونَ يَأْمُرُونَ وَهُمْ يَأْمُرُونَ يَعْمَلُونَ يَقُولُونَ مَا بَيِّنَّا أَيْدِيهِمْ وَمَا خَلَفُهُمْ وَلَا يَسَفِقُونَ إِلَّا لِمَنْ أَرْضَى وَهُمْ مِنْ حَقِّيْهِ مُسْفِقُونَ
"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 (رضي الله عنه) continues:

فإذا قيل لَكُم مَا عَرَفْتَ رَبَّكَ فَقُلُوا إِنَّما يَلْقَوْنَا دَارَ السَّمَعِ وَالْبَصْرِ وَالْخَلْقِ وَالنَّهَارِ وَالَّذِي خَلَقْنَاهُ وَهُوَ الْحَكَمُ وَهُوَ الْمَلِكُ.

وَسَأُلْعِبْنَا وَسَأُحْكَمْنَا وَسَأَتَّبِعْنَا وَسَأَنْفَخْنَا وَسَأَنْدَعْنَا وَسَأَنْفُذْنَ عَلَيْنَا نَجْعَالًا وَسَأَنْفُذْنَ عَلَيْنَا نَجْعَالًا { وَسَأُلْعِبْنَا وَسَأُحْكَمْنَا وَسَأَتَّبِعْنَا وَسَأَنْفَخْنَا وَسَأَنْدَعْنَا وَسَأَنْفُذْنَ عَلَيْنَا نَجْعَالًا } { وَسَأُلْعِبْنَا وَسَأُحْكَمْنَا وَسَأَتَّبِعْنَا وَسَأَنْفَخْنَا وَسَأَنْدَعْنَا وَسَأَنْفُذْنَ عَلَيْنَا نَجْعَالًا }

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"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 Fusilāt 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
A CLEAR SUMMARY OF THE THREE-FUNDAMENTAL PRINCIPLE

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

Explanation

He (الله) said,

إِذاُ قَبِلَ لَكَ

“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 (سُبْحَانَهُ وَتَعَالَى).

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 (سُبْحَانَهُ وَتَعَالَى) says,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِلَانِّ إِلَّا لِيَعْبُدُونَ

“And I (Allah) created not the jinns and humans except they should worship Me (Alone).” [Surah adh-Dhariyát 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 (سُبْحَانَهُ وَتَعَالَى) 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.” [Surah Fussilat 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 nor to the moon, but prostrate to Allāh Who created them, if you (really) worship Him.” [Sūrah Fussilāt 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 Allāh’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 Allāh.

Allāh (سَمِعَةُ وَقَدْنَالِلَّهِ) says,

"Indeed, your Lord is Allāh” [Sūrah al-‘Arāf 7:54]

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

“Indeed, your Lord is Allāh, 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.” [Surah 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 Allah is above everything. Then, He ascended above it (the Throne) in a manner befitting His Majesty. None of His attributes resemble the creation. Allah (سَمِيعُ البَصِيرُ) says,


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

He (سُمِيعُ البَصِيرُ) says,


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

The author (Rūmāni) then mentioned the statement of Allah (سُمِيعُ البَصِيرُ).
"He brings the night as a cover over the day, seeking it rapidly." [Sūrah al-‘Araf 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."

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

Then He (سبحانه 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 says,

"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 says,

"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,
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLĀM

“His is the Creation and Commandment. Blessed be Allāh, the Lord of the Ālāmin (mankind, jinns and all that exists)!” [Ṣūrah al-‘Āraf 7:54]

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

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

You can say to something from the creation, “Bārak Allāh so-and-so” or, “so-and-so Mubārak” or, “Tabārakta” but “Tabārak” is only for Allāh alone.

وَ الْرَّبُ

“And ‘Rabb’” is the one true Deity. The word Ālāmin is used to refer to all of the creation of the jinn, mankind, the sky, and the earth. He (سبحان و تعالى) is its Lord, the Lord and Creator (جل وحالم) of everything.

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

Allah (سُبْحَانَاهُ وَتَعَالَّ) 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 Ādām, before him and after him. Allāh created everything for the purpose of being religious and to worship Him alone just as He (سُبْحَانَاهُ وَتَعَالَّ) 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 (سُبْحَانَاهُ وَتَعَالَّ) 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 ( سبحانه وتعالى) says,

وَالسَّمَاءِ بَنَٰتَهُ

“And the sky as a canopy,”

Allāh 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.

وَأَنْزَلَ مِنَ السَّمَاءِ مَآءَ

“And sent down water from the sky.”

Meaning: From the clouds.

فَأَخْرَجَ يِهِيدً مِّنَ الْمَمْرُونَ رَقَفًا لَّحَمَّرًا

“And brought forth therewith fruits as a provision for you.”

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Meaning: Diverse types of provisions in every place. Allāh brings the earth to life after it is dead.

Then He (سبحان و تعالى) says,

"Then do not set up rivals unto Allāh (in worship) while you know."

[Sūrah al-Baqarah 2:22]

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

So, worship is a right that belongs to Allāh alone. He doesn’t have any rival, equal, or match in this. Rather, He is the one true Deity. The Mushrikūn (Polytheists) used to take from idols, jinn, and angels as rivals to Allāh and they worshiped them and sought relief from hardship from them besides Allāh. So, Allāh rejected this action from them. Allāh 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 Allāh (سبحان و تعالى) having given prior permission and decree.

Al-Ḥāfīz Ibn Kathīr (رحمه الله) said in his Tafsīr of the verse,
The creator of these things from heavens, earth, fruits, trees, rain, and so forth. He (is deserving to be worshiped and obeyed because He is the Lord, Master, and Creator of all thing just as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

وَاللهُ وَلَدْنَا إِلَّا هُوَ أَحَدُ الْخَلَقِ الْمُخْلُوقُ

“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,

و أنواع العبادة أنبي الله بِهِ مِثل الإسلام و
الإيمان و الإحسان و مِنْهَة الدعاء و الخُوف و
الرجاء و التَّوْكِيل و الرَّغْبَة و الرَّفَض و الخَشْوَع
و الخطَّة و الإثْنَاء و الإسْتِغفار و الإسْتِعَاب و
الإسْتِعَابَة و الدَّعِى و الدَّكْر و وَعْي ذلك من أنواع
العبادة أنبي الله بِهِ كُلها لله تعالى. و
الدليل قولته تعالى: ﴿وَأَنَّ اسْتِجْبَاهُ لَهُمَا فَلَا تَدْعُوا مَعَ الله أحداً﴾ (الحسن: 18). فَسَمَّى ضَرَف مِنْهَا تَسْيِيْنَ لِغَيْرِ الله
فَهَوَّ مُناَكِب كَافِر و الدَّلِيل قولته تعالى: ﴿وَمَن
يَبْعِث مَعِ الله إِلَيْهِ مَنْ أُخْرِج لا يَبْهِث لَهُ بَعْدٌ لَا يَذْهَب غَيْرِ الله حيث قَبْلٌ إِلَى إِنْسَانٍ لا

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EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLĀM

There are various forms of worship which Allah commanded like Islām, Ḥiṣn, and Ḥisān. 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 Allah), ‘Isti‘ānah (seeking assistance), ‘Isti‘ādah (seeking refuge), ‘Istighāthah (to seek succor), Dhabh (sacrifice), Nadhar (vowing), and other forms of worship which Allah commanded. All of which is a right belonging to Allah alone. The evidence to that is His saying,

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

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

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

“And your Lord said: “Invoke Me, [i.e., believe in My Oneness (Islamic 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, (Islamic Monotheism)] they will surely enter Hell in humiliation!” [Surah Ghāfir 40:60]

Explaination
Worship has diverse types. Among them is Islam and its pillars. So, everything Allah ordered from the actions of Islam is considered worship. From Salah, fasting, and so forth. The same can be said with Iman 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 Ihsan - "that you worship Allah as if you can see him" - this also is from worship. It (Ihsan) 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 السَّجَدَ لِلَّهِ فَلاَ تُضِعْوَ مَعَ اللَّهِ أُحَدًا

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

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

He (same) also says,

"And invoke not beside Allāh, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Zālimūn (polytheists and wrong-doers)." [Sūrah Yūnus 10:106]

He (same) says,

"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'minun 23:117]

Also, He (سبحان وتعالى) says,

"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 صل الله عليه وسلم) like Him Who is the All-Knower (of each and everything)."

[Sūrah Fātir 35:13-14]

So, Allah  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, Ṣalāh, 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, Ṣalāh, 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  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-ʿAnām 6:88]

He (ṣallī Allāhu ‘alayhī wa sallīm) says,

“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-Māʾidah 5:72]

Also, He (ṣallī Allāhu ‘alayhī wa sallīm) says,

"O My Lord! Indeed the two witnesses from among you have testified against me, and they are witnesses to the truth. I have belied Allāh and abandoned the reminders of Allāh."

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"And indeed, it has been revealed to you (O Muḥammad), 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 statement,

\[
\text{وَمَنْ يَنْبِلْحُ مَعَ اللَّهِ إِلَيْهِ مَأْتِرًا لَا يَرْجِعُ لِلَّهِ وَيَقُولُ إِنَّمَا}
\]

جَسَالَةُ رَبِّي، وَلَيْسَ كَأَنَّ اللَّهَ يَفْلِحُ أَلْكَفَّٰرُونَ

“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'minun 23:117]
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF
ISLĀM

There are other previous verses that illustrate this and are a proof of what was mentioned prior.

In the Ḥadīth,

الدعاء مع العبادة

"Supplication is the essence of worship."

Allāh (سُبْحَانَاهُ وَتَقَلَّبَ) says,

وَقَالَ رَبِّيَّكُمُ اذْعَرُونَ ۖ أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يُجَادِلُونَ ۗ يُسْتَجِبِّرُونَ عَنِ الْعَبَادَةِ ۚ سَيَدْخُلُونَ جَهَنَّمَ كَذَٰلِكَ ۖ كَذَٰلِكَ ۖ كَذَٰلِكَ

"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]

So, Allāh called Du‘ā (supplication) worship in His statement, "Verily! Those who scorn My worship". Meaning: scorn supplicating to Me.
The author (بُنَىْ رَحْمَة) 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 (عَزِّ وَجَلِی). 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 ( buurt al- Qasas 28:15)

قَائِسُۢنَا الَّذِي فِي شَیۡعَتِهِ عَلَى الَّذِی ۢ مِن عدۡوِهِ

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

("هَؤُلاءُ نَعْمَانُونَا عَنْدَ اللَّهِ")

“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 ( سبحانه وتعالى) mentioned about them in this verse,

("مَا نَعْبُدُهُمْ إِلَّا لِيَقُوَّنَا إِلَى اللَّهِ رَفِيقًا")
“We worship them only that they may bring us near to Allah.” [Surah az-Zumar 39:3]

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

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

من ذا الَّذِى يَشْفَعُ عِنْدَهُ إِلَّا يَأْذَنَّهُ؟

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

He (سُبْحَانَهُ وَتَفَكَّرُ آلِه) also says,

وَلَا يَشْفَعُ بِهِ إِلَّا لِمَنْ أَرَضَى

“And they cannot intercede except for him with whom He is pleased.” [Surah al-Anbiya 21:28]
So, intercession can only be granted after receiving Allâh’s permission, and He is content with the one seeking it. Allâh is only pleased with the people of Tawhîd. As the Prophet (صلى الله عليه وسلم) said when Abû Hurayrah (رضي الله عنه) asked,

"O Allah's Messenger! Who will be the happiest person who will gain your intercession on the Day of Resurrection?'' Allâh's Messenger (صلى الله عليه وسلم) said: 'O Abû Hurayrah! I have thought that none will ask me about it before you as I know your longing for the (learning of) ahâdîth. 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 Allâh.'"\(^8\)

\(^8\) Collected by al-Bukhârî in his Šâhîh No. (99) and No. (6570).
Therefore, intercession will only be given to the people of Tawhīd and ʿĪmān 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 (رضياته) said,

وَ دِلْلٌ الْحَوْفُ قُوْلُهُ تَعَالَىٰ: (فَلاَ تَخَافُوْهُمْ وَخَافُوْنِ إنَّ كُلُّ مُؤْمِنٍ) [آل عمران: 176]. وَ دِلْلٌ الْرَّجْـاجِ قُوْلُهُ تَعَالَىٰ: (فَكَانَ يُنْبِئُهُمْ رَبُّهُ فَلْيَعْمَلُوا صَالِحًا وَلَا يُذْرِيْ الْبَيَـاءَ رَبَّهُ) [الكهف: 41]. وَ دِلْلٌ النَّسْوُوْكُ قُوْلُهُ تَعَالَىٰ: (وَ عَلَى الْلَّهِ فَيْنَكُوْلُوا إِنَّ كُلُّ مُؤْمِنٍ) [المائدة: 33]. وَ قُوْلُهُ تَعَالَىٰ: (وَمِنْ يَنْبِئُهُمْ عَلَى الْلَّهِ فَهُوَ أَحْسَنُ حَيَاطَةٌ) [الطلاق: 3]. وَ دِلْلٌ الرَّجْـاجِ وَ الرَّجْـاجِ وَ الْخَشْوُ قُوْلُهُ تَعَالَىٰ: (إِنَّهُمَّ
MENTIONING SOME OF THE ACTS OF WORSHIP

... mentioning some of the acts of worship...
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLĀM

And the Evidence for Khawf (fearing) Allāh alone is in His (سُبْحَانَ عَزَّ وَجَلَّ) saying, “So fear them not, but fear Me if you are (true) believers.” [Surah Āl Ėmran 3:175]

Evidence of Raja‘ (hope) is in His (سُبْحَانَ عَزَّ وَجَلَّ) 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.” [Surah al-Kahf 18:110]

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

Evidence of Raghbah (aspiration), Raḥbah (dread), Khushū‘ (submissiveness) is in His (سُبْحَانَ عَزَّ وَجَلَّ) saying, “And they used to call on Us with hope and fear, and used to humble themselves before Us.” [Surah al-Anbiyā‘ 21:90]
Evidence of Khashiyah (knowledge-based fear) is in His (سُبْحَانَهُ وَتَعَالَى) saying, “So fear them not, but fear Me! - And so that I may complete My Blessings on you and that you may be guided.” [سُرَاحُ الْبَقَارَةُ 2:150]

Evidence of 'Inābah (turn repentantly to Allāh) is in His (سُبْحَانَهُ وَتَعَالَى) 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.” [سُرَاحُ az-Zumar 39:54]

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

Evidence of 'Isti‘ādhah (seeking refuge) is in His (سُبْحَانَهُ وَتَعَالَى) saying, “Say: “I seek refuge with (Allāh) the Lord of mankind, The King of mankind.” [سُرَاحُ an-Nās 114:1-2]

Evidence of 'Istighāthah (to seek succor) is in His (سُبْحَانَهُ وَتَعَالَى) 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 Dhabh (sacrifice) is in His (الله) saying, “Say (O Muḥammad ﷺ): “Verily, my Salāt (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of the 'Alamīn (mankind, jinns and all that exists)”” [Sūrah al-‘Anfāl 8:9] And from the Ḥadīth, “Allāh’s curse is upon those who offer sacrifices to other than Him.”

Evidence of Nadhar (vowing) is in His (الله) 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 (اللَّهُ ﷺ) 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 (سُبْحَانُهُ وَتَقَلَّبُهُ) says,

\[ \text{فَلَا تَخَافُوْهُمْ وَخَافُوْنَ إِن كُنْتُمْ مُؤْمِينِ} \]

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

He (سُبْحَانُهُ وَتَقَلَّبُهُ) says,

\[ \text{وَلَمْ يُخْشَى إِلَّا أَنَا لله} \]

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

He (سُبْحَانُهُ وَتَقَلَّبُهُ) also says,

\[ \text{فَلَا تَخَشَوْا آلِ ائْتَانِ وَخَشُوْنَ} \]

"Therefore, fear not men but fear Me." [Sūrah al-Mā'idah 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 Allah is obligatory, and only Allah 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 Allah (اله). 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 Allah mentioned in the story of 'Uḥud when it was told to the Prophet (رضي الله عنه) that the polytheists had gathered together and turned against him. Allah revealed about this matter,

\[
\text{إِنْ كَنْسَمُ مُؤِمِنِينَ}
\]

\[
\text{إِنَّمَا ذَلِكَ مِنْ أَنْسَارِهِ يَحْوَفُ أَوَلَيْاهُ، فَلَا تَخَافُوهُمْ وَخَافُوْنَ}
\]

"It is only Shayṭān (Satan) that suggests to you the fear of his Auliyyā' [supporters and friends (polytheists, disbelievers in the Oneness of Allah
MENTIONING SOME OF THE ACTS OF WORSHIP

and His Messenger, Muhammad ﷺ), so fear them not, but fear Me, if you are (true) believers.” [Surah Al-Imran 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 (سبحان وتعالٰ) says, “So fear them not.” Depend on Me and prepare yourselves and do not care about them as Allāh (سبحان وتعالٰ) says in another verse,

وَأَعْدُواْ لِهِمَا أَسْتَطِعْتُمْ مِنْ قُوَّةٍ

“And make ready against them all you can of power.” [Surah Al-Anfal 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 (سبحان وتعالٰ) says,

يَتَأْتِيهَا الْخَيْرَةَ غَيْبًاً حَدِيْثًاً جَدِيدًاً
“O you who believe! Take your precautions.” [Surah an-Nisâ’ 4:71]

Allah said about Musâ (عَلَيْهِ السَّلامُ) when he left Egypt afraid of Fir’âun (Pharaoh) and his people,

"So, he escaped from there, looking about in a state of fear.” [Surah 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 Jihâd 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 Allah 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 Rajāʾ (hope), it is a form of worship which is exclusive to Allah. So, we have hope in Allah and have good thoughts of Allah just as He (سبحان الله و تعالى) says,

"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 Allah and Rajāʾ (hoping) for His reward are all acts of worship to Him. Allah (سبحان الله و تعالى) says,

"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.” [Surah Al-Anbiyā’ 21:90]

So, Raghbah (aspiration) is Rajā’ (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 (ṣallallāhu ‘alayhi wa sallam) says,

وَعَلَى اللَّهِ فَوْقَ الْخَزَمَۡ أَنْ صَبَحَ مُؤْمِنِينَ

“And put your trust in Allāh if you are believers indeed.” [Surah al-Mā‘idah 5:23]

He (ṣallallāhu ‘alayhi wa sallam) also says,

وَمَنْ يَتَوَكَّلُ عَلَى اللَّهِ فَهُوَ حَسْبَهُ.
MENTIONING SOME OF THE ACTS OF WORSHIP

"And whosoever puts his trust in Allāh; then He will suffice him." [Sūrah at-Ṭalāq 65:3]

Meaning: The tawakkul in Allāh is appropriate for him.

The same for Raghbah (aspiration), Rahbah (awe), and Khashiyah (knowledge-based fear) of Allāh. All of these are forms of worship. Allāh (سُبْحَانَهُ وَتَّمَتَّعَ بِغُرُورِهِ) 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." [Sūrah al-Anbiyā 21:90]

They were afraid of Allāh, humble towards Him.

'Inābah (turning repentantly to Allāh) is a form of worship in which Allāh (سُبْحَانَهُ وَتَّمَتَّعَ بِغُرُورِهِ) says,
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLĀM

“And turn in repentance and in obedience with true Faith (Islāmic Monotheism) to your Lord and submit to Him in Islām).” [Sūrah 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.

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

“ئِبَّالَةَ نُبِيْهِ وَإِبَّالَةَ نَاسِكَتْهُرِمْ”

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

And in the Ḥadith,

إِذَا أَسْتَعَنْتَ فَأُسْتَعِنْ 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, ‘Istī‘ādhah (seeking refuge) is worship in which you seek refuge with Allāh from all evil and resort to Him just as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

قَلْ أَعُوذُ بِرَبِّ الْفَاتِقِينَ

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

He (سُبْحَانَهُ وَتَعَالَى) also says,

قَلْ أَعُوذُ بِرَبِّ الْقَبْلَاتِ

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

Seeking refuge with Allah from the Shayṭān, everything harmful, and every enemy is a matter of which we are duty bound just as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

وَأَمَّا يَتَرَغَّبُ مِنَ الْشَّيْطَانِ دُعُوٍّ فَأَسْتَرِعْ بِيَّاهِ
“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-‘Araf 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,

إذَّ تَسْتَحِقُّونَ رَبَّكُمْ فَاتَسْتَجِيبُونَ لَهُمْ

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

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

قُلُ إنِّي صَلَائِي وَذُكَارَي

“Say (O Muḥammad صلى الله عليه وسلم): ‘Verily, my Salāt (prayer), my sacrifice.’” [Surah al-An'am 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-‘An ām 6:162]

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

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

He ( سبحانه وتعالى) also says,

“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,
"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 Allah. 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 (ṣallallāhu 'alayhi wa sallam) forbade it.

He said,

إِنَّ الْنَّذَرِ لَا يُأْتِي بِحَيْبَرٍ

"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 (ṣallallāhu 'alayhi wa sallam) statement,

مَنْ نَذَرَ أَنْ يُطَبِّعَ اللَّهَ، فَلَيْتَعْطِهُ

"Whoever vowed to obey, he shall do so."

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

الآصل الثاني: معرفة دين الإسلام بالدّلائل. هُوَ الاستسلام به بالتحجيج، والانتقاد به بالطاعة. وَ البراءة من الشرك و أهلـهـ. وَ هُوَ ثلاث مراةٌ: الإسلام، والإيمان، والإحسان. وَ كلٌّ مرهبةً لها أركان. فَ أراكان الإسلام خمسةً: شهادة أن لا إله إلا الله، وَ أن محمّدًا رسول الله (صلى الله عليه وسلم)، وَ إقامة الصلاة وإيام الزكاة، وَ صيام رمضان وحج البيت إلى الحرم. فدلّل الشهادة قولـه {Page 120}
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLAM

Sćeđid Allah Anid J Allah, Ela'H, H a, Al-3막لاكة وأول واليع فقلماً بيسطلا إله إله إله.

هو المميز الفكري (6) ومغناها: لا معبود يحقد إله.

الله, (إله إله) نافياً جميع ما يعبد من دون الله.

(إله الله) مشيتاً العبادة لله وحدها لا شريك له في

عبادة كقماً لا شريك له في ملكه. وتفسييرها

الذي يوضحها. قولنه تعالى: (3) وإذ قال إبرهم لأبيه

وقومه إنه برهم ممأ تعبده (6) إله أي فظروا فإلههم شهد. (7) وقوله: (4) قل

بتأهل الكتاب تعلموا إلى حكمة سويل بيننا وبينكم المحمد وإله إله لا يُقد يدThemes.

وتحمل كلمة أدبية في عقيده. لعلهم يرجمون (8) وقوله: (5)

قيد يدبر. نسبياً ولا يندب بعصناً بعصاً أربعاً من دون الله فإن تولوا

فقولوا أشهدوا إنهو مسلمون (9) ودليل الشهادة

أن مُحمَّدًا رسول الله (صلى الله عليه وسلم).

قولته تعالى: (6) لقد جاءحكم رسولك من أنكحكم عزيز

عليه ما عيده خالص عليه الحكم بالمؤمنين نورً رجعت

و مغناً شهادة أن مُحمَّدًا رسول الله (صلى

Page 121
The second principle is knowing the religion of Islam with proofs. Islam is to submit to Allâh with Tawhid, to yield to Him with obedience, and to disavow Shirk.

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

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

2- Performing Šalāh

3- Paying the Zakāt

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 Allāh that is worthy of being worshipped and the negation, “no deity,” implies the denial of any other deities worshipped besides Allāh 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)." [Surah 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."

[Surah 'Āli 'Imrān 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 صللاطعلیةدوسوسم) 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 صللاطعلیةدوسوسم is) full
of pity, kind, and merciful. But if they turn away,
say (O Muḥammad صللاطعلیةدوسوسم): “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.” [Surah at-Tawbah
9:128-129]

The meaning of testifying that Muḥammad
صللاطعلیةدوسوسم 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 صللاطعلیةدوسوسم 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.” [Surah al-Bayyinah 98:5]
The evidence for fasting is His ( سبحانه وتعالى) 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-Baqarah 2:183]

The evidence for Ḥajj (Pilgrimage) is His ( سبحانه وتعالى) saying, "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); and whoever disbelieves [i.e., denies Ḥajj (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 Āl ʾ Ėmrān 3:97]

**Explanation**

This is the second fundamental principle which is knowing the religion of Islam which has three levels. The Messenger of Allāh (صلى الله عليه وسلم) has explained them. The first is Islam which is having a sincere devotion to Allāh alone, meaning
submit to Allâh 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 Allâh through worship. He has also disavowed himself from Shirk and its people. Allâh (سبحانه و تعالى) says,

﴾ فَمَن يُصِبِّرُ بِالْطَّغُوتِ وَيُؤْمِنُ بِبَلَّالَهَ فَقَدْ أَسْتَمَسَّكَ﴿

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

Disbelieving in the Tâghût (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 'Imân, and Ihsân. All of which is under Islâm, the religion which Allâh has legislated for His servants and has sent the messengers to convey. The level of Islâm 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 (صلى الله عليه وسلم) said,

"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 Ramadan."\textsuperscript{9} 

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

\begin{displaymath}
\text{إِبَالَّةً لَّئِبِتُ عَبْدٌ وَلَا يُؤْتُ عَبْدٌ}
\end{displaymath}

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

He (سُبْحَانَهُ وَتَعَالَى) also says,

\begin{displaymath}
\text{وَمَا أُمْرَأَ إِلَّا لِيُصَدِّقُو} \text{اَلْلَّهُ مَيْلَتَيْنِ مُحْلِصِينَ} \text{اَلْلَّهُ أَلْدَيْنِ خَتَمَهَا}
\end{displaymath}

\textsuperscript{9} Hadith of Ibn 'Umar (رَضِيَ اللَّهُ عَنْهُ) collected by al-Bukhāri No. (8) and by Muslim No. (16).
“And they were commanded not, but that they should worship Allāh, and worship none but Him Alone.” [Surah Bayyinah 98:5]

He also said,

“Дَا لَکَ بِآَيَّةِ إِلَٰهِ اِنِّهُ الْحَقُّ وَأَنَّ مَا يُعَوَّنُونَ مِن
دُونِهِ، إِنَّهُ الْبَتِّلُ”

“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).” [Surah 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 statement,

قَدْ جَآءَ الْحَقَّ رَسُوْلُ مِنْ أَفْسِكُرَ

“Verily, there has come unto you a Messenger (Muḥammad صُلْبُلَّمُحَمَّدًا) from amongst yourselves (i.e., whom you know well).” [Sūrah at-Tawbah 9:128]

Muḥammad صُلْبُلَّمُحَمَّدًا is known to you because he is from amongst you. He comes from the most honorable of tribes amongst Bani Hāshim,

عَزِيْزُ عَلَيْهِ مَا عَنْيْتِمْ

“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 (سُلَمْتُهُ وَتَفَأْلَ) says,

"Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is the Messenger of Allāh).” [Surah Fath 48:29]

After making this testimony, one must obey him (the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) 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.
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLĀM

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 (ṣallallāhu ‘alayhi wa sallam),

"He who did any act for which there is no sanction from our behalf, it will be rejected."\(^{10}\)

And in another version,

"He who innovates things in our affairs for which there is no valid (reason) (commits sin) is to be rejected."\(^{11}\)

Meaning: It will be denied.

The proof for the Šalāh, Zakāt, and Tafsīr of Tawhīd is what Allāh (ṣallallāhu ‘alayhi wa sallam) 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 (ṣallallāhu ‘alayhi wa sallam).
"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 Tafṣir of Tawḥīd.

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

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

"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 ( سبحانه و تعالى) says,

"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 ( سبحانه و تعالى),

"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 ( سبحانه و تعالى).
"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)." [Surah Āl 'Imrān 3:97]

It must be performed once in a lifetime, the Prophet (salallāhu 'alayhi wa sallam) said,

الْحَج مَرَّةً، قَمَّنَ رَأَدَ فَهُوَ تَطُوُّعٌ

"Only once, and if anyone performs it more often, he performs a supererogatory act."\(^{12}\)

These are the five pillars of Islām.

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\(^{12}\) Collected by Imām 'Abdullāh bin Abī Qāsim Ahmad No. (1/255, 290, 352, 370, & 371); and Collected by Abū Dāwūd in his Sunan No. (1721); and an-Nisā'i No. (2619); and Ibn Mājah No. (2886); and collected by al-Hākim No. (1728).
The author said,

"The author said,"

**EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLAM**

The author (رَحْمَةُ اللَّهِ عَلَيْهِ) said,
"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-Masakīn (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salāt (Iqāmat-as-Salāt), and gives the Zakāt, and who fulfill their covenant when they make it, and who are As-Sabīrīn (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-Muttaqūn (pious - see V.2:2).” [Sūrah al-Baqarah 2:177]

Evidence for Divine Decree is Allāh’s (سَبِيلَةُ التَّوَاكُل) statement,

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

The third level is Ihsān

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

Evidence for Ihsān is Allāh’s statement, “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).” [Surah an-Nahl 16:128]

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

**Explanation**

ʿImān 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 İslām
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 (ṣallallāhu 'alayhi wa sallam) 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 (sallallāhu 'alayhi wa sallam) says,

"Truly, the religion with Allāh is Islām." [Surah '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 (ṣallallāhu 'alayhi wa sallam) 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, 'Īmān here includes everything. It includes the pillars of Islām (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 و تعالى) says,

> إنَّ اللَّهَ مَعَ الْمُخْسِسِينَ (سَبِيلَةُ وَ مَعَ الْمُخْسِسِينَ)

"Truly, Allāh is with those who fear Him (keep their duty unto Him), and those who are Muḥsinūn (good-doers, - see the footnote of V.9:120)." [Sūrah An-Nahl 16:128]
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLÂM

He (١) also says,

"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 جُبَرِيلُ عَلَيْهِ السَّمْهُورِ
عَنْ عُمَرَ (رَضِيَ اللهُ عَنْهُ) قَالَ: ((بَيْنَيْنَا تَحْنُ
جِلْسَتُ عِندَ رَسُولِ اللهِ (صَلَّى اللهُ عَلَيْهِ وَ سَلَّمُ)
ذَاتِ يَوْمِ إِذْ طَلَّقَ عَلَيْنَا رَجُلٌ. شَبِيدُ بَيْضاً الْقَبَابِ
شَبِيدُ سُوَادَ الشَّغْرِ. لَا يُرْقِ عَلَيْهِ أَقْرُ السَّفْقِ.
وَلَا يُعْرِفُهُ مِنَ أَحَدٍ. حَتَّى جَلَسَ إِلَى الْمَبَيِّنِ (صَلَّى اللهُ عَلَيْهِ وَ سَلَّمُ). فَأَسْتَدَرَّ رُكْبَتَيْهِ إِلَى
رُكْبَتَيْهِ. وَوَضَعَ كَفِّيَهُ عَلَى فُجُدْتِيَهُ. وَقَالَ: يَا
مُحَمَّدٌ أَخْبَرْنِي عَنِ الإِسْلَامِ؟ فَقَالَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَ سَلَّمُ): الإِسْلَامُ أَنْ تُشْهِدَ أَنَّ لَا
إِلَهَ إِلَّا اللَّهُ. وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ. وَتَقِيمِ الصَّلَاةِ
وَتَوْقِيَ الرَّكَإِ. وَتَصُومُ رَمَضَانِ. وَتَجْهِلُ الْبُيَتِ.
إِنَّ اسْتَطْعَتِ إِلَيْهِ سَبِيلًا. قَالَ: صَدَّفْتُ. فَعَجِبْتُنا
لَهُ بَسَأَلَهُ وَيَصْدَفْنَهُ. قَالَ: فَأَخْبَرْنِي عَنِ الإِسْلَامِ

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

"According to 'Umar bin Al-Khattab (رضي الله عنه) 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 Ṣalāḥ, 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 (رضي الله عنه) said,

الأصل الثالث: معرفة النبي (صلى الله عليه وسلم). و هو محمد بن عبد الله بن عبد المطلب بن هاشم. و هاشم من قريش. و قريش من العرب. و العرب من ذريت إسماعيل بن إبراهيم الخليل. عليه و على النبي أفعال الصلاة و السلام. و له من الغفران ثلاث و بستون سنة. منها أربعون قبئ النبوءة و ثلاث و عشرون نبيا و رسولًا. نبي بقوله {أرسل بآدم} و نسب إلى المدينة بقوله الله بالقدرة و بلده مكة. و هاجر إلى المدينة بحلف الله بالبرادة.
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLAM

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

He is Muḥammad, the son of ‘Abdullāh, the son of ‘Abdul Muttaлим, the son of Ḥāshim, and Ḥāshim is
from the Quraysh; and the Quraysh from the Arabs. The Arabs are the descendants of Isma‘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 (سُبْحَانَ عَلَيْهِ وَفَاتَالله) 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 (صلی الله علیه وآله 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 (صلى الله عليه وسلم), the seal of the Prophets, Allāh’s Messenger to this nation of jinn and mankind and whom Allāh sent him to all people. Allāh (سُبْحَانَهَوْمُثَلَّا) says,

\[
\text{قلَّ يَتَأَيَّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا.}
\]

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

He (سُبْحَانَهَوْمُثَلَّا) also says,

\[
\text{وَمَا أُعْرِسْتُ إِلَّا سَكَانًا نَّاسٍ بَيْنَكُمْ وَبَيْنِي.}
\]

“And We have not sent you (O Muḥammad صلى الله عليه وسلم) 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, ‘Aḥmad, Al-Hāshir, and Al-Māḥi, and Al-Muqaffā. He was called these names because he is the seal of the Prophets,
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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 (ﷺ) says,

ٍمُحَمَّدُ رَسُولُ اللَّهِ ُّبِعْدَ أَسْمَعُهُ أَحْمَدُ’

"Muḥammad (ﷺ) is the Messenger of Allāh." [Surah al-Fath 48:29]

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

ٍوَمَبِينًا يَرْسُولُ اللَّهِ مِنْ بَعْدِ آسِمَهُ أَحْمَدُ’

“And giving glad tidings of a Messenger to come after me, whose name shall be ‘Āḥmad." [Surah 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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Hashim 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 Hashim. Bani Hashim is from the best of the Quraysh. The founder’s name was Fihr ibn Malik, yet some said that Quraysh was founded by An-Nadr Ibn Kinanah, who is the grandfather of Fihr ibn Malik. 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 Qahtân (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 Isma’il Ibn Ibrāhim (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).” [Surah al-'Alaq 96:1]

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

"O you (Muḥammad ﷺ) 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 (عَلِيْهِ الصَّلاةُ وَالسَّلَامُ) pressured him several times.

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

"O you (Muḥammad ﷺ) enveloped (in garments)! Arise and warn!"

Meaning: Stand and warn the people. He became a messenger when he was ordered to warn (the people).
"And your Lord (Allāh) magnify!"

Meaning: Venerate Allāh through Tawhīd.

"And your garments purify!"

Meaning: Purify your deeds from Shirk. Purify your garments is not what is intended in this verse because the Ṣalāh was not made a religious duty at that time. Rather, what is intended here is one’s deeds just as Allāh (سبحانه و تعالى) says,

“And the raiment of righteousness, that is better.”
[Sūrah al-‘A’rāf 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 Allah and abandon the worship of idols. He also ordered them to single out Allah 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. Allah 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 Allah made it five.

Then Allah (سماحة وتعالى) 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 (his companions) 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 (ﷺ) and his Companions (un), 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-Najāshi 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 (الرسول) said,

وَالْهِجْرَةُ فِرَاضَةَ عَلَى هَذِهِ الأُمَّةِ مِنْ بَلَدِ الْشَّرْكٍ إِلَى بَلَدِ الْإِسْلَامِ. وَهِيَ تَابِيَةٌ إِلَى أَنْ تَفْقُرُ السَّاعَةُ وَ الدُّلْسَ لِفَوْلُهُ تُمَلَّأَ. فَإِنَّ الْأَلْلَهَ يُفْقِرُهُمُ الْمُسْتَطْعِمِينَ طَالِبِينَ.  
أَنْفُسِهِمْ قَالُواٍ فِيمَ كُنْنَا قَالُواٍ كَأَنَّهُمْ مُسْتَطْعِمِينَ فِي الأَرْضِ قَالُواٍ أَلَمْ يَنْتَكَ أَرْضُ الَّلَّهُ وَسَيَعْدِلُ فَمَهَاجِرُوا فِيهَا فَأَوْلَٰٰئِكَ مَأْوُهُمْ جَهَّةً وَسَيَعْدِلُونَ مُصِيبًا.  
إِلَّا الْمُسْتَطْعِمِينَ مِنْ الْمَأْمَلِ وَالْأَلْسَّاَرِ وَالْأَلْبَلْدِينَ لَا يَسْتَطِيعُونَ جَمْهُرُهُ وَلاَ يَمْهَدُونَ  
سيِّبًا ۖ فَأَوْلَٰٰئِكَ عَسَى اللَّهُ أَنْ يَعْفَوَ عَنْهُمْ وَقَاتِلُ اللَّهِ عَفَّوَا عَفَّوُوا.  
وَمِنْ بِهِاجِرٍ فِي سَبِيلِ اللَّهِ يَجُدُّ فِي الأَرْضِ مَرْعَاةً كَبِيرَةً وَسَيَعْدِلُونَ وَمَنْ يَجِرُّ فِي بُنيَوِهِ  
مَهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ. فَمَنْ يَدْخِلُ النَّارَ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ عَنْعُوَرًا  
وَقُولُهُ تُمَلَّأَ. ۚ بَعْضَادِ الْذِّينَ عَامَّوْا إِنْ أَرْضَى  
وَجَمْهَا ۖ وَقُولُهُ تُمَلَّأَ. ۚ قَالَ الْبَغْوِيُّ - رَجُلُ اللَّهِ  
وُسِيَّةُ إِلَّا أَعْبَدُونَ ۖ قَالَ الْبَغْوِيُّ - رَجُلُ اللَّهِ  
تُمَلَّأَ. ۖ (٣٣٣) سَبْبُ نَزْوِلِ هَذِهِ الآيةِ فِي الْمُسْلِمِينَ  
الذِّينَ يَسْتَمِكْ - لَمْ يَهَاجِرُوا. نَادَا هُمْ اللَّهِ بِاسْمٍ
الأيمان). والدليل على الهجرة من السنة قوله (صلّى الله عليه وسلم): (لا تقطع الهجرة حتى تقطع النوبة، ولا تقطع النوبة حتى تطلع المنسر من مغريها). فلما استقر في المدينة أمر بثبات شرائح الإسلام مثل الركَّة، و الصوم، و الحج، و الأذان، و الجهاد، و الأمر بالمعروف، و التنهي عن المنكر، و عجز ذلك من شرائح الإسلام. أخذ على هذا عشر بينين، ثم توقيت صلوات الله و سلامه عليه و دينه باقي، وهذا دينه لا خير إلا ذل الأمة علميه و لا شر إلا خير منه. والخير الذي ذل علىه التوجه و جميع ما يحببه الله و يرضاه و الشر الذي حدَر هذا صلى الله عليه وسلم و جميع ما يكرهه الله و يأبهه بعثته إلى الناس كافئة، و اقتصر ظاعته على جميع الخلدين - الجن و الإنسان - و الدليل قول الله تعالى: "فلدأبِهَا الناسُ إِنَّ رَسُولَ اللَّهِ إِلَيْهِ مَتَاعٌ "

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EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLAM

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

The evidence is in Allâh’s 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 Allâh 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 Allâh will forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving." [Sûrah an-Nisâ’ 4:97-99]

And His saying,

"O My slaves who believe! Certainly, spacious is My earth. Therefore, worship Me (Alone)." [Sûrah al-‘Ankabût 29:56]
Al-Baghawī, (ٱتبعَينٍ), said, “The reason for revealing this verse to the Muslims in Makkah was that they hadn't made Hijrah. Thus, Allāh announced to them in the name of ʾĪmān.”

Evidence from the Sunnah is the Prophet’s (صلى الله عليه وسلم) 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"" [Qurṭah 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." [Qurṭah al-Mā‘īdah 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." [Qurṭah 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 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]

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 Allah." [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 Ramadān, and Ḥajj, Jihād, and commanding the good and forbidding the evil. The reason for this is that al-Madinah became the land of Islam, 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 (عَزَّ وَجَلَّ) 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-ʿAn‘ām which was revealed in Makkah,

وَأَنْوَا حَقَّهُ يَوْمَ حَصَادَتِهِنَّ
"On the day of its harvest." \([\text{Surah al-} '\text{An} \text{m} \ 6:141]\)

However, aspects of Zakāt, 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. Allah ( سبحانه وتعالى) revealed, in al-Madinah, the legislation of Hajj in Surah ‘Āli ‘Imrān,

\\[
\text{"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)." [Surah 'Ali 'Imrān 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
THE THIRD PRINCIPLE: KNOWING THE PROPHET

until they accepted Islam. However, the People of the Book (the Jews and the Christians) have to pay a Jizyah.

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

In the tenth year after the Hijrah, the Prophet (ﷺ) passed away shortly after Allah had completed his favor and perfected His religion, just Allah (ﷻ) says,

\[
\text{الَّذِي أَكْلَتُ لَكُمْ دِينَكُمْ وَأَنْمَمْتُ عَلَيْكُمْ بَعْضَيْنِ}
\]

\[
\text{لَكُمْ إِلَيْهِ دِينُ أَبَيَا} \]

"This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion." [Surah al-Mâ' idah 5:3]

He (ﷺ) also says,

\[
\text{إِنَّكَ مَيْتُ وَإِنَّهُمْ مِيتُونَ} \]

\[
\text{ثُمَّ إِنَّكَ زَيْتُ أَلِيِّمَةً} \]

\[
\text{عَنْدَ رَبِّكَ تَحْصُسُونَ} \]

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“Verily, you (O Muḥammad صل الله عليه وسلم) 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 (سُلْطَانُ وَعَلَّمُ) says,

وَلَّآ أُبْعَكُمْ مِنْ الْأَرْضِ نَبَاةً ۛ فَأَقِمْنَاكُمْ فِيهَا

وَمُحِيْطِكُمْ 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 Nūḥ 71:17-18]

He (سُلْطَانُ وَعَلَّمُ) also says,

غَرَمَ الْبَلَدَينَ كَفْرًا أَنِ ۖ لَنْ يَبْعَثْنَا قَلِيلًا مِّنَ الْقَبْضَةِ لَنْ يَبْعَثْنَ ۖ ثُمَّ

لَنْتَبْنَ بِيَتًا عَلَى عَمَلِهِ وَذَلِكَ عَلَى اِلْلَّهِ تَسْلِمٍ

“The disbelievers thought that they would never be resurrected (for the Account). Say (O Muḥammad صل الله عليه وسلم)
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 Allah.” [Surah at-Taghabun 64:7]

He (pbuh) also says,

وَإِنَّمَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَيْتَغَيَّرَ الْأَلْلَهُ عِنْدَهُمَا

“And to Allah 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).” [Surah 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 (وَعِنْدَاللَّهِ) 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.
The author (رضي الله عنه) said,

وَأَرْسَلَ جِمِيعَ الرَّسُولِ مُبَشِّرِينَ وَمُنذِرينَ.

الذِّلِيلُ قُوْلُهُ تَعَالَى: ۘ وَرُسُلًا مُبَشِّرِينَ وَمُنذِرينَ.

يَكُونُ إِلَيْنَا عَلَى اللَّهِ حَجَّةً بَعْدَ الرَّسُولِ ۘ وَأُولُوهُمْ نُوحٌ.

(عَلَيْهِ السَّلَامَ) وَأَخْرَؤُمُ مُحَمَّدٌ (صَلَّى الله

عَلَيْهِ وَسَلَّمَ) مُحَمَّدٌ (صَلَّى الله عَلَيْهِ وَسَلَّمَ)

خَاتِمُ النَّبِيِّينَ. وَالذِّلِيلُ عَلَى أَنَّ أُولُوهُمْ نُوحٌ.

قُوْلُهُ تَعَالَى: ۘ إِنِّي أَوْحَيْتُ إِلَيْكَ كَلَّا أَوْحَيْتُ إِلَى تُوحِيَ وَالنَّبِيِّينَ.
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLAM

من يُعَوَّد؟] يَكُلْ أَمْثَالَ الْحَرَامِ (صَلَّى اللهُ عَلَيْهَ وَسَلَّمَ) يَأْمُرُهُمُ بِعُبْدَةِ اللهِ وَحْدَةٍ، وَيُنْهَاهُمُ عَنْ عُبْدَةِ الْطَغَاعُوتِ.

وَالدَّلِيلُ قُولُهُ تَعَالَى: {وَلَقِدْ بَعَضُنا فِي سَكَلٍّ أَنْفُرُ}

أَبَابِي أَبَاهُ اللهِ وَأَسْجُدُوا الْطَغَاعُوتُ} وَافْتَرَضَ اللهُ عَلَى

جَمِيعِ الْعِبَادِ الْكَفُّرُ بِالْطَغَاعُوتِ، وَالإِيمَانُ بِاللَّهِ.

قالَ أَبُ الْقُرْيَمِ، زَيْنَةُ اللَّهِ تَعَالَى: {مَعْتَى أَبِي}

الطَغَاعُوتِ} مَا تَجَوَّلَ بِالْعِبَادَةِ حَدَّةٌ مِنْ مَعْبُودٍ أَوْ مَنْفُوعٍ أَوْ مَطَاعٍ. وَالطَغَاعُوتُ كَبِيرُهُ زُوْرُهُمْ

خَمْسَةٌ: إِلَيْهِ يَلْغَعُ للَّهُ، وَمَنْ عَيْنَ وْهُوَ زَمَّرٌ وَمَنْ ذَا

الناسِ إِلَى عُبْدَةٍ تَفْسِيْهُ وَمَنْ دِيَ شَيْئًا مِنْ عِلْمِ الْعَيْبِ وَمَنْ حَكِيمٍ

بَقِيَّةٌ مَا أَنْزَلُ للَّهِ، وَالدَّلِيلُ قُولُهُ تَعَالَى: {لَا إِلَآَّ إِلَّا للَّهِ}

فَقَمْ أَسْتَعَسْكَ بِالْعُرْوَى الْوَوْقِ لَا أَنْفِقْ مِنْ أَقْصَامِهِ وَلَا أَنْفِقْ مِنْ أَقْصَامِهِ وَلَا أَنْفِقْ مِنْ أَقْصَامِهِ

مَعْتَى لَا إِلَّهَ إِلَّا للَّهِ، وَفَيْ الْحَدِيثِ: {رَأْسُ الأَمْرِ}
EXPLANATION OF WHAT ALLAH HAS SENT THE MESSENGER WITH:

"Allah 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 Allah after the Messengers." [Surah 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 صلی الله عليه وسلم) as We inspired Nūh (Noah) and the Prophets after him." [Surah 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).”” [Surah 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 (اِبن الْقَيْمِ) 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. Shaytān, 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." [Surah 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 Allāh (سَبِيلُ اللهِ وَغَفَارٍ) says,

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

He (صَلَّى اللهُ عَلَيْهِ وسلم) also says,

"And We have not sent you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وسلم) except as a giver of glad tidings and a warner to all mankind, but most of men know not." [Sūrah 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 (عَلَيْهِ الصَّلَاةُ وَالْتَّعْلِيَّمُ) was the first of the Messengers Allāh sent when Shirk first appeared amongst the people.
Before him (Nūh) there was Adam (عَلَيْهِ السَّلَامُ) who was a Prophet and Messenger. Allāh sent him to his offspring to proclaim to them to worship Allāh according to that which he brought to them. His offspring remained upon Islām and righteousness until Shirk appeared amongst the people of Nūh (عَلَيْهِ السَّلَامُ). So, when Shirk appeared amongst them, Allāh sent Nūh (عَلَيْهِ السَّلَامُ), who was the first Messenger sent to the people on earth after Shirk occurred.

Every nation was sent a Messenger from Allāh. Allāh sent Hud (عَلَيْهِ السَّلَامُ) to the people ‘Ād. Afterward, Allāh sent Sālih (عَلَيْهِ السَّلَامُ) to the people of Thamūd. Allāh sent Ibrāhīm, Lūt, and Shu’ayb (عَلَيْهِمَا السَّلَامُ) following in close intervals.

After them, Messengers were sent in succession. Among them was Mūsā, Hārūn, Isaa, Ayūb, Dāwud, and Sulaymān (عَلَيْهِمَا السَّلَامُ). Then, the sending of the Messengers was concluded with the seal of them, the last of them, and the best of them Muḥammad (صَلَّى عَلَيْهِ وَسَلَّم).

Allāh (سُلَامُ) says,
"Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the Messengers." [Surah an-Nisā' 4:165]

Allāh's statement, "Bearer of good" refers to the Messengers who gave glad tidings of Paradise to those who were obedient to them. Allāh'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 Allāh.

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

بدْعَيْتُكُمْ إِنَّا أَوْسُلُوكُمْ شَهِيدًا وَمُنْبِّئًا وَنَذِيرًا

وَدَاعِيًا إِلَى ٱللَّهِ بِذَٰلِكَ ٱلسَّمَيْتُ ٍ وَسَرِيعًا مًُّبِرًا

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

Sunnah the legal ways of the Prophet ﷺ.

[Sūrah al-‘Ahzāb 33:45-46]

He also says,

ما كان محمدٌ أبا أحدٍ من يجلالكَ ولكن رسولٌ الله
وَخاتمُ النَّبُوتِ

“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.” [Sūrah 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,

وَمَا أُحَرِّضَ النَّاسُ وَلَوْ حَرَضْتُ بِمُؤْمِنِينَ

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

He also says,

وَإِنْ تُطِعُوا أَصْحَٰبَ الْأَرْضِ فَخَذْلُوكُمْ عَنْ سَبِيلِ اللَّهِ

"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-‘An‘ām 6:116]

He also says,

وَقَلِيلٌ مِّنْ عِبَادِي أَشْكُورُونَ

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

He also says,

وَلَكُنَّصَدَقَ عَلَيْهِمْ إِبْلِيسُ وَأَسَابِعُهُمْ إِلَّا قَرِيقَةٌ مِّنَ الْمُؤْمِنِينَ

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

except a group of true believers (in the Oneness of Allāh)." [Surah 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 (سُبْحَانَ هُوَ الْعَلَمُ) says,

وَلَقَدْ بَعَضَتْنَا فِي سَبْعِ يَوْمٍ رَسُولًا أَبِ إِبْرَاهِيمِ أَبَادَ أَمَّهُمَا أَلِمَّهُمَا أَلِمَ الْلَّهُ

“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).” [Surah 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
Tāghūt is taken from the word Tūghyān 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 Iblīs, may Allāh curse him.

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

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

Allāh (سُبْحَانَ رَبِّي) says,

لا إكراه في الدين قد تبين الدين الرشد من الغيّ

“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 ALLAH HAS SENT THE MESSENGER WITH:

The "Right Path (Rushd)" refers to the religion of Islam and what the Prophet (peace be upon him) came with and "the wrong path (Ghayy)" refers to the disbelief in Allah and misguidance.

He (peace be upon him) says,

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

Allah’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 Allah" refers to believing that Allah is the only one to be worshiped, that He is the true deity, and believing in the legislation and Muhammad (peace be upon him) 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 Tawḥīd (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 Tawḥīd 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 (legislation). All of the previous legislations have been abrogated by the coming of his legislation (عَلَيْهِ السَّلَامَ) just like Allāh (سُرَاحِ الْأَرْضِ) says,

“Say (O Muḥammad صلى الله عليه 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 Qurʾān) which has been sent down to him, it is they who will be successful." [Surah al-ʿArāf 7:157]

He also says,

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

And the Prophet said,
EXPLANATION OF THREE FUNDAMENTAL PRINCIPLES OF ISLAM

"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 (ṣaḥiḥ al-Islām) have agreed that it is not allowed for anyone from this 'Ummah to be in outright opposition to the legislation of Muḥammad (ṣaḥiḥ al-Islām). 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,

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

¹³ Ṣaḥīḥ Muslim No. (153) from the Ḥadīth of Abū Hurayrah (ṣaḥiḥ al-Islām).
It is religiously binding upon every duty-bound Muslim to single out Allah alone in worship, disbelieve and reject the worship of every Taghut (false deity), strictly adhere to Tawhid, follow Allah's Legislation, and give great importance His commands and prohibitions.

The Prophet's statement, "The head of the matter" refers to the head of the religion which is Islam. Islam is to make the testimony that none has the right to be worshiped in truth except Allah and that Muhammad is the Messenger of Allah. So, whoever is duty-bound to that testimony enters the religion of Islam.

"And its pillar is the Salah" This is because the prayer is the second and greatest pillar after the two testimonies of faith. Then follows Zakat, 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.