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الأصول الثلاثة

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Al-Usūl al-Thalātha

The Three Principles

Imam Muhammad ibn Abdul-Wahhab

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ABOUT THE BOOK

Al-Usūl al-Thalātha in the subject of tawhīd, is part of a collection of key islāmic textbooks that are essential for the beginning student of knowledge. The book, which is sometimes translated as the three fundamentals or the three principles, is a comprehensive overview of tawheed, covering the subjects of knowledge of Allah, knowledge of the religion of Islam and knowledge of the Prophet Muhammad. It is called the foundations because all the branches of the religion is built on knowledge of the above three points. The book is prefaced with three short introductions to the subject of the book.

ABOUT THE AUTHOR

Shaykh Muhammad ibn Abdul-Wahhab was born in the year 1115H (1703) in the town of Unayzah, a village in the Najd region of the modern Saudi Arabia. He was raised in a scholarly family, both his father and grandfather were respected scholars. He memorised Quran before the age of ten and studied fiqh, tafsīr and hadīth. He travelled to Makkah and Medinah to seek knowledge. He has authored many beneficial works, the most renowned is kitāb al-tawhīd which has been published repeatedly, and the work discussed here. He passed away in the year 1206H (1792) - aged 88.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اعْلَمْ رَحِمَكَ اللَّهُ أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ مَسَائِلَ
.المسألة الأولى: العِلْمُ: وَهُوَ مَعْرِفَةُ اللَّهِ، وَمَعْرِفَةُ نَبِيِّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ
.المسألة الثانية: الْعَمَلُ بِهِ
.المسألة الثالثة: الدَّعْوَةُ إِلَيْهِ
.المسألة الرابعة: الصَّبْرُ عَلَى الْأَذَى فِيهِ
وَالدَّلِيلُ قَوْلُهُ تَعَالَى: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: ﴿وَالْعَصْرُ * إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ * إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾ سورة العصر كاملة

PREFACE 1

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

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

1. Knowledge, which is knowledge of Allāh, knowledge of His Prophet and knowledge of the religion of Islām with the evidences.¹
2. Acting in accordance with this knowledge
3. Giving Da'wah² to it
4. Being Patient upon the harms encountered upon this way³

The proof is the saying of Allāh (the Most High), {**By time, indeed mankind is in loss; except those who truly believe; perform righteous deeds; encourage each other upon the truth and encourage each other with patience.**} [Sūrah al- 'Asr].⁴

¹ The sources of evidence in Islām is the Quran and the Sunnah.

² Da'wah to knowledge is inviting people to seek knowledge, in the case that they are ignorant of it, and inviting them to action upon their knowledge, if they are are not doing so.

³ Seeking knowledge requires patience in three areas, seeking knowledge, acting upon it and calling others to it.

⁴ Surat al-'Asr mentions that all of humanity is in loss except for those who realise the four matters mentioned, knowledge which is part of iman, righteous actions, encourage each other on truth and patience is da'wah and patience.

قَالَ الشَّافِعِيُّ - رَحِمَهُ اللَّهُ تَعَالَى -: لَوْ مَا أَنْزَلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا هَذِهِ السُّورَةُ لَكَفَتْهُمْ
 وَقَالَ الْبُخَارِيُّ - رَحِمَهُ اللَّهُ تَعَالَى -: بَابُ: الْعِلْمُ قَبْلَ الْقَوْلِ وَالْعَمَلِ؛
 وَالِدَلِيلُ قَوْلُهُ تَعَالَى: ﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ﴾ [محمد: 19]، فَبَدَأَ بِالْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ

Imam Shafi'ee (may Allāh have mercy upon him) said: "If Allāh had not sent down to His creation any other evidence besides this Sūrah, it would have been sufficient [as an evidence] upon them."⁵

Imam Bukhari (may Allāh have mercy upon him) said: "Chapter: Knowledge comes before speech and action." The proof is the saying of Allāh, the Most High, **{Know that none has the right to be worshipped except Allāh, and ask forgiveness of your Lord for your sins.}** [Sūrah Muhammad: 19]. So He began by mentioning knowledge before speech or action.⁶

⁵ The statement of Imam Shafi'ee indicates the importance of Sūrah al-'Asr, and that in a general way it covers the entire deen.

⁶ The verse in Sūrah Muhammad has the command to 'know' and to 'seek forgiveness'. Therefore it shows that knowledge is an obligation that precedes actions.

اعْلَمَ رَحِمَكَ اللَّهُ أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ، تَعْلُمُ هَذِهِ الثَّلَاثِ مَسَائِلَ، وَالْعَمَلُ بِهِنَّ
 الْأُولَى: أَنَّ اللَّهَ خَلَقَنَا، وَرَزَقَنَا، وَلَمْ يَتْرُكْنَا هَمَلًا، بَلْ أَرْسَلَ إِلَيْنَا رَسُولًا، فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ، وَمَنْ عَصَاهُ دَخَلَ النَّارَ،
 وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا * فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ
 أَخْذًا وَبِيلًا﴾ [المزمل: 15، 16]
 الثَّانِيَّةُ: أَنَّ اللَّهَ لَا يَرْضَىٰ أَنْ يُشْرَكَ مَعَهُ أَحَدٌ فِي عِبَادَتِهِ، لَا مَلَكٌ مُّقَرَّبٌ، وَلَا نَبِيٌّ مُّرْسَلٌ؛
 وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ [البجن: 18]

PREFACE 2

Know, may Allāh have mercy upon you, that it is obligatory upon every Muslim, male and female, to learn and act upon the following three matters:⁷

THE FIRST: That Allāh created us and provided sustenance for us;⁸ He did not leave us without a purpose⁹ rather He sent Messengers to us. So whoever obeys them will enter Paradise, and whoever disobeys them will enter the Fire.

The proof is the saying of the Most High, {**Indeed We have sent a Messenger to you, just as We sent a Messenger to Pharaoh. But Pharaoh denied and rejected the Messenger, so We seized him with a severe punishment**} [73: 16]¹⁰

THE SECOND: Allāh is not pleased that anyone should be made a partner with Him in Worship, neither any angel brought near nor any Prophet sent as a Messenger.

The proof is the saying of Allāh (the Most High), {**The places of worship are for Allāh alone, so do not invoke anyone along with Allāh**} [72: 18]¹¹

⁷ The obligation of following the Prophet and singling Allāh out with Tawhīd serves as a premise for the obligation of walaa' (allegiance) to the believers and baraa' (not having allegiance) to disbelievers.

⁸ Allāh brought humanity into existence from non-existence and He gave them what they need to continue to exist of sustenance and provision.

⁹ Allāh did not leave humanity without guidance and direction.

¹⁰ The verse states that Pharaoh was punished for disobeying the Prophet Musa, which shows that obedience to the Prophets is an obligation. So to summarise, the first issue is the obligation of obedience to the Prophet Muhammad.

¹¹ Allāh forbids invoking others, which points to the obligation of its opposite which is singling Allāh out with invocation. The types of invocation are two: invocation of asking and invocation of worship. Invocation of asking is to seek something through speech such as saying 'O Allāh forgive me'. Invocation of worship is all acts of worship. It is called invocation because it is as if the person who is performing prayer, giving zakat etc is asking Allāh for reward for his actions by doing the actions.

الثَّالِثَةُ: أَنَّ مَنْ أَطَاعَ الرَّسُولَ، وَوَحَّدَ اللَّهَ لَا يَجُوزُ لَهُ مُوَالَاةٌ مِنْ حَادِّ اللَّهِ وَرَسُولِهِ، وَلَوْ كَانَ أَقْرَبَ قَرِيبٍ؛ وَالِدًا أَوْ قَوْلُهُ تَعَالَى: ﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾ [المجادلة: 22].

THE THIRD: Whoever is obedient to the Messenger and directs all Worship to Allāh alone, upon Tawhīd, then it is not permissible for him to have love, alliance and support for those who oppose Allāh and His Messenger, even if they are those most closely related to him.¹² The proof is the saying of Allāh (the Most High), {**You will not find a people who believe in Allāh and the Last Day loving those who oppose Allāh and His Messenger, even if they are their fathers, or their sons, or their brothers, or their kinsfolk. Rather Allāh has decreed true Belief for their hearts, and strengthened them with proof, light and guidance from Him; and He will enter them into the gardens of Paradise beneath whose trees rivers will flow, and they will dwell therein forever. Allāh is pleased with them and they with Him. They are the party of Allāh. Indeed the party of Allāh are the successful.**} [Sūrah al-Mujaadilah: 22]¹³

¹² It is not forbidden to love those who show enmity to Allāh and his Messenger.

¹³ The verse negates Imān (faith) for whoever loves somebody who shows enmity to Allāh and His messenger. When Eman is negated, it is either the basis of emaan or the perfection of eman. If the love of the disbeliever is for his religion then it is disbelief but if it is love for the wrongful actions or sins, then it is not disbelief but he is considered a sinful muslim.

اعْلَمَ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ، أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ: أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ، مُخْلِصًا لَهُ الدِّينَ. وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ، وَخَلَقَهُمْ لَهَا؛ كَمَا قَالَ تَعَالَى: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ [الذاريات: 56]. وَمَعْنَى ﴿يَعْبُدُونَ﴾: يُوَحِّدُونَ، وَأَعْظَمُ مَا أَمَرَ اللَّهُ بِهِ التَّوْحِيدُ، وَهُوَ: إِفْرَادُ اللَّهِ بِالْعِبَادَةِ. وَأَعْظَمُ مَا نَهَى عَنْهُ الشِّرْكُ، وَهُوَ: دَعْوَةُ غَيْرِهِ مَعَهُ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى ﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ [النساء: 35].

PREFACE 3

Know, may Allāh direct you to His obedience, *Hanafiyyah* (the true and straight Religion) - the way of Ibraheem - is that you worship Allāh alone, making the Religion purely and sincerely for Him.¹⁴ This is what Allāh commanded all of mankind and the reason He created them. Allāh (the Most High) says: **{I did not create jinn and mankind except that they should worship Me}** [Sūrah adh-Dhaariyaat: 56]. The meaning of "Worship me" is 'to single Allāh out with all worship.'¹⁵ The greatest act that Allāh has commanded is Tawhīd, which is to single out Allāh with all worship. The most serious thing that He forbade is Shirk, which is to call others besides Him. The proof of this is His Saying (The Most High):¹⁶ **{Worship Allāh alone, making all worship purely for Him, and do not associate anything in worship along with Him}** [Sūrah an-Nisaa: 36]¹⁷

¹⁴ This third and final preface to the three fundamental principles is about the obligation of learning Tawhīd. It is the way of the Prophet Ibrahim (peace and blessings be upon him).

¹⁵ Two distinctive features of Tawhīd; it is a command for 'all people' and it is the purpose and reason for which Allāh created humanity and jinn.

¹⁶ Two matters pertaining to tawhīd and two matters pertaining to *shirk*; the definition and the significance of both. As for the significance, the author mentions that tawhīd is the greatest command and shirk is the greatest prohibition. As for the definition then he mentions that the definition of tawhīd is to single Allāh out with worship and for shirk he mentions 'to invoke others besides Allāh. Shirk is not restricted to dua (invocation) of others alone, as the author in the definition of tawhīd mentions it is to worship Allāh alone. Therefore the definition of shirk, which is the opposite of tawhīd, is to worship other than Allāh. Why then does the author define shirk as invoking other than Allāh? Perhaps it is because invocation is two types, invocation of asking and invocation of worship, in which case invocation is inclusive of all types of worship.

¹⁷ This is the proof for the obligation of Tawhīd. In this verse Allāh commands worship and prohibits any type of worship to others, showing the obligation.

فَإِذَا قِيلَ لَكَ: مَا الْأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى الْإِنْسَانِ مَعْرِفَتُهَا؟
فَقُلْ: مَعْرِفَةُ الْعَبْدِ رَبَّهُ، وَدِينَهُ، وَنَبِيِّهِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

THE THREE PRINCIPLES

So if it said to you: ‘What are the three principles which a person must know?’ Then say: The servant’s knowledge of His Lord, his Religion and his Prophet Muhammad.¹⁸

¹⁸ The author first mentions an overview of the three principles in the format of question and answer.

* الأصل الأول *

معرفة الرب

فَإِذَا قِيلَ لَكَ: مَنْ رَبُّكَ؟

فَقُلْ: رَبِّيَ اللَّهُ الَّذِي رَبَّنِي، وَرَبِّيَ جَمِيعَ الْعَالَمِينَ بِنِعْمِهِ، وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ؛
وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ [الفاتحة: 2]. وَكُلُّ مَنْ سِوَى اللَّهِ عَالَمٌ، وَأَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ.

فَإِذَا قِيلَ لَكَ: بِمَ عَرَفْتَ رَبَّكَ؟

فَقُلْ: بِآيَاتِهِ وَمَخْلُوقَاتِهِ، وَمِنْ آيَاتِهِ: اللَّيْلُ، وَالنَّهَارُ، وَالشَّمْسُ، وَالْقَمَرُ، وَمِنْ مَخْلُوقَاتِهِ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُونَ السَّبْعُ
وَمَنْ فِيهِنَّ، وَمَا بَيْنَهُمَا؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ
وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ﴾ [فصلت: 37]. وَقَوْلُهُ تَعَالَى: ﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ
وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ أَلَا لَهُ
الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ [الأعراف: 54].

ALLAH IS THE LORD OF CREATION

So if it is said to you: 'Who is your Lord?' ¹⁹

Then say: 'My Lord is Allāh, who has nurtured me and nurtured all of creation with His blessings.'²⁰

He is the One whom I worship and I have no other deity that I worship besides Him.'²¹

The proof is the Saying of Allāh (the Most High): **{All praise is for Allāh, the Lord of all creation}**
[Sūrah al-Fatihah:1]. Everything besides Allāh is a created being and I am one of the creation.²²

If it is said to you: 'How did you come to know of your Lord?' ²³ Then say: 'Through His signs and
His creation. From His signs are the night, day, sun and moon. Also from His creation is the seven
heavens, the seven earths, all those within them and whatever is between them.'²⁴ The proof is
the saying of Allāh, the Most High: **{And from His signs are the night and the day, and the sun and**

¹⁹ The first principle, knowledge of the Lord of creation, is divided into two matters: knowledge that Allāh is Lord and knowledge that Allāh is the one deserving of worship.

²⁰ From the meanings of the word Lord is the Creator and Provider. Allāh created creation and Allāh provides for creation. We are part of the creation, so Allāh is our creator and provider.

²¹ Worship is the right of the creator and the provider. Therefore acknowledgement of Lordship necessitates worship.

²² The author mentions two types of proof, the first from the Quran and the second rational proof. In the Quran Allāh informs mankind that he is the Lord of creation. Allāh is Lord of creation, and I am a part of the category creation, then therefore Allāh is my Lord.

²³ Here the author mentions the rational proof for the existence of the Lord, which he divides into signs and creation.

²⁴ The signs of Allāh is divided into two types, the first type is the Quran which is the speech of Allāh and is uncreated and the second type is the signs in existence, which is the creation of the heavens and the earth, the night and the day, the sun and the moon. The author means the second type, which is the signs in existence.

the moon. Do not prostrate to the sun, nor the moon, but prostrate to Allāh who created them, if you truly worship Him.} [41: 37].²⁵ Also His saying (the Most High): {Your Lord is Allāh who created the heavens and the earth to six days, then ascended upon the Throne. He causes the night to cover the day which it follows with haste; and the sun, the moon and the stars are subservient and subject to His command. Certainly creation and commandment are His alone. Exalted is Allāh the Lord of all creation.} [Sūrah al-A'raaf; 54]²⁶

²⁵ Allāh mentions here that the night and the day and the sun and the moon are signs that prove His existence. How? They follow a system, which indicates that they are controlled by a greater power, who is the Lord. If you saw a plane following a set course, and you could not see the pilot, would you then think that there is no pilot because you cannot see him? There answer is no, there must be a pilot, even though you cannot see one you do not doubt that the plane is piloted.

²⁶ Allāh mentions here that He is the Lord who created the heavens and the earth, which means that they are signs that prove the existence of the Lord. If you saw a palace, and you did not see the builder, would you think that it was built without a builder? No, there must have been a builder. Likewise the heavens and the earth and all within, which is much greater than a simple house, must have a maker, even though you cannot see Him.

وَالرَّبُّ هُوَ الْمَعْبُودُ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ * الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنْتُمْ تَعْلَمُونَ﴾ [البقرة: 21، 22]. قَالَ ابْنُ كَثِيرٍ - رَحِمَهُ اللَّهُ تَعَالَى: الْخَالِقُ لِهَذِهِ الْأَشْيَاءِ هُوَ الْمُسْتَحِقُّ لِلْعِبَادَةِ.

THE CREATOR IS THE ONE DESERVING WORSHIP

The Lord is the one who is worshipped;²⁷ the proof is the saying of Allāh (the Most High),
{O mankind! Worship your Lord, Who created you and those who were before you so that you may have Taqwa. [He is the one] Who made the earth a resting place for you, the sky as a canopy, sent down water from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh (in worship) while you know.} [02: 21-22]²⁸

Ibn Katheer (may Allāh have mercy upon Him) said: “The one who created these objects is the same one who deserves to be worshipped.”

²⁷ The first principle, which is the servants knowledge of his Lord, is divided into two matters: knowledge that Allāh is Lord and knowledge that Allāh is the one deserving of worship. Here the author speaks about knowledge that Allāh is the one deserving of worship.

²⁸ The verse establishes a principle, which is that the right to worship is a part of Lordship. So the Lord is the One who is deserving of being worshipped. If Allāh is the sole Lord, then He has the sole right to be worshipped. The author mentions the verse and the statement of Ibn Kathir to highlight this important principle.

وَأَنْوَاعُ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا مِثْلُ: الْإِسْلَامِ، وَالْإِيمَانِ، وَالْإِحْسَانِ، وَمِنْهُ: الدُّعَاءُ، وَالْخَوْفُ، وَالرَّجَاءُ، وَالتَّوَكُّلُ، وَالرَّغْبَةُ، وَالرَّهْبَةُ، وَالْخُشُوعُ، وَالْخَشْيَةُ، وَالْإِنَابَةُ، وَالاسْتِعَانَةُ، وَالاسْتِعَاذَةُ، وَالاسْتِغَاثَةُ، وَالذَّبْحُ، وَالتَّنْذِيرُ، وَغَيْرُ ذَلِكَ مِنْ أَنْوَاعِ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا.

TYPES OF WORSHIP

All the types of worship²⁹ which Allāh commanded such as:

Islām, Iman as well as Ihsān. ³⁰ Also from them is:

- o Du'aa (Supplication)³¹
- o Khawf (Fear)³²
- o Rajaa (hope)³³

²⁹ Worship means humility. Ibn Taymiyyah defines worship as 'a comprehensive term that includes every thing that Allāh loves and is pleased with from sayings, actions, both apparent (outward) and unapparent (inward).

³⁰ Islām, Eman and Ihsan will be explained in detail in the second principle, knowledge of the Deen of Islām with the evidence. Islam, Eman and Ihsan are general, after which the author mentions specific actions that are within Islam, Eman and Ihsan.

³¹ **Dua** means request. It is based on firm belief that benefit and harm is in the hands of Allāh alone. When you need some benefit, make Dua to Allāh, because he is the one who has power to benefit. When you want relief from distress, make Dua to Allāh, because he is the one who has power to relieve you of your difficulty. Broadly, **Dua of Allāh** is either to bring about benefit or for it to remain and to prevent some harm or for it to be removed. Example of the first type is asking Allāh for increase in knowledge and for asking Allāh to remain upon true guidance. Examples of the second type is asking Allāh not to become misguided after guidance and the person who looks at indecent images asking Allāh to turn his gaze away from looking at haram things. Dua can be for worldly needs as well as for religious needs. Dua of the creation, if it is based on belief that the creation is the cause of harm or benefit, is worship of them. however if it is based on the belief that the creation is a means of harm and benefit, then it is not worship. When a patient says to the doctor I want you to cure me, it is a request. If the patient believes that the doctor can cure and remove disease, then it is worship of him but if he believes that he is a means to a cure, then it is not worship. A sign that dua of creation is worship is when the supplicated person is either dead, or not present, or present but the request is outside his capacity, because all of these are signs that the person who is making the dua believes that harm or benefit is in the hand of the one being asked.

³² **Khawf** of Allāh is absolute because it is based on the firm belief that Allāh alone has complete power of creation. Allāh is the one who causes a person to be ill, or for poor. He is the one who decrees everything that in creation. Is khawf of the creation worship of them? It depends, if it is absolute khawf, then it is ibadah of them and if it is relative khawf, then it is not ibadah of them. When a person who is threatened by the authority that he will be imprisoned becomes afraid, then it is not ibadah if it is based on belief that the authority is a means and not the cause.

³³ **Rajaa**, like Khawf, is an action of the heart. It means hope. A persons hope in Allāh is absolute because it is based on the belief that Allāh is in control of benefit, so He is the one who heals, and the one who enriches. Is hope in the creation worship of them? If it based on absolute hope, and not relative hope, then it is ibadah. When an ill person is promised by a doctor that he do an operation to make him healthy again. If the patient's hope to be cured by the doctor is based on belief that the doctor is the cause of healing and not the means, then it is worship.

- o Tawakkul (reliance)³⁴
- o Raghbah (desire)³⁵
- o Rahbah (dread)³⁶
- o Khushoo' (humility)³⁷
- o khashya (awe)³⁸
- o Inaabah (turning to Allāh in repentance)³⁹
- o Ist'aanah (seeking help), Isti'aadhah (seeking refuge) & Istighaathah (seeking rescue)⁴⁰
- o dhabh (sacrificing)⁴¹

³⁴ Tawakul is an action of the heart. It is to place complete trust in Allāh. It means that I trust in Allāh completely that no harm will befall and no benefit will be attained except by the power of Allāh. Reliance in Allāh does not negate taking the means to attain benefit and to protect from harm, as reliance and means are two different things. Reliance is an action of the heart and taking the means is a physical action. A sick man wants to be cured of an illness, his reliance on Allāh does not mean he cannot take physical means such as taking medicine. Reliance on the creation is worship, as it is an action of the heart. As for depending on them, then it is not worship if it is based on the belief that the creation is a means and not the cause to bring about benefit or prevention of harm.

³⁵ See note on Rajaa, as Rafhba has similar meaning.

³⁶ See note on Khawf, as Rahba has similar meaning.

³⁷ Khushoo' is tranquility and it means tranquility of the heart and tranquility of the body. Tranquility for Allah is complete because it springs forth from two matters, Allah is Majestic and Allah sees all the activities and inactivities of the person. Therefore, a persons khushoo increases in accordance with his consciousness of Allah's Majesty and that He is all seeing.

³⁸ See note on Khawf, as Khashya' is similar in meaning.

³⁹ Inaabah means to return to Allah's obedience and leave off disobedience.

⁴⁰ Isti'anah, Isti'athah and Istighathah are all types of dua. Isti'anah is asking for help, and springs from the conviction that Allah alone is in control of benefit and harm. Therefore asking help is in bringing about a benefit or asking for a benefit to remain and in repelling a harm that hasn't befallen or removing a harm that has befallen. Asking for help includes religious matters and worldly matters. Isti'anah of the creation is considered worship when it is with the conviction that they are the source/ cause of benefit and harm and it is not worship when it is with the conviction that they are a means but that Allah is the cause. A sign that isti'anah with the creation is worship of them is when a person seeks help from the dead, or somebody who is absent, or somebody who is alive and present but does not have the ability or capacity to help. Isti'athah is asking Allah for protection and it springs from the conviction that Allah alone controls all benefit and harm. It could be to repel a expected harm, like when a person seeks Allah's protection before going using the toilet. Isti'athah of the creation is worship if it is with the belief that they are the source or cause of protection and it is not worship when it is with the belief that they are only a means to protection but the protector is Allah. The sign that isti'athah of the creation is worship is the same as those mentioned above. Istighathah is asking for salvation from an imminent danger. It stems from the conviction that Allah alone is has power over benefit and harm and it is in a time of danger that is expected imminently or has already befallen. Istighathah of the creation is worship when it is with the belief that they have power over harm or benefit and it is not worship when it is with the conviction that they are a means to benefit or harm. The signs that it is worship are the same signs mentioned above.

⁴¹ Dhabh is spilling of blood and it is an action that Allah has exalted and made it specific for Him. Dhabh for the creation is worship if it is with the intention of exaltation and it is not worship if it is with the intention of eating.

o Nadhr (vows) ⁴²

and all the other forms of worship that Allāh has commanded.⁴³

⁴² Vow means to make something binding on oneself and it is from the actions that Allah has exalted by which a person draws close to Him. Vow to the creation is worship, whether it is with the conviction that the person has power to benefit or prevent harm or without. If a person says 'If I am cured of this illness I vow to sacrifice a sheep for this saint' then he has fallen into shirk.

⁴³ These are examples of various types of worship and are not intended to be comprehensive of every type of worship.

كُلُّهَا لِلَّهِ تَعَالَى. وَالِدَلِيلُ: قَوْلُهُ تَعَالَى: ﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ [الجن: 18].
 فَمَنْ صَرَفَ مِنْهَا شَيْئًا لِغَيْرِ اللَّهِ؛ فَهُوَ مُشْرِكٌ كَافِرٌ؛ وَالِدَلِيلُ: قَوْلُهُ تَعَالَى: ﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا
 حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ﴾ [المؤمنون: 117].

All of it is for Allāh alone.⁴⁴ The proof for this is His saying (the Most High), **{And the places of Prayer are for Allāh alone, so do not invoke anyone along with Allāh} [72: 18]**⁴⁵ Anyone who directs any [these forms of Worship] to other than Allāh is a person who has committed Polytheism and Disbelief.⁴⁶ The proof of this is His saying, **{Whoever worships along with Allāh any other object of worship has no proof for that; his reckoning will be with his Lord. Indeed the unbelievers will never prosper} [Sūrah al-Mu'minoon: 117]**

⁴⁴ After mentioning various types of worship the author mentions two important principles. The first is the ruling of directing these acts of worship to Allāh and the second issue is the ruling of directing these acts of worship to others. It is wajib (an obligation) to direct all acts of worship to Allāh alone and directing any of these acts of worship to other than Allah is considered an act of Shirk.

⁴⁵ In this verse Allāh forbids invoking others. This is evidence for the obligation of invoking only Allāh.

⁴⁶ Allāh informs that whoever invokes others is a disbeliever. Therefore it is forbidden to direct a single act of worship to others.

وَفِي الْحَدِيثِ: (الدُّعَاءُ مَخِ الْعِبَادَةِ). وَالذَّلِيلُ: قَوْلُهُ تَعَالَى: ﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾ [غافر: 60].

وَدَلِيلُ الْخَوْفِ: قَوْلُهُ تَعَالَى: ﴿فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ [آل عمران: 175].

وَدَلِيلُ الرَّجَاءِ: قَوْلُهُ تَعَالَى: ﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ [الكهف: 110].

وَدَلِيلُ التَّوَكُّلِ: قَوْلُهُ تَعَالَى: ﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ [المائدة: 23]. وقوله: ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ [الطلاق: 3].

وَدَلِيلُ الرَّغْبَةِ، وَالرَّهْبَةِ، وَالْخُشُوعِ: قَوْلُهُ تَعَالَى: ﴿إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ﴾ [الأنبياء: 90].

وَدَلِيلُ الْخَشْيَةِ: قَوْلُهُ تَعَالَى: ﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي...﴾ [البقرة: 150].

وَدَلِيلُ الْإِنَابَةِ: قَوْلُهُ تَعَالَى: ﴿وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ...﴾ [الآية: الزمر: 54].

وَدَلِيلُ الْاسْتِعَانَةِ: قَوْلُهُ تَعَالَى: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ [الفاتحة: 5]. وفي الحديث: (...وَإِذَا اسْتَعْنَتْ فَاسْتَعِنْ بِاللَّهِ).

وَدَلِيلُ الْاسْتِعَاذَةِ: قَوْلُهُ تَعَالَى: ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ [الفلق: 1]. و﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ [الناس: 1].

وَدَلِيلُ الْاسْتِغَاثَةِ: قَوْلُهُ تَعَالَى: ﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ...﴾ [الأنفال: 9].

وَدَلِيلُ الذَّنْحِ: قَوْلُهُ تَعَالَى: ﴿قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ * قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ * لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾ [الأنعام: 161-163]. وَمِنَ السُّنَّةِ: (لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ). (2)

وَدَلِيلُ التَّنْذِرِ: قَوْلُهُ تَعَالَى: ﴿يُؤْفُونَ بِالتَّنْذِيرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾ [الإنسان: 7].

PROOFS FOR THE DIFFERENT TYPES OF WORSHIP⁴⁷

The Hadīth, ((Invocation is essence of worship)). The evidence [for the above understanding] is the saying of the Most High, {**Your Lord said: "Invoke Me, I will respond to your (invocation). Verily! Those who scorn My worship, they will surely enter Hell in humiliation**} [Sūrah Ghaafir: 60] The evidence for Khawf (fear) is the saying of the Most High, {**So do not fear them, but fear Me and beware of disobeying Me, if you are truly Believers**} [03: 175] The evidence for Rajaa (hope) is the saying of Allāh, {**Whoever hopes to see His Lord and be rewarded by Him, then let him make his worship correct and make it purely and sincerely for Him; and let him not make any share of it for anyone other than Him**} [Sūrah al-Kahf: 110] The evidence for Tawakkul (Reliance) is the saying of the Most High, {**And place your reliance and trust in Allāh if you are true Believers**} [Sūrah al-Maa'idah: 23] and {**And whoever places his reliance and trust in Allāh then He will suffice him**} [Sūrah at Talaaq: 3]

⁴⁷ The author brings specific evidence for each type of worship that he mentioned earlier. The proof in the evidence is two types; type one is stated, meaning that the text explicitly states that the act is worship. The second type two is implicit, meaning that the text does not state that the act is worship but it is understood from the verse because the act is mentioned in context that it is beloved to Allāh or pleasing to Him or similar phrases. Any action that is pleasing to Allah, doing it is an act of worship.

The evidence Raghbah (Desire), Rahbah (dread) & Khushoo' (humility) is the saying of the Most High, **{They used to hasten to acts of devotion and obedience to Allāh, and they used to worship Allāh upon love and desire, and upon fear, and were reverent and humble before Allāh}** [Sūrah al-Anbiyaa: 90] The evidence Khashyah (awe) is the saying of the Most High, **{So do not have awe of them, but have awe of Me}** [Sūrah al-Maa'idah: 03] The evidence for Inaabah (turning to Allāh in Repentance) is the saying of the Most High, **{So turn repentantly and obediently to your Lord, and submit obediently to Him}** [Sūrah az-Zumar: 54] The evidence for Isti'aanah (seeking assistance) is the saying of the Most High **{O Allāh You alone we worship, and to You alone we appeal-for aid}** [Sūrah al-Faatihah: 5] Also, the Hadīth: **((If you seek help, then seek the help of Allāh))** The evidence for Isti'aadhah (seeking refuge) is the saying of the Most High, **{Say: I seek refuge with the Lord of dawn}** [Sūrah al-Falaq: 01] and **{Say: I seek refuge with the Lord of mankind}** [Sūrah an-Naas: 01] The evidence for Istighaatha (seeking rescue) is the saying of the Most High, **{When you sought aid and deliverance of your Lord and He responded to you}** [Sūrah al-Anfaal: 09] The evidence for Dhabh (sacrificing) is the saying of the Most High, **{Say: Indeed my prayers, my sacrifice, my living and my dying are all purely and solely of Allāh, Lord of all creation. There is no share of any of that for other than him}** [Sūrah al-An'aam: 162] Also the Prophet (sal Allāhu alayhi wa sallam) said **((Allāh has cursed the person who sacrifices for other than Allāh.))** The evidence for Nadhr (vows) is the Saying of Allāh: **{They fulfil their vows and they fear a day whose evil is widespread}** [Sūrah al-Insaan: 07]

* الْأَصْلُ الثَّانِي *

مَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ

وَهُوَ: الْاسْتِسْلَامُ لِلَّهِ بِالتَّوْحِيدِ، وَالْانْقِيَادُ لَهُ بِالطَّاعَةِ، وَالْبَرَاءَةُ مِنَ الشِّرْكِ وَأَهْلِهِ، وَهُوَ ثَلَاثُ مَرَاتِبَ: الْإِسْلَامُ، وَالْإِيمَانُ، وَالْإِحْسَانُ. وَكُلُّ مَرْتَبَةٍ لَهَا أَرْكَانٌ.

KNOWLEDGE OF ISLAM

Knowledge of the Religion of Islām⁴⁸ with the proofs; It is to ‘submit to Allāh with Tawhīd,⁴⁹ being consistent in His obedience⁵⁰ as well as disassociating oneself from shirk and its people.’⁵¹ It is three levels:⁵²

1. Islām
2. Imān
3. Ihsān

Each level has its pillars.

⁴⁸ The author first mentions a general definition of Islām before a detailed explanation of Islām.

⁴⁹ Tawhid means to single Allāh out in worship.

⁵⁰ obedience means performing the obligations and leaving the prohibitions.

⁵¹ Disassociation means staying away from shirk, which is the worship of others with Allāh.

⁵² In detail Islām has three levels and each level has pillars which it is built upon. So knowledge of the religion of Islam means to have knowledge of the levels and the pillars for each of the three levels.

المرتبة الأولى: الإسلام
فَأَرْكَانُ الْإِسْلَامِ خَمْسَةٌ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ،
وَحَجُّ بَيْتِ اللَّهِ الْحَرَامِ.

THE PILLARS ISLĀM

The pillars of Islām are five:

1. The testimony that no one has the right to be worshipped except Allāh and that Muhammad is the Messenger of Allāh.⁵³
2. Establishing the Prayers ⁵⁴
3. Paying Zakāh (Obligatory Charity).⁵⁵
4. Fasting Ramadhān. ⁵⁶
5. Making Hajj to the sacred House of Allāh. ⁵⁷

⁵³ The first pillar is the 'shahādatayn' (two testimonies). It is called the two testimonies because it means to testify that there is no god except Allāh and to testify that Muhammad is the messenger of Allāh.

⁵⁴ Salāt linguistically means invocation. Islāmically it is 'specific utterances and actions beginning with takbir and ending with tasleem'. It is called salāt because invocation is a part of it. Establishing the prayer means performing it as is required, fulfilling all the pre-requisites and pillars.

⁵⁵ Zakat means increase. Islāmically it is to take out a portion of your wealth and give it to those entitled to it. It is called zakat because it is a cause of his increased wealth in this worldly life gives it and his reward in the afterlife.

⁵⁶ Sawm is abstaining. Islāmically it is to abstain from food, drink and other nullifiers from sunrise to sunset. Sawm Ramadan means to abstain for the period which is the month of ramadan.

⁵⁷ Hajj is intention. It is to intend the house of Allāh to perform specific rites during a specified time. Scholars say that whoever does the first pillar is deemed to be a muslim (hukm) and whoever does all the remaining pillars with the first pillar is muslim in reality.

فَدَلِيلُ الشَّهَادَةِ: قَوْلُهُ تَعَالَى: ﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴾ [آل عمران، 18].

وَمَعْنَاهَا: لَا مَعْبُودَ بِحَقٍّ إِلَّا اللَّهُ، وَحَدُّ النَّفْيِ مِنَ الْإِثْبَاتِ ﴿لَا إِلَهَ﴾ نَافِيًا جَمِيعَ مَا يُعْبَدُ مِنْ دُونِ اللَّهِ ﴿إِلَّا اللَّهُ﴾ مُثَبِّتًا الْعِبَادَةَ لِلَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ فِي عِبَادَتِهِ، كَمَا أَنَّهُ لَيْسَ لَهُ شَرِيكَ فِي مُلْكِهِ. وَتَفْسِيرُهَا: الَّذِي يُوضِّحُهَا قَوْلُهُ تَعَالَى ﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ * إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ * وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ﴾ [الزخرف: 26 - 28]. وَقَوْلُهُ تَعَالَى: ﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾ [آل عمران: 64].

وَدَلِيلُ شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ: قَوْلُهُ تَعَالَى: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ﴾ [التوبة: 128].

وَمَعْنَى شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ: طَاعَتُهُ فِيمَا أَمَرَ، وَتَصَدِيقُهُ فِيمَا أَخْبَرَ، وَاجْتِنَابُ مَا نَهَى عَنْهُ وَزَجَرَ وَلَا يُعْبَدُ اللَّهُ إِلَّا بِمَا شَرَعَ.

MEANING OF THE 'LA ILAH ILLALLAH' (THE SHAHADAH)

The proof for the testimony is the saying of the Most High, {**Allāh bears a witness that none has the right to be worshipped but Him; and likewise the angels and the people of knowledge bear witness: He who maintains justice, none has the right to be worshipped but Him, the All Might, the All Wise**} [Sūrah Aal-Imraan: 18]⁵⁸ The meaning [of the testimony] is: 'none has the right to be worshipped except Allāh'. "Laa Ilaaha" negates everything being worshipped besides Allāh. 'Illa Allāh' affirms worship for Allah alone.⁵⁹ There is no partner in his worship, like there is no partner in His sovereignty.⁶⁰ The explanation which will make it clear is the saying of Allāh (the Most High), {**When Ibraheem said to his father and his people: "Verily, I am free what you worship, Except He who did create me, and verily, He will guide me. And He made it a Word lasting among his offspring, that they may turn back**} [Sūrah az-Zukhruf: 26-28] And {**Say: "O people of the Book: Come to a word that is just between us and you, that we worship none but Allāh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh. Then, if they turn away, say: "Bear witness that we are Muslims.**}[03: 64]⁶¹

⁵⁸ In this verse Allāh's testimony is followed by the Angels testimony and finally by the testimony of the people of knowledge, showing that it is an obligation for all of mankind to bear testimony to Allah right to be singled out with worship.

⁵⁹ The shahadah has two pillars. The first pillar is negation of worship of others. The second pillar is affirmation of worship for Allāh alone.

⁶⁰ Allāh is the sole sovereign so He is has the sole right to be worshiped.

⁶¹ These verses elucidate that the meaning of the testimony there is no god except for Allāh is to single Allah out with all acts of worship.

The proof for the testimony that Muhammad is the Messenger of Allāh is the saying of Allāh, **{There has indeed come to you Allāh's Messenger, from amongst yourselves and known to you. It grieves him that you should suffer. He is eager and anxious for the guidance of those of you who are astray, and that they should repent and return to the truth, and he is full of compassion and mercy for the Believers} [09: 128].**⁶²The meaning of the testification that Muhammad is the Messenger of Allāh is: 'to obey him in whatever he commands; to accept everything he informed of as being the truth; to avoid everything he forbade; and that you worship Allāh only with that which he legislated.'⁶³

⁶² Allāh informs the muslims that the one who came to them is a messenger. Therefore it is an obligation to testify to what Allāh informs us of.

⁶³ It means to acknowledge that Muhammad is sent by Allāh. It is an obligation on the person who testifies that Muhamad is the messenger of Allāh to obey him in what he commands and abstain from what he forbids. The manner of worshipping Allāh must be in accordance with the legislation that the Prophet Muhammad came with, without adding anything or removing anything.

وَدَلِيلُ الصَّلَاةِ، وَالزَّكَاةِ، وَتَفْسِيرُ التَّوْحِيدِ: قَوْلُهُ تَعَالَى: ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ﴾ [البينة: 5].
وَدَلِيلُ الصِّيَامِ: قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ [البقرة: 183].
وَدَلِيلُ الْحَجِّ: قَوْلُهُ تَعَالَى: ﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾ [آل عمران: 97].

PROOF FOR THE PILLARS OF ISLĀM

The evidence for the Prayer, Zakah and the explanation of Tawhīd⁶⁴ is the saying of Allāh, **{They were not commanded except that they should worship Allāh alone; making their worship and obedience purely for Him, upon the true Religion and free from shirk; and that they should establish the Prayer and pay the Zakāh, and that is the straight and true Religion}**[98: 05]⁶⁵ The evidence for Fasting is the saying of the Most High, **{O you who believe Fasting is prescribed as an obligation for you as it was prescribed as an obligation for those who came before you, so that you may attain taqwaa, obedience to Allāh and avoidance of whatever He has forbidden.}** [02:183]⁶⁶ The evidence for Hajj is the His saying (the Most high), **{And hajj to Allāh's sacred House is an obligation upon those able to perform it; and whoever refuses and rejects the obligation of hajj to Allāh's House, then Allāh has no need of him or of any of the creation}** [Sūrah Aal-'Imraan: 97]⁶⁷

⁶⁴ The author repeats the explanation of Tawhīd even though he already mentioned it because it is included in the evidence that he presents to prove that salāt and zakat are obligations of Islām.

⁶⁵ In this verse Allāh commands establishing the prayer and paying zakat, which shows that it is an obligation.

⁶⁶ The word 'kutiba' in the verse means 'farada' so it is an obligation.

⁶⁷ The word 'lillahi 'ala an-nas' means 'lillahi farada 'ala an-nas' so it is an obligation.

الْمَرْتَبَةُ الثَّانِيَةُ: الْإِيمَانُ

وَهُوَ: بَضْعٌ وَسَبْعُونَ شُعْبَةً، فَأَعْلَاهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ. وَأَرْكَانُهُ سِتَّةٌ: كَمَا فِي الْحَدِيثِ (أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ). وَالدَّلِيلُ عَلَى هَذِهِ الْأَرْكَانِ السِّتَةُ: قَوْلُهُ تَعَالَى: ﴿لَيْسَ الْبِرُّ أَنْ تُولُؤُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ﴾ [البقرة: 177].
ودليل القدر: قَوْلُهُ تَعَالَى: ﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾ [القمر: 49].

PILLARS OF IMĀN

It has seventy odd branches;⁶⁸ the highest of them is the testimony Laa ilaaha Illa Allāh (none has the right to be worshipped except Allāh), the lowest of the branches is removing a harmful object from a pathway; Hayaa (modesty and shyness) is also a branch of Imaan.⁶⁹

Its pillars are six, the belief in:

1. Allāh⁷⁰
2. His angels⁷¹
3. His Books⁷²
4. His Messengers⁷³

⁶⁸ The author mentions in relation to Imān, the number of branches of Imān, the number of pillars of Imān and the evidence for the number of pillars.

⁶⁹ This wording is the same wording from the saying of the Prophet Muhammad (Allāh's peace and blessings be upon him) found in the books of Hadith.

⁷⁰ Belief in Allāh means to believe in Allāh's Lordship, which is that he is the creator and sustainer, Allāh's Godship, which means that he alone has the right to be worshipped, and Allāh's names and attributes, means that Allāh has the best names and perfect attributes.

⁷¹ Belief in Allāh's angels means to believe in all of them, those who are known by name and those who are not mentioned by name. The best Angel is Jibrīl, who is the angel of revelation. The angels are created from light, they only obey Allah and never disobey Him, and they are tasked with certain duties, like the Angel of death.

⁷² Belief in the books means to believe in all of the scriptures that Allah revealed, those mentioned by name specifically and those not mentioned that we may not know about. Those mentioned are the Injeel (Gospels) the Taurat (Torah) and the final and best Book is the Quran. All of them are from Allah. However, the previous revelations have been changed, distorted and corrupted.

⁷³ Belief in the messengers, who are men that Allāh chose to receive scripture, means to believe in all of them, those who are mentioned by name and those who we do not know. It includes the Prophets Adam, Noah, Abraham, Moses and Jesus. The final and best messenger is Muhammad.

5. The Last Day⁷⁴

6. Decree - its good and its evil.⁷⁵

The proof for these six pillars is the Saying of Allāh, **{It is not righteousness that you turn your faces to the east or the west, but rather righteousness is the righteousness of those who truly believe in Allāh, and the Last Day, and the Angels and the Books and the Prophets}[02: 177]**. The proof for Decree is His saying (the Most High), **{We have created all things in accordance with a pre-decreed measure} [Sūrah al-Qamar: 49]**⁷⁶

⁷⁴ Belief in the Last Day, which is resurrection after death, generally means to believe that Allāh will resurrect mankind from his grave alive, and take him to account for his deeds in the worldly life, recompensing him with either reward in Jannah or punishment in the fire.

⁷⁵ Belief in the Qadr means to believe that everything that happens in creation, good or bad, Allāh knew it before it happened, He created it, He recorded it in the book of Decree and He willed it to happen.

⁷⁶ These two verses mention the six pillars of Imān. What is the difference between a branch of Imān and a pillar of Imān? A pillar is information that is an obligation to believe in and the branches are rulings that are an obligation to either utter, to implement and act upon.

الْمَرْتَبَةُ الثَّالِثَةُ: الْإِحْسَانُ

أركانها: وله رُكْنٌ وَاحِدٌ. كما في الحديث: (أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ). والدليلُ قَوْلُهُ تَعَالَى: ﴿ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴾ [النحل: 128]. وقَوْلُهُ تَعَالَى: ﴿ وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴾ * الَّذِي يَرَاكَ حِينَ تَقُومُ * وَتَقْلُبُكَ فِي السَّاجِدِينَ * إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴾ [الشعراء: 217 - 220]. وقَوْلُهُ تَعَالَى: ﴿ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ﴾ [يونس: 61].

PILLARS OF IHSĀN

The third level is Ihsān which has one pillar as mentioned in the hadith ((to worship Allāh as if you see Him and if you do not see him, then He sees you))⁷⁷ The proof of this is His saying, {Truly, Allāh is with those who fear Him and those who are do Ihsān (all types of good)} [16: 128] and {Put your trust in the All-Mighty, the Most Merciful, who sees you when you stand up and your movements among those who fall prostrate. Verily! He, only He, is the All-Hearer, the All-Knower} [26: 217] Also His saying, {Whatever you may be doing, and whatever portion you may be reciting from the Qur'aan, and whatever deed you perform, We are Witness thereof, when you are doing it} [10:61]⁷⁸

⁷⁷ Ihsan is realised by fulfilling one pillar, which is to perform worship with such humility that it is like you see Allāh. If that is too difficult because you do not see Allāh, then it is to perform worship being conscious that Allāh sees you. The first part of the sentence is the reality of ihsan while the second sentence explains the means to attain ihsan. So Ihsan is to worship Allāh like you can see Him, and the way to do that is to worship Allāh being conscious that Allāh sees you.

⁷⁸ The author mentions these two verses because it proves that the means to attain ihsan is to be constantly conscious that Allāh sees you.

وَالدَّلِيلُ مِنَ السُّنَّةِ: حَدِيثُ جِبْرِيلَ الْمَشْهُورُ: عَنْ عُمَرَ بْنِ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذْ طَلَعَ عَلَيْنَا رَجُلٌ، شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، فَجَلَسَ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ فَقَالَ: (أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا). قَالَ: صَدَقْتَ. فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: أَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: (أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ). قَالَ: صَدَقْتَ. قَالَ: أَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: (أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ). قَالَ: أَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: (مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ). قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا. قَالَ: (أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُيُوتِ). قَالَ: فَمَضَى، فَلَبِثْنَا مَلِيًّا، فَقَالَ: (يَا عُمَرُ أَتَدْرُونَ مَنْ السَّائِلُ؟). قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: (هَذَا جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ). (3)

The HADITH OF JIBRIL

The proof from the Sunnah⁷⁹ is the famous hadīth of Jibrīl narrated by 'Umar (may Allāh be pleased with him): "One day when we were sitting with the Messenger of Allāh (sal-Allāhu alayhi wa sallam), a man suddenly came to us; his clothes were extremely white and his hair extremely black. There were no signs of travel on him and nobody from amongst us knew him. He sat down next to the Prophet (sal-Allāhu alayhi wa sallam) and put his hands on his thighs. He said, "O Muhammad, tell me about Islām." The Messenger of Allāh (sal-Allāhu alayhi wa sallam) said, ((Islām is to testify that there is no deity worthy of worship except Allāh and Muhammad is the Messenger of Allāh, to establish the prayers, to pay Zakah, to fast Ramadhan and to make Hajj if you are to do so.)) He said "You have spoken the truth." We were amazed that he would ask the question and then testify to the correctness [of the answer]. He then said, "Tell me about Imaan." He (the Prophet) responded, ((It is to believe in Allāh, His Angels, His Books, His Messengers, the Last Day and to believe in the Decree - the good and the evil of it)) He said "You have spoken the truth." He said "Tell me about Ihsān." He (the Prophet) answered, ((It is that you worship Allāh as if you see Him; [if you cannot do this] due to knowing you cannot see him, then you know that He sees you.)) He said, "Tell me about the Hour." He (the Prophet) answered, ((The one being questioned knows no more than the one asking the question.)) He said, "Tell me about its signs." He (the Prophet) answered, ((The slave-girl shall give birth to her female master; and you will see the barefooted, scantily clothed, poor destitute shepherds competing in constructing lofty buildings.)) Then he went away. I stayed for a long time. Then he (the Prophet) said, ((O 'Umar, do you know who the questioner was?)) I said, "Allāh and His Messenger know best." He said, ((It was Jibrīl; he came to teach you your religion.))

⁷⁹ The evidences the author mentioned previously for the pillars of Islām and Emaan were all from the Quran. Here he is mentioning evidence from the Sunnah for the three levels of the Deen. In the hadith the Prophet is asked about the Islam, Emaan and Ihsan and he replies mentioning the pillars of each level.

﴿الْأَصْلُ الثَّالِثُ﴾

مَعْرِفَةُ نَبِيِّكُمْ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَهُوَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ، وَهَاشِمٌ مِنْ قُرَيْشٍ، وَقُرَيْشٌ مِنَ الْعَرَبِ، وَالْعَرَبُ مِنْ ذُرِّيَةِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الْخَلِيلِ عَلَيْهِ وَعَلَى نَبِيِّنَا أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ، وَلَهُ مِنَ الْعُمُرِ ثَلَاثٌ وَسِتُّونَ سَنَةً، مِنْهَا أَرْبَعُونَ قَبْلَ النَّبُوَّةِ، وَثَلَاثٌ وَعِشْرُونَ فِي النَّبُوَّةِ. نُبِّئَ بِ﴿اقْرَأْ﴾، وَأُرْسِلَ بِ﴿الْمُدَّثِّرِ﴾، وَبَلَدُهُ مَكَّةُ.

بَعَثَهُ اللَّهُ بِالنَّدَارَةِ عَنِ الشِّرْكِ، وَبِالدَّعْوَةِ إِلَى التَّوْحِيدِ، وَالِدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الْمُدَّثِّرُ ﴿قُمْ فَأَنْذِرْ﴾ وَرَبَّكَ فَكَبِّرْ﴾

وَيُنَادِرُكَ فَطَهِّرْ﴾ وَالرُّجْزَ فَاهْجُرْ﴾ وَلَا تَمْنُنْ تَسْتَكْثِرُ﴾ وَلِرَبِّكَ فَاصْبِرْ﴾ [المدثر: 1-7]. وَمَعْنَى: ﴿قُمْ فَأَنْذِرْ﴾: يُنذِرُ عَنِ

الشِّرْكِ، وَيَدْعُو إِلَى التَّوْحِيدِ. ﴿وَرَبَّكَ فَكَبِّرْ﴾: أَيُّ: عَظَّمَهُ بِالتَّوْحِيدِ. ﴿وَيُنَادِرُكَ فَطَهِّرْ﴾: أَيُّ: طَهَّرَ أَعْمَالَكَ عَنِ

الشِّرْكِ. ﴿وَالرُّجْزَ فَاهْجُرْ﴾: الرُّجْزُ: الْأَصْنَامُ، وَهَجَرُهَا: تَرَكُهَا، وَالْبِرَاءَةُ مِنْهَا وَأَهْلُهَا، أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ يَدْعُو إِلَى

التَّوْحِيدِ، وَبَعْدَ الْعَشْرِ عُرِجَ بِهِ إِلَى السَّمَاءِ، وَفُرِضَتْ عَلَيْهِ الصَّلَوَاتُ الْخَمْسُ، وَصَلَّى فِي مَكَّةَ ثَلَاثَ سِنِينَ، وَبَعْدَهَا أُمِرَ

بِالْهَجْرَةِ إِلَى الْمَدِينَةِ،

THE PROPHET MUHAMMAD

Knowledge of your Prophet Muhammad⁸⁰. He is Muhammad, the son of Abdullah, the son of Abdul-Muttalib, the son of Haashim, the son of Quraysh who are from the Arabs. The Arabs are from the offspring of Isma'eel, the son of Ibraheem the Khaleel (Beloved) - may peace and blessings be on him and our Prophet. The Prophet (sal-Allāhu alayhi wa sallam) lived 63 years, 40 of those years were before Prophethood and 23 as a Messenger and Prophet. He became a Prophet with the revelation of 'Iqraa' and he became a messenger with the revelation of 'Muddathir'. His country was Makkah. Allāh sent him to warn against shirk and to call people to Tawhīd. The proof of this is the saying of the Most High, **{O you enveloped in garments arise and warn! Exalt your Lord! Purify your garments! keep away from ar-Rujz. Give not a thing in order to have more. Be patient for the sake of your Lord}** [74: 01-07] The meaning of **arise and warn** is: warn against shirk and call to tawhīd. The meaning of **Exalt your Lord** is exalt Him with Tawhīd. The meaning of **purify your garments** is: purify your deeds from shirk. The meaning of **keep away from Ar-Rujz (the idols)** is: Ar-Rujz are idols; keep away from them is by abandoning them, disassociating from them the people who are associated with them. The Prophet (sal-Allāhu alayhi wa sallam) spent ten years calling to Tawhīd. After ten years he was taken to the Heavens and the five daily prayers were obligated upon him. He prayed in Makkah for three years. He was then ordered to make Hijrah to (migration) Madīnah.

⁸⁰ Knowledge of the biography of the Prophet in general is to know his lineage, age, first verses revealed to him, his country of birth and place of migration, the subject of his message and his general biography after he became a messenger

وَالْهَجْرَةُ الْإِنْتِقَالُ مِنْ بَلَدِ الشِّرْكِ إِلَى بَلَدِ الْإِسْلَامِ.
وَالْهَجْرَةُ فَرِيضَةٌ عَلَى هَذِهِ الْأُمَّةِ مِنْ بَلَدِ الشِّرْكِ إِلَى بَلَدِ الْإِسْلَامِ، وَهِيَ بَاقِيَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا * إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا * فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا﴾ [النساء: 97-99]. وَقَوْلُهُ تَعَالَى: ﴿يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةً فَإِذَا يَافَعَبُدُونِ﴾ [العنكبوت: 56]. قَالَ الْبُغَوِيُّ - رَحِمَهُ اللَّهُ -: نَزَلَتْ هَذِهِ الْآيَةُ فِي الْمُسْلِمِينَ الَّذِينَ بِمَكَّةَ وَلَمْ يَهَاجِرُوا، نَادَاهُمُ اللَّهُ بِاسْمِ الْإِيمَانِ. وَالدَّلِيلُ عَلَى الْهَجْرَةِ مِنَ السُّنَّةِ: قَوْلُهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: (لَا تَنْقَطِعُ الْهَجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ، وَلَا تَنْقَطِعَ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهِ). (4)

HIJRAH

Hijrah is: migrating from the land of Shirk to the land of Islām. Hijrah⁸¹ is compulsory⁸² on this Ummah from the land of shirk to the land of Islām and it will remain like that until the establishment of the Hour. The proof is the saying of the Most High, **{Those people who the angels take while they are wronging themselves, the angels say: ‘In what condition were you?’ They will reply: ‘We were weak and oppressed on earth.’ The angels will say: ‘Was not the earth of Allāh spacious enough for you to emigrate therein?’ Such men will find their abode in Hell - What an evil destination! Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. For these there is hope that Allāh will forgive them, and Allāh is Ever Oft Pardoning, Oft-Forgiving} [Sūrah An-Nisaa: 97-99].** Also, His saying, **{O My slaves who believe, verily My earth is spacious so worship Me} [Sūrah Al-Ankaboot: 56].** Al-Baghawee (may Allāh have mercy on him) said: “This verse was revealed regarding the Muslims in Makkah that did not migrate. Allāh has called them “believers”. The proof of the Hijrah from the Sunnah is: **((Hijrah shall not be cut off until Tawbah is cut off and Tawbah shall not be cut off until the sun rises from the west.))**

⁸¹ Author mentions the definition of Hijrah, which linguistically means to leave something, its ruling and whether it is abrogated or not

⁸² Hijrah is an obligation. the threat of punishment in the Fire for those who did not make Hijra is evidence for the obligation of Hijra, as the definition of obligation is threat of punishment for not doing it. However, a person does not go out the fold of Islam for not making Hijrah, as the verse still called those who did not make hijrah, muslims.

فَلَمَّا اسْتَقَرَّ فِي الْمَدِينَةِ أَمَرَ بِبَقِيَّةِ شَرَائِعِ الْإِسْلَامِ، مِثْلِ: الزَّكَاةِ، وَالصَّوْمِ، وَالْحَجِّ، وَالْأَذَانِ، وَالْجِهَادِ، وَالْأَمْرِ بِالْمَعْرُوفِ
وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَغَيْرِ ذَلِكَ مِنْ شَرَائِعِ الْإِسْلَامِ، أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ، وَتُوُفِّيَ - صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ -

When he settled in Madīnah, he was command with the remainder of the legislation of Islām; such as Zakāh, Fasting, Hajj, Jihād, the adhān, ordering good & forbidding evil as well as the other legislations of Islām. He worked on establishing this for ten years and after that he died – may the peace and blessings of Allāh be upon him.

وَدِينُهُ بَاقٍ. وَهَذَا دِينُهُ، لَا خَيْرَ إِلَّا دَلَّ الْأُمَّةَ عَلَيْهِ، وَلَا شَرَّ إِلَّا حَذَّرَهَا مِنْهُ، وَالْخَيْرُ الَّذِي دَلَّهَا عَلَيْهِ التَّوْحِيدُ، وَجَمِيعُ مَا يُحِبُّهُ اللَّهُ وَيَرْضَاهُ، وَالشَّرُّ الَّذِي حَذَّرَهَا مِنْهُ الشِّرْكُ، وَجَمِيعُ مَا يَكْرَهُهُ اللَّهُ وَيَأْبَاهُ. بَعَثَهُ اللَّهُ إِلَى النَّاسِ كَافَّةً، وَافْتَرَضَ طَاعَتَهُ عَلَى جَمِيعِ الثَّقَلَيْنِ الْجِنِّ وَالْإِنْسِ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعٌ﴾ [الأعراف: 158]. وَكَمَّلَ اللَّهُ بِهِ الدِّينَ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ [المائدة: 3].

THE MESSAGE OF ISLAM

His religion remains and this is his religion.⁸³ He didn't leave any good except he guided the Ummah to it, and he left no evil except he warned the Ummah from.⁸⁴ The good that he has guided to is Tawhīd and all that Allāh loves and is pleased with; The evil he warned from is Shirk and all that Allāh hates and is displeased with. Allāh sent him to all mankind and He made it compulsory upon Jinn and Mankind to follow him. The proof for this is: **{Say: 'O mankind! Verily, I am sent to you all as the Messenger of Allāh} [Sūrah Al-A'raaf: 158].**⁸⁵ Allāh completed the religion through the Prophet; the proof of this is His saying, **{This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion} [Sūrah Al-Mā'idah: 03]**⁸⁶

⁸³ The author mentions the message, whether it is for some people or for everybody and whether it is a complete way of life or incomplete.

⁸⁴ It is guidance to all that is good and warning from all that is bad.

⁸⁵ Allāh orders the Prophet to tell mankind that he is sent to them as a messenger.

⁸⁶ Allāh informs mankind that He completed the religion.

وَالدَّلِيلُ عَلَى مَوْتِهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَوْلُهُ تَعَالَى: ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ * ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ﴾ [الزمر: 30، 31].

THE DEATH OF THE PROPHET

The proof of his death⁸⁷ is the statement of Allāh (the Exalted), **{Verily, you will die and verily, they too will die. Then, on the Day of Resurrection, you will be disputing before your Lord}** [Sūrah Az-Zumar: 30]

⁸⁷ Previously mentioned the death of the Prophet but he did not mention the proof, so he mentions it here. There are two benefits for delaying mentioning the proof, the first is to complete the biography of the Prophet with his death and the second is so that the following chapters discussing the afterlife follow on from death.

وَالنَّاسُ إِذَا مَاتُوا يُعْعَثُونَ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴾ [طه: 55]. وَقَوْلُهُ تَعَالَى: ﴿ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا * ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴾ [نوح: 17، 18]. وَبَعْدَ الْبَعْثِ مُحَاسِبُونَ وَمَجْزِيُّونَ بِأَعْمَالِهِمْ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴾ [النجم: 31]. وَمَنْ كَذَّبَ بِالْبَعْثِ كَفَرَ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُعْعَثَوْا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾ [التغابن: 7].

THE RESURRECTION, JUDGEMENT AND RECOMPENSE

When the people die⁸⁸ they will then be resurrected; the proof of this is the saying of the Most High, **{From it we have created you and in it we are going to return you and from it you are going to come out another time} [Sūrah Qaaf: 22]** And **{Allāh has brought you forth from the (dust of) earth. Afterwards He will return you into it and bring you forth} [Sūrah Nuh: 17-18]**. After the Resurrection the people are going to be asked about their deeds and made responsible for them. The proof is the statement of Allāh (the Exalted) **{To Allāh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done, and reward those who do good, with what is best} [Najm: 31]**. The person who rejects the Resurrection has disbelieved; the proof for this is His saying, **{The disbelievers pretend that they will never be resurrected. Say "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allāh} [Sūrah at-Taghābun: 07]**

⁸⁸ The previous topic was about the death of the Prophet. This discusses when a person dies, resurrection, judgement and recompense and the ruling of the person who denies the resurrection, judgement and recompense.

وَأَرْسَلَ اللَّهُ جَمِيعَ الرُّسُلِ مُبَشِّرِينَ وَمُنذِرِينَ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِّئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾ [النساء: 165]. وَأَوَّلُهُمْ نُوحٌ عَلَيْهِ السَّلَامُ، وَآخِرُهُمْ مُحَمَّدٌ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ خَاتَمُ النَّبِيِّينَ؛ وَالدَّلِيلُ عَلَى أَنَّ أَوَّلَهُمْ نُوحٌ قَوْلُهُ تَعَالَى: ﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾ [النساء: 165]. وَكُلُّ أُمَّةٍ بَعَثَ اللَّهُ إِلَيْهَا رَسُولًا مِنْ نُوحٍ إِلَى مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَأْمُرُهُمْ بِعِبَادَةِ اللَّهِ وَحْدَهُ، وَيَنْهَاهُمْ عَنْ عِبَادَةِ الطَّاغُوتِ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾ [النحل: 36].

THE MESSENGERS

Allāh sent all the Messengers⁸⁹ as people who gave glad tidings and also warned (of punishment).⁹⁰ The proof of this is His saying, **{Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the Messengers} [Sūrah an-Nisā: 165]** The first of the Prophets was Nūh ('alayhi as-salaam) and the last of them was Muhammad (sal-Allāhu alayhi wa sallam); the proof that the first amongst them was Nūh (alayhi as-salaam) is, **{Verily, We have inspired you as We inspired Nūh (Noah) and the Prophets after him} [04: 163]**⁹¹ Allāh sent a Messenger to every nation from Nūh to Muhammad, ordering them to worship Allāh alone and forbidding them from worshipping false deities. The proof of this is the statement of Allāh (the Majestic), **{And verily, We have sent to every nation a Messenger [proclaiming], 'Worship Allāh and abandon all Tāgūt (all false deities)} [Sūrah an-Nahl:36]**⁹²

⁸⁹ The author finishes the discussion of the messenger Muhammad by mentioning the messengers in general, their role, the first and the last one and the basis of their message.

⁹⁰ Glad tidings means reward in Paradise and warnings means punishment in Hellfire.

⁹¹ Nuh was the first prophet of Allah, as indicated by the verse by the fact that all the other Prophets are mentioned after Nuh.

⁹² Allāh mentions that the basis of their message was commanding people with Tawheed and forbidding people from shirk.

وَأَفْتَرَضَ اللَّهُ عَلَى جَمِيعِ الْعِبَادِ الْكُفْرَ بِالطَّاغُوتِ وَالْإِيمَانَ بِاللَّهِ.
 قَالَ ابْنُ الْقَيِّمِ - رَحِمَهُ اللَّهُ تَعَالَى: مَعْنَى الطَّاغُوتِ مَا تَجَاوَزَ بِهِ الْعَبْدُ حَدَّهُ مِنْ مَعْبُودٍ أَوْ مَتَّبِعٍ أَوْ مُطَاعٍ. وَالطَّاغُوتُ كَثِيرُونَ وَرُؤُوسُهُمْ خَمْسَةٌ: إِبْلِيسُ لَعْنَهُ اللَّهُ، وَمَنْ عُبِدَ وَهُوَ رَاضٍ، وَمَنْ دَعَا النَّاسَ إِلَى عِبَادَةِ نَفْسِهِ، وَمَنْ ادَّعَى شَيْئًا مِنْ عِلْمِ الْغَيْبِ، وَمَنْ حَكَمَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ؛ وَالِدَلِيلُ قَوْلُهُ تَعَالَى: ﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنَ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ [البقرة: 256]. وَهَذَا هُوَ مَعْنَى لَا إِلَهَ إِلَّا اللَّهُ،

TAGHŪT

Allāh has made it compulsory on all his slaves that they reject the Taghut⁹³ (false deities) and worship Allāh. Ibn al-Qayyim (may Allāh have mercy on him) said: "A Taghut is an object that is worshipped, followed or obeyed and the people exceed the limits with regards to it; there are many False Deities."⁹⁴ The heads [of the Tāgūt] are five:

1. Iblīs may the curse of Allāh be on him,⁹⁵
2. He who is worshipped whilst being pleased with this⁹⁶
3. He who calls people to worship him⁹⁷
4. A person who claims that he knows something from the future⁹⁸
5. The one who rules by that which Allāh has not revealed⁹⁹

⁹³ The author mentions three matters pertaining to the Tāgūt. The ruling of rejecting tāgūt, the definition of tāgūt and types of tāgūt.

⁹⁴ The definition of tāgūt is every thing where a person exceeds the limits in it. There are three main types. The first is tāgūt of worship, which is connected to worshipping other than Allāh and includes every person who invites others to worship him. The second is tāgūt of following, which is connected to following other than the Prophet, and includes a scholar who gives verdicts to people to worship Allāh in a way that is not what the Prophet taught and came with. The third is tāgūt of obedience, which is connected to legislation, and includes the leaders who command their followers to go against the legislation of Allah.

⁹⁵ The author mentions Iblīs first because he is the biggest and foremost taghut. Iblīs invites to the worship of others besides Allāh, to following other than the Prophet and to go against the legislation of Allah.

⁹⁶ This includes everybody who is pleased to be worshipped, regardless of whether he invited others to worship him or not.

⁹⁷ This includes everybody who invites others to worship him, whether the people listen to him and do it or not.

⁹⁸ This includes everybody who claims knowledge of the unseen like fortunetellers, soothsayers, tarot card readers, people who claim to know the future and people who claim to know the past.

⁹⁹ This includes a person who legislates a legislation other than Islām, whether it is in worship, dealings or other aspects as all of it is part of the Deen that Allāh revealed. The Scholars of Islam mention instances when it is minor Kufr, which is a major sin but does not take a person out the fold of islam, and when it is major Kufr that takes a person outside the fold of Islam. Also, the scholars mention that making a ruling of Kufr on another muslims must take into account establishing the conditions and removing the hindrances, and should not be done hastily or by those who are unqualified in Shar'iah knowledge.

The proof is the statement of Allāh the Exalted, {**There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tāgūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower**} [Sūrah al-Baqarah: 156].¹⁰⁰ This is the meaning of ‘Laa ilaaha illa Allāh’

¹⁰⁰ The verse mentions that Allāh made rejecting Tagut and believing in Allāh the criterion for grasping the firm handhold, which is the statement ‘La ilaha illa Allāh’.

وَفِي الْحَدِيثِ: (رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ).
وَاللَّهُ أَعْلَمُ. وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

CONCLUSION

In the Hadīth¹⁰¹ ((The head of the matter is Islām,¹⁰² its pillar is Prayer¹⁰³ and the top of its hump is Jihād in the way of Allāh))¹⁰⁴ Allāh is the One who truly has the Knowledge and may Allāh send His blessings on Muhammad and his family and companions.

¹⁰¹ The author ends the book by mentioning a hadith that indicates the three obligations mentioned at the beginning of the book, knowledge, actions and dawah.

¹⁰² Knowledge. Islām being the head means it is the most important issue so it should be given priority over all other concerns. A sign of it taking priority in a persons life, is that he learns it so that he becomes knowledgable.

¹⁰³ Action. The most important of the righteous actions is safeguarding the prayer, which is the central pillar of Islām. So if Islām is a tent, then the central pole holding it up is the prayer.

¹⁰⁴ Dawah. Jihad in the way of Allāh is from the means of Dawah, as the aim is to establish and spread Islam.