

ثَلَاثَةُ الْأُصُولِ وَادِلَّتُهَا

*The Three Fundamental
Principles*

And Their Proofs

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Know – may Allâh the Mighty show mercy unto you – that it is imperative on us to know four matters. **One:** the Knowledge, which is about Allâh, His Prophet and the Deen of Islam with its proofs. **Two:** Acting upon it (i.e. the Knowledge). **Three:** Calling to it. **Four:** Patience over harms thereof.

The proof for that is Allâh's Word – the Mighty:

وَالْعَصْرِ. إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ. إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا

بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

[I swear] 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. [Al-Asr:1-3].

Al-Imâm As-Shâfi'î – may Allâh bestow mercy upon him – said: 'If Allâh did not send down any proof upon His creatures except this *Sûrah* then it will suffice them.'

Al-Imâm al-Bukhâri – may Allâh bestow mercy upon him – said (in his book): **Chapter of Knowledge Before Statements and Actions, and the proof is the Word of Allah:**

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ

So know (O Muhammad) that none has the right to be worshipped but Allâh, and ask forgiveness for your sin. [Muhammad: 19]

(Imâm al-Bukhâri – may Allâh bestow mercy upon him – said) He (Allâh the Most Sublime) did begin with knowledge before statement and action.

Know – may Allâh be merciful unto you – that it is incumbent upon every Muslim – male and female – to have knowledge regarding the following **three matters**, and to act upon them:

One: That Allâh the Mighty Lord created us, provides for us and He does not leave us aimlessly rather He sent a Messenger to us. Whoever therefore obeys the Messenger will enter the Paradise and whoever disobeys him will enter the Hell. The proof for that is the Statement of Allâh the Mighty:

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِيدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا . فَعَصَىٰ
فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا

Verily, We have sent to you (O men) a Messenger (Muhammad) to be a witness over you, as we did send a Messenger [Moses] to Fir'aun (Pharaoh).

But Fir'aun disobeyed the Messenger [Mûsa (Moses)], so We seized him with a severe punishment. [Mudaththir: 15-16].

Two: That Allâh is not pleased with making anyone a partner unto Him in worship; not an angel close to Allâh or a Prophet sent (to the people). The proof for that is the Statement of Allâh the Mighty:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

And the mosques are for Allâh (Alone), so invoke not anyone along with Allâh. [Jinn: 18]

Three: That whoever obeys the Messenger and holds Allâh to be One is not permitted to take as friends he that opposes Allâh and His Messenger even if such were to be the closest relation. The proof for this is the Statement of Allâh the Mighty:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ
كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ

الْإِيمَانِ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ ۖ وَيَدْخُلُهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ
 رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ أُولَٰئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

You (O Muhammad) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger, even though they were their fathers, or their sons, or their brothers, or their kindred. For such He has written faith in their hearts, and strengthened them with *Rûh* (proofs, light and true guidance) from Himself. And 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. [Mujâdilah: 22].

Know – may Allâh guide you to His obedience – that *al-Haneefiyyah*, the path of Prophet Ibrahim, is that you should worship Allâh Alone rendering the Deen solely for Him. This is what Allâh has commanded all mankind and it is upon that He created them, just as He the Mighty said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I (Allâh) created not the jinns and humans except they should worship Me (Alone). [Dhâriyât: 56]

The meaning of *Ya'buduun* ('should worship Me') is *Yuwahhidun* ('make Me One').

The greatest thing Allâh commanded is *Tauheed* – rendering the worship solely for Allâh; the greatest thing Allâh forbade *Shirk* – calling other than Allâh.

The proof (for the above) is Allâh's Statement:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

Worship Allâh and join none with Him in worship [An-Nisâ: 36]

If you were asked: What are the Three Fundamental Principles that are incumbent upon a person to know?

Say (they are:) That the slave should know his Lord, his Deen and his Prophet, Muhammad, may the peace and benediction of Allâh be upon him.

If you were asked: 'Who is your Lord?' Reply that, 'Allâh is my Lord Who nourishes me and nourishes all the creation with His bounties; He is Whom I worship there is none else worthy of my worship beside Him.'

The proof for that is the Statement of Allâh the Mighty:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All the praises and thanks be to Allâh, the Lord of the worlds. [Al-Faatihah:2]

(Therefore) all that is beside Allâh is 'the world' and I am a part of that world.

If you were asked: With what do you recognize your Lord? Say: With His signs and creation. Among His signs are the night and the day, the sun and the moon. And among His creation are the seven firmaments and the seven earths including what they contain and all what is between them. The proof for that is the Statement of Allâh the Mighty:

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ

وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

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 Allâh Who created them, if you (really) worship Him. [Shu'araa: 37]

So also is this Statement of Allâh the Mighty:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى
 الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ
 بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Indeed your Lord is Allâh, Who created the heavens and the earth in six days, and then He *Istawâ* (rose over) the Throne. 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 Allâh, the Lord of the worlds! [Al-'Araaf: 54].

Ar-Rabb is the One worthy of worship. The proof for that is Allâh's Statement the Mighty:

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 مِنْ
 الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become those who are pious. [He Allâh] 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 Allâh (in worship) while you know (that He Alone has the right to be worshipped). [Al-Baqarah: 21-22].

Ibn Kathîr – may Allâh bestow mercy upon him – said: The Creator of all this is the One entitled to being worshipped.

The various acts of worship which Allâh commands thereof such as *Islam* (submitting to Allâh), *Îmân* (Faith) and *Ihsân* (goodness); so also are *duâ* (supplications), *khauf* (fear), *rajâ* (hope), *tawakkul* (trust in Allâh), *ragbah* (inclination), *rahbah* (dread), *khushuu'* (reverence), *khashyah*

(awe), *inâbah* (turning in repentance), *isti'ânah* (seeking help), *isti'âdha* (seeking refuge), *istighâthah* (seeking succour), *dhab'h* (slaughtering) and *nadhr* (making vows), among other acts of worship which Allâh commands of, all of them are solely for Allâh the Mighty. The proof for that is the Statement of Allâh the Mighty:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

And the mosques are for Allâh (Alone), so invoke not anyone along with Allâh. [Jinn: 18]

Whoever directs any of those acts of worship to other than Allâh is a *mushrik* [a polytheist] and *kâfir* [a disbeliever]. The proof for that is the Statement of Allâh the Mighty:

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ

And whoever invokes (or worships), besides Allâh, any other *Ilâh* (God), of whom He has no proof, Then his reckoning is only with his Lord. Surely, the disbelievers [in Allâh and in the Oneness of Allâh], will not be successful. [Al-Mu'minuun: 117].

And it has come in a hadith (that the Messenger of Allâh said:)

الدعاء مخ العبادة

'Supplication is the brain of worship'¹

The proof for that is the Statement of Allâh the Mighty:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

¹ The authentic wording is الدعاء هو العبادة 'Supplication is worship'

And your Lord said: "Invoke Me, [i.e. believe in My Oneness (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 will surely enter Hell in humiliation! [Al-Ghâfir: 60]

The proof for *al-Khauf* is the Word of Allâh the Mighty:

فَلَا تَخَافُوهُمْ وَخَافُونَ إِن كُنْتُمْ مُّؤْمِنِينَ

So fear them not, but fear Me, if You are (true) believers. [Aal-'Imrân: 175]

The proof for *ar-Rajâ* is the Word of Allâh the Mighty:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

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. [Al-Kahf: 110]

The proof for *at-Tawakkul* is the Word of Allâh the Mighty:

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُّؤْمِنِينَ

And put your trust in Allâh if you are believers indeed. [Al-Maaidah: 23]

So also is His Word:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

And whosoever puts his trust in Allâh, then He will suffice Him. [At-Talaaq: 3]

The proof for *ar-Ragbah*, *ar-Rahbah* and *al-Khusuu'* is the Word of Allâh the Mighty:

إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا^ط وَكَانُوا لَنَا

خَاشِعِينَ ﴿٩٠﴾

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. [Al-Anbiyâ: 90].

The proof for *al-Khashyah* is the Word of Allâh the Mighty:

فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي

So fear them not, but fear Me! [Al-Baqarah: 150].

The proof for *al-Inâbah* is the Word of Allâh the Mighty:

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ

And turn in repentance and in obedience with true faith to your Lord and submit to Him, (in Islâm). [Az-Zumar: 150].

The proof for *al-Isti'ânah* is the Word of Allâh the Mighty:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You (Alone) we worship, and You (Alone) we ask for help. [Al-Faatihah: 5]

So also, it has come in a hadith:

إِذَا اسْتَعْنْتَ فَاسْتَعْنِ بِاللَّهِ

'When you seek help, seek it from Allâh.'

The proof for *al-Isti'âdhah* is the Word of Allâh the Mighty:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Say: I seek refuge with (Allâh) the Lord of the daybreak. [Al-Falaq: 1]

So also is this:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

Say: I seek refuge with (Allâh) the Lord of mankind. [An-Naas: 1]

The proof for *al-Istighâthah* is the Word of Allâh the Mighty:

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ

(Remember) when you sought help of your Lord and He answered you. [Al-Anfâl: 9]

The proof for *adh-Dhab'h* is the Word of Allâh the Mighty:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ . لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ
أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

Say (O Muhammad): "Verily, my *Salât* (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the worlds. He has no partner. And of this I have been commanded, and I am the first of the Muslims." [Al-An'âm: 162-163].

And it has also come in the Sunnah (that the Messenger of Allâh – may the peace and benediction of Allâh be upon him – said:)

لعن الله من ذبح لغير الله

'Allâh curses whomever slaughters for other than Allâh.'

The proof for *an-Nadhr* is the Word of Allâh the Mighty:

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا

They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading. [Al-Insân: 9].

The Second Principle: Knowing the Deen of Islam with Its Proofs

Islam is submission to Allâh in *Tauheed*, obedience to Him and shunning *Shirk* and its people.

Islam is of three levels: *al-Islam*, *al-Îmân* and *al-Ihsân*. Each of the level has its pillars.

The pillars of Islam are five viz. bearing the testimony that there is none worthy of worship except Allâh and that Muhammad is His Messenger, establishing Prayers, giving of Zakâh, fasting in Ramadan and going on pilgrimage to the Sacred House of Allâh.

The proof for the Testimony (that there is none worthy of worship except Allâh) is the Word of Allâh the Mighty:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ
الْعَزِيزُ الْحَكِيمُ

Allâh bears witness that *Lâ ilâha 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. *Lâ Ilâh illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise. [Aal-'Imrân: 18]

The meaning of the Testimony is that there is none worthy of worship except Allâh Alone.

(The phrase) *Lâ ilâ-ha* ['There is none worthy of worship'] negates all that is worshipped beside Allâh. While *illa Allâh* ['except Allâh'] establishes worship for Allâh Alone without partners with Him in His worship just as there is no partner with Allâh in His Dominion.

The exegesis of the Testimony; what makes it clearer is the word of Allâh the Mighty:

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ . إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ

سَيَهْدِينِ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ

And (remember) when Ibrâhîm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship except Him (i.e. I worship none but Allâh Alone) who did create me, and verily, He will guide me." And he made it [i.e. Lâ ilâha ill-Allâh a word lasting among his offspring, that they may turn back (i.e. to repent to Allâh or receive admonition). [Az-Zukhruf: 26-28].

So also is Allâh's Word:

قُلْ يَتَاهِلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ

بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا

بِأَنَّا مُسْلِمُونَ

Say (O Muhammad): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh, and that we associate no partners with him, and that none of us shall take others as lords besides Allâh. Then, if they turn away, say: "Bear witness that we are Muslims." [Aal-Imraan: 64]

The proof for the testimony that Muhammad is the Messenger of Allâh is the Word of Allâh the Mighty that goes thus:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ

بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad) is

anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he is) full of pity, kind, and merciful. [At-Taubah: 128]

The meaning of the testimony that Muhammad is the Messenger of Allâh is obedience to him regarding his commands, believing him in what he says, shunning what he forbids and decries, and that Allâh is not worshipped except with what he has legislated.

The proof for Salât and Zakkâh is the Word of Allâh the Mighty:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ

وَذَٰلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾

And they were commanded not, but that they should worship Allâh, and worship none but Him Alone, and perform *as-Salât* and give *Zakât*: and that is the right religion. [Al-Bayyinah: 5]

The proof for fasting is the Word of Allâh the Mighty:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ

لَعَلَّكُمْ تَتَّقُونَ

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 those who are pious. [Al-baqarah: 183]

The proof for pilgrimage is the Word of Allâh the Mighty:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ

الْعَالَمِينَ

And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for

one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), Then he is a disbeliever of Allâh], Then Allâh stands not in need of any of the worlds. [*Aal-Imrân*: 97]

The Second Level: *Al-Îmân* [Faith]

This has more than seventy parts; the uppermost of it is *La Ilâha illa Allâh* while its smallest part is removing a harmful object from the path. Bashfulness is also a part of Faith.

Its pillars are six: That you believe in Allâh, His angels, His books, His Messengers, the Last Day and Preordainment – good and bad.

The proof for these Six Pillars is the Word of Allâh the Mighty:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

It is not piety that you turn your faces towards east and (or) west (in prayers); but piety is (the quality of) the one who believes in Allâh, the Last Day, the angels, the book, the prophets... [Al-Baqarah: 177]

The proof for predestination is the Word of Allâh the Mighty:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

Verily, We have created all things with *Qadar* (Divine Preordainments). [Al-Qamar: 49]

The Third Level: *Al-Ihsân*

This has just a pillar – that you should worship Allâh as if you see Him, for if you do not see Him, He sees you.

The proof for that is the Word of Allâh the Mighty:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

Truly, Allâh is with those who fear Him, and those who are good-doers. [An-Nahl: 128]

So also His Statement – may He be exalted:

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ . الَّذِي يَرْنَا حِينَ تَقُومُ . وَتَقْلُبُكَ فِي السَّجْدِينَ .

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

And put your trust in the All-Mighty, the Most Merciful, Who sees you (O Muhammad) when you stand up (alone at night for Tahajjud Prayers). And your movements among those who fall prostrate (along with you in the five compulsory congregational prayers). Verily, He, Only He, is the All-Hearer, the All-Knower. [Ash-Shua'arâ: 217-220]

So also His Word – the Mighty:

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ

شُهُودًا إِذْ تُفِيضُونَ فِيهِ^ج

Whatever you (O Muhammad) may be doing, and whatever portion you may be reciting from the Qur'ân, - and whatever deed you (mankind) may be doing (good or evil), We are witness thereof, when you are doing it... [Yûnus: 61].

The proof from the Sunnah (for *al-Ihsân*) is the popular hadith of Jibrîl that has come on the authority of Umar – may Allâh be pleased with him – who said: We were sitting with the Messenger of Allâh one day then suddenly a man appeared to us; the man's clothing was extremely white while his hair was extremely black. There was no sign of a traveller upon him nor did any of us know him before. The man went and sat before the Prophet (s); he aligned his knees towards his (the Prophet's knees) and he placed his two hands upon his two thighs and said: 'O Muhammad, tell

me about Islam.' The Messenger of Allâh ﷺ replied: 'Islam is that you testify that there is none worthy of worship except Allâh and that Muhammad is Messenger of Allâh, and that you establish the prayer, give the Zakkâh, fast in Ramadan and go on pilgrimage to the House if you have a means thereto.' The man then said: 'You have spoken the truth.' We then became amazed regarding the man for his act of asking him (the Prophet) and saying he had said the truth. The man said: 'Then tell me about Faith.' He ﷺ replied: 'That you believe in Allâh, His angels, His books, His Messengers, the Last Day and that you believe in preordination, its good and bad.' He ﷺ said: 'You have spoken the truth.' Then he said: 'Tell me about Goodness.' He ﷺ replied: 'That you worship Allâh as if you see Him, for if you cannot see Him, He sees you.' Then he said: 'Tell me about (the coming of) the Hour.' He said: 'The one being asked is not as knowledgeable as the person asking.' He said: 'Then tell me about its signs.' He ﷺ said: 'That a maid should give birth to her master and that you see the poor barefooted unclothed shepherds competing in erecting edifices.' Then the man left. I tarried a while then he (the Messenger of Allâh ﷺ) said: 'O Umar, do you know the person that asked the questions?' I replied: 'Allâh and His Messenger know best.' He ﷺ said: 'Indeed that was (Angel) Jibrîl, he came to teach you your religion.'

The Third Principle: Knowing your Prophet who is Muhammad ﷺ.

He is Muhammad bn Abdillâh bn AbdilMuttalib bn Hâshim. Hâshim was from the Quraysh and the Quraysh was from the Arab and the Arab were from the offspring of Ismail bn Ibrâhim Al-Khalîl – may the best of benedictions and peace upon him and our Prophet.

He ﷺ lived for sixty-three years, forty of which were before he ﷺ was commissioned as a Prophet while the remaining thirty he ﷺ spent as a Prophet and Messenger. He was made a prophet when the Verse of Read-in-the-Name-of-Your-Lord was revealed to him, and was made a Messenger when the Verse of Mudath-thir was revealed to him. His city was Makkah. Allâh sent him to warn people from *Shirk* and to call to *Tauheed* –Oneness of Allâh.

The proof is the Word of Allâh the Mighty:

يَا أَيُّهَا الْمُدَّثِّرُ . قُمْ فَأَنْذِرْ . وَرَبَّكَ فَكَبِّرْ . وَثِيَابَكَ فَطَهِّرْ . وَالرُّجْزَ فَاهْجُرْ . وَلَا تَمْنُنْ
تَسْتَكْثِرُ . وَلِرَبِّكَ فَاصْبِرْ

O you (Muhammad) enveloped (in garments)! Arise and warn! And your Lord (Allâh) magnify! And your garments purify! And keep away from *Ar-Rujz*! And give not a thing in order to have more (or consider not your deeds of Allâh's obedience as a favour to Allâh). And be patient for the sake of your Lord (i.e. perform your duty to Allâh)! [Al-Mudaththir: 1-7].

The meaning of the Verse '**Arise and warn!**' is that he ﷺ warns from *Shirk* and calls to *Tauheed*.

'And your Lord (Allâh) magnify!' Meaning: 'Magnify Him with *Tauheed*.'

'And your garments purify!' Meaning: 'Purify you deeds from shirk.'

'And keep away from *Ar-Rujz*!' *Ar-Rujz* are idols. Keeping away from them means deserting them and those who worship them; so also it means disavowing them and those who worship them.

He ﷺ spent ten years calling to *Tauheed* and after the tenth year he ﷺ was taken on a journey to the heavens and the Five Daily Prayers were made obligatory on him. He ﷺ observed the prayers in Makkah for three years and after that he ﷺ was commanded to embark on a *hijrah* to Madeenah.

Al-Hijrah: This is moving from a polytheistic town to an Islamic town. Hijrah is obligatory upon this Ummah; from a polytheistic town to an Islamic town. It will remain till the coming of the Hour.

The proof for this is the Word of Allâh the Mighty:

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْغَالِبِينَ ظَالِمِينَ أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي
الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا قَالُوا لَيْسَ بِكَ مَا وَلَّهُمْ جَهَنَّمَ
وَسَاءَتْ مَصِيرًا . إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ

حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا . فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا
غَفُورًا .

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 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. [An-Nisaa: 97-99].

So also is His Word:

يَعْبَادِي الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّيَ فَاعْبُدُونِ

O My slaves who believe, certainly, spacious is My earth. Therefore worship Me (Alone)." [Al-Ankabût: 56].

[Al-Imâm] Al-Baghawi – may Allâh bestow mercy upon him – said: The reason for the revelation of the Verse was as regard the Muslims that were in Makkah who did not migrate (to Madeenah). Allâh called them believers.

The proof for *al-Hijrah* in the Sunnah is the statement of the Messenger of Allâh ﷺ :

لا تنقطع الهجرة حتى تنقطع التوبة ولا تنقطع التوبة حتى تطلع الشمس من مغربها

'Hijrah will not cease to be until there is no (acceptability of) repentance, and granting of repentance will not cease until the sun rises from its west.'

When he (the Messenger of Allâh ﷺ) became settled in Madeenah, he ﷺ was commanded as regard the other laws of Islam such as Zakâh, fasting, hajj, call-to-prayer, jihad, enjoining good and forbidding evil, among

other aspects of the laws of Islam. He spent ten years over this. After that his soul was taken – may the peace and benediction of Allâh be upon him – while his religion was complete. This is his religion, there was no goodness except that he ﷺ invited the Ummah to it, and no evil except that he ﷺ warned against it. The goodness that he called to is *Tauheed* and all that is loved and pleased with by Allâh. And the evil which he warned of is *Shirk* and all that is detested by Allâh and frowned at.

Allâh sent him to all mankind and made obedience to him obligatory upon the Jinn and Mankind. The proof for that is the Word of Allâh the Mighty:

قُلْ يَتَأْتِيهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ﴿١٥٨﴾

Say (O Muhammad): "O mankind! Verily, I am sent to you all as the Messenger of Allâh... " [Al-'Arâf: 158].

With him, Allâh the Mighty completed His Deen. The proof for that is the Word of Allâh the Mighty:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. [Al-Mâidah: 3]

The proof for his death is the Word of Allâh the Mighty:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ. ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ

Verily, you (O Muhammad) will die and verily, they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord. [Aal-'Imrân: 30-31].

People will be raised up when they die. The proof for that is the Word of Allâh the Mighty:

﴿ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴾

Thereof (the earth) we created you, and into it we shall return you, and from it we shall bring You out once again. [Ta-Ha: 55].

So also His Word:

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا

And Allâh 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)? [Nûh: 17-18].

And after resurrection, people will be made to render their account and will be rewarded according to their actions. The proof for that is the Word of Allâh the Mighty:

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

And to Allâh 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). [An-Najm: 31].

Whoever denies the resurrection becomes a kâfir. The proof for that is the Word of Allâh the Mighty:

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ

The disbelievers pretend that they will never be resurrected (for the account). Say (O Muhammad): "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 Allâh. [At-Taghabun: 7].

Allâh sent all the Messengers as givers of glad tidings, and as warners. The proof for that is the Word of Allâh the Mighty:

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ

عَزِيزًا حَكِيمًا

Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the Messengers. And Allâh is ever All-Powerful, All-Wise. [An-Nisâ: 165].

The first of the Messengers was [Prophet] Nûh while their last was Muhammad – may the peace and blessing of Allâh be upon him; he was the seal of the prophets.

The proof for the statement that Nûh was the first of the Messengers is the Word of Allâh the Mighty:

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ ﴾

Verily, We have inspired you (O Muhammad) as We inspired Nûh (Noah) and the Prophets after him... [An-Nisaa: 163].

Each Ummah had a messenger sent to it by Allâh – from Nûh to Muhammad ﷺ, while each of the Messenger would command them of worship to Allâh Alone and forbid them from worshipping *Tâghût*. The proof for that is the Word of Allâh the Mighty:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۚ ﴾

And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) *Tâghût* (all false deities)." [An-Nahl: 36].

Allâh made it obligatory upon all the slaves to disbelieve in *Tâghût* and believe in Allâh.

Ibn al-Qayyim – may Allâh bestow mercy upon him – said: The meaning of *Tâghût* is that with which a slave transgresses the bounds with regards to the one being worshipped or followed or obeyed.

Tâwaaghîr (sing. *Tâghûr*) are numerous but their heads are five: Iblîs – may Allâh curse him, the one that is worshipped while he is pleased with it, the person who calls people to worship him, whoever claims any aspect of knowledge of the Unseen, and whoever judges by other than Allâh's laws. The proof for that is the Word of Allâh the Mighty:

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ
فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong Path. Whoever disbelieves in *Tâghûr* and believes in Allâh, Then He has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower. [Al-Baqarah: 256].

This is the meaning of (the statement:) *Lâ Ilâha illa Allâh* ['There is none worthy of worship except Allâh'].

It has come in a hadith (that the Messenger of Allâh ﷺ) said:

رَأْسُ الْأَمْرِ الْإِسْلَامُ وَ عَمُودُهُ الصَّلَاةُ وَ ذِرْوَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ

'The peak of the affair is Islam, its pillar is Prayer, and its apex is striving in the path of Allâh.'

Allâh knows better.