

Valley of Emaan: The Ilm Series

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The Four Principles

Translation prepared by Sheikh Muhammad Sulayman at'Tameemi in
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In The Name Of Allah, the Most Beneficent, The Most Merciful

I ask Allah, the Most Generous, the Lord of the Throne, to protect you in this world and the Hereafter, and to bless you wherever you are and to make you from those who are grateful when they are given, patient when they are tested and those who seek forgiveness when they sin. For verily, those are the three signs of happiness.

Know, may Allah guide you to obeying Him, that Haneefiyyah is the religion of Ibraaheem: It is that you worship Allah making the religion purely for Him, as He said,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I have not created the jinn and mankind except to worship Me (Alone).”

[adh-Dhaariyaat (51):56]

When you acknowledge that Allah has created you for His worship, then know that worship is not regarded as such unless it is accompanied by tawheed, just as prayer is not regarded as prayer unless it is accompanied by purification (taharah). So when shirk enters into worship it corrupts it just like an impurity invalidates purification.

So when you recognise that if shirk enters into worship, it corrupts it, negates all the actions and the one who does it is eternally in the Hell-Fire, then you will realise the most important matter obligatory upon you: recognition of this fact, in order that Allah may save you from the abyss of committing shirk with Him, about which He, the Most High said,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ
فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

“Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases.”

[an-Nisaa (4):116]

And this knowledge comprises of four principles which Allah, the Most High, has mentioned in His Book.

The first principle: is that you know the kuffaar, whom the Messenger ﷺ fought, used to affirm that Allah, the Most High, was the Creator and the Disposer of all the affairs but that did not enter them into Islaam and the proof is His, the Most High's, saying,

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ
الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ
أَفَلَا تَتَّقُونَ

“Say: Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?

They will say: “Allah.” Say: “Will you not then be afraid of Allah’s Punishment (for setting up rivals in worship with Allah)?”

[Yunus (10):31]

The second principle: That they (the mushrikeen) say:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ

“We do not call upon and turn towards them except to seek nearness and intercession (with Allah). So the proof against seeking nearness (through awliyaa) is His, saying, “And those who take awliyaa besides Him (say): “We worship them only that they may bring us near to Allah.” Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.”

[az-Zumar (39):3]

And the proof against intercession (through awliyaa) is His, the Most High’s, saying,

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَتَنْبِئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

“And they worship besides Allah things that hurt them not, nor profit them, and they say: “These are our intercessors with Allah.”

[Yunus (10):18]

And intercession is of two types: The prohibited intercession and the affirmed intercession. The prohibited intercession is that which is sought from other than Allah concerning that which only Allah is able to do. And the proof is His, the Most High’s, saying,

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ
وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

“O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Dhaalimun (wrong-doers, etc.).”

[al-Baqarah (2):254]

And the affirmed intercession is that which is sought from Allah while the intercessor is honoured with the intercession and the one interceded for is someone whose deeds and speech are pleasing to Allah, after He gives permission, as He, the Most High, said,

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

“Who is he that can intercede with Him except with His Permission?”

[al-Baqarah (2):255]

The third principle: is that the Prophet ﷺ encountered people differing in their worship. Amongst them were people who worshipped the angels, some who worshipped the prophets and the righteous men and others who worshipped stones, trees, the sun and the moon. The Messenger of Allah ﷺ fought them and did not differentiate between them.

The proof is the saying of Allah the Most High,

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ

“And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and all the deen is for Allah (Alone).”

[al-Baqarah (2):193]

And the proof that sun and the moon (are worshipped) is the saying of the Most High,

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ
“And from among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun or the moon.”

[Fussilat (41):37]

And the proof that the angels (are worshipped) is the saying of the Most High,

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا
“Nor would he order you to take angels and Prophets for lords (gods).”

[ale- ‘Imraan (3):80]

And the proof that the prophets (are worshipped) is the saying of the Most High:

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلهِينَ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ
“And when Allah will say (on the Day of Ressurrection) “O Iesa ibn

Maryam did you say unto men, ‘Worship me and my mother as two gods besides Allah’.” He will say, “Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing You would surely have known it. You know what is in my inner-self though I do not know what is in Yours, truly You are the All-Knower of all that is **hidden.**”

[al-Maa'idah (5):116]

And the proof that the righteous (are worshipped) is the saying of the Most High,

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ
وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

“Those whom they call upon desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest and they **hope for His Mercy and fear His Torment.**”

[al-Israa' (17):57]

And the proof that stones and trees (are worshipped) is His, the Most High's, saying,

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ

“Have you considered al-Laat and al-Uzza. And Manaat, the other **third?**”

[an-Najm (53):19-20]

And the hadeeth of Abu Waaqid al-Laythee رضي الله عنه who said: “We departed with the Prophet ﷺ to Hunain and we had recently left kufr. The mushrikeen used to have a tree which they used to devote themselves to and hang their weapons upon, they used to call it ‘Dhaat Anwaat’. We passed by a tree and said, “O Messenger of Allah, appoint for us a Dhaat Anwaat like they have a Dhaat Anwaat. He said, “ Allahu Akbar, Allahu Akbar, Allahu Akbar! By the One in whose Hand is my soul, these are the ways. The like of what you have said is what Bani Israaeel said to Musaa, “Make for us a god as they have gods.” He said, “Verily you are an ignorant people.” [al-A’raaf (7):138]

[Reputed by at-Tirmidhi (2180) who said the hadeeth is Hasan Saheeh, and Ahmad (5/218), Ibn Abi Aasim in As-Sunnah (76), Ibn Hibbaan in his Saheeh (6702) and it was authenticated by Ibn Hajar in al-Isaabah (4/216).]

The fourth principle: is that the mushrikeen of our time are worse in their shirk than the mushrikeen who came before. This is because those who came before committed shirk during times of ease and made their worship purely for Allah during times of difficulty. However, the shirk of the mushrikeen of our time is continuous, during times of ease and difficulty. The proof is His, the Most High’s, saying,

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ
يُشْرِكُونَ

“And when they embark on a ship they invoke Allah making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.”

[al-Ankaboot (29):65]

So based upon this, the caller (one who supplicates) then he is actually a worshipper (by this supplication), and the evidence is His, the Most High's saying,

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن
دُعَائِهِمْ غَافِلُونَ

“And who is more astray than one who calls (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?”

[Al-Ahqaf (46):5]

And Allah, the Sublime, knows best. Prayers and peace be upon Muhammad ﷺ, his family and companions.

Tafseer Sooratu'l Faatihah (Tafseer as'Sa'dee)

Translated by Abu Sulaiman Muhammad ibn Baker

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾
 الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَالِكِ يَوْمِ الدِّينِ
 ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ اهْدِنَا
 الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ
 عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

"In the name of Allah, the Beneficent, the Merciful, Praise be to Allah, Lord of the Worlds, The Beneficent, the Merciful. Owner of the Day of Judgment, You (alone) we worship; You alone we ask for help. Show us the straight path, the path of those whom Thou hast favored; Not (the path) of those who earn Your anger nor of those who astray."

Tafsir

Shaykh 'Abdur Rahman as Sa'di رحمه الله explained the previous surah by saying:

Firstly I will begin with all the names of Allah ﷻ, this is because the term:

اسم

'Ismu [i.e. name/noun]

Is by definition, a singular (noun) that is adjoined (to the following word), so for that reason its meaning encompasses all of the most beautiful names of Allah.

اللَّهُ

"Allah"

By definition He is the one who is [truly] worshipped and devotion is given to, He is deserving of being singled out alone for worship, where as He is described with Attributes/Qualities of Divinity [i.e. to be worshipped] which are perfect qualities.

الرَّحْمَنُ الرَّحِيمُ

"The Beneficent, the Merciful"

Are two names indicating that Allah ﷻ is the sole owner of mercy that is expansive, tremendous, it encompasses everything, embracing all living things, He [Allah] has written this mercy for the mutaqeen [pious] who follow the way of the prophets and messengers; for them is an unrestricted mercy and for other than them is a portion of.

And know! That from the principles agreed upon among ummah of the Salaf, the first three generations of Muslims and those who follow their way until the last hour, and its leaders is they have Emaan [Belief] in the names of Allah, His attributes and the ruling/judgment concerning those attributes.

Thus, they believe for example that Allah is *Rahman Raheem*, who has ownership of mercy of which He is described with; this mercy is directly related to those who have been showed mercy to [the creation].

Therefore the blessings in totality, is one trace from the many traces of His mercy; and similarly this is the rest of Allah's names. It is stated regarding Allah's names, Al-'Aleem:

"Verily Allah is 'Aleem [All-Knowledgeable] the possessor of knowledge of every matter, He Qadeer [All-Capable] the possessor of ability in which He is able to do all things."

الْحَمْدُ لِلَّهِ

"Praise be to Allah"

Meaning, the lauding and exalting of Allah by way of His complete/perfect attributes, His actions revolving around His virtue and His fairness/just; therefore to Allah is the perfect Praise in all consideration and aspects.

رَبِّ الْعَالَمِينَ ﴿٢﴾

"Lord of the Worlds"

Rabb, He [Allah] by definition He is the One who nurtures, develops and educates all of the creation –the creation is everything other than Allah—with His making of them, His preparation of tools/instruments for their disposal.

His tremendous blessings upon them in which if any of it were to diminish, then it would not be possible for the creation to remain [in existence]; so whatever of a blessing for them, then verily it is from Allah.

Allah's Tarbiyah [i.e. nurturing and development] of the creation is of two types: general and specific.

As for the Tarbiyah that is general it is His making of the universe, their provisions, their guidance to that which within it is their betterment, upon it is their means for remaining in the Dunya.

As for the Tarbiyah that is specific, it is His nurturing of His Awliyah [i.e. friends, protectors of the religion of Islam]. Thus Allah nurtures them upon Emaan [faith], granting success to this Tarbiyah, perfecting it for them, repelling diversions from them, repelling the obstacles and obstructions between them and Allah; its true meaning is nurtured success towards all good and a protection against all evil. Perhaps, this meaning is the secret behind majority of the prophets' supplications using the wording Rabb.

For indeed their requests in totality fall under Allah's specific Lordship, so Allah's statement has indicated...

رَبِّ الْعَالَمِينَ ﴿٢﴾

"Lord of the Worlds..."

...is upon His uniqueness in creating, governing [affairs of the universe], His blessings, His complete self-sufficiency and the total dependency of the creation to Him in all aspects and considerations.

مَالِكِ يَوْمِ الدِّينِ ﴿٤﴾

"Owner of the Day of Judgment"

Al-Malik, by definition is the One who is distinguished with the quality of Mulk [sovereignty] which from its traces is that He, Allah, commands and

prohibits rewards and punishes, directs His servants in all types of directions. Allah's sovereignty is adjoined to yawmu-Deen [the Day of Judgment].

A day the people will be judged in it for their actions, the good and the bad, that is because within that day Allah will make completely apparent to the creation His perfect ownership, fairness and His wisdom; and He will cut off all ownership/power of the creation to the extent that indeed Allah will make on that day everyone equal—the kings, the guardians, the servants and the free.

All of them giving in to His tremendousness, submissive to His might, awaiting His recompense, hoping for His reward, fearing His chastisement; for this reason Allah has specified that day by mentioning it for no other reason except that He is Al-Malik of the Day of Judgment and all the days that preceded it. And Allah's statement:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

"You (alone) we worship; You alone we ask for help."

Meaning, we specify you (Allah) alone with worship and in seeking aid. This is because of the proceeding of who the deed is done for is to convey a complete, self-contained meaning of Hasr [i.e. a restriction] and affirming the ruling of what has been mentioned and a negation from everything else other than [that thing being mentioned].

So just like he would say:

"We worship you [Allah] and we will not worship other than you [Allah]; we seek assistance in you [Allah] and we will not seek assistance in other than you [Allah]."

Allah had placed 'Ibadah before 'Isti'anah, by way of general (matters) taking precedence over specific (matters), the right of Allah proceeds the right of the His servants.

'Ibadah [worship] is a comprehensive noun for all of what Allah loves and is please with from actions and statements done outwardly and inwardly.

'Isti'anah is having total reliance on Allah ﷻ in bringing about benefit, repelling harm, along with trusting Allah in obtaining that (goal).

And with the establishment of Allah's worship and seeking aid in Him is the means towards achieving eternal happiness and safety from all evil. Thus there is no path to safety except by establishing these two things.

Merely worship is worship when it is taken from the Messenger of Allah ﷺ, intending in that worship Allah's face. For with these two matters it becomes worship. Allah had mentioned 'Isti'anah after 'Ibadah along with its entry of 'Isti'anah being mentioned within worship.

This is due to the servants' dire need in all of his worship for seeking Allah's ﷻ aid. For if Allah does not aid the servant; then the servant would not be able to obtain that which he needs to perform the commands and stay away from the prohibitions.

Afterwards Allah ﷻ says:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

"Show us the straight path"

Meaning O Allah show us, guide us and grant us success to Siraatul Mustaqeem. It is the clear path reaching to Allah and His paradise, and its path is to have knowledge of Haqq [the truth] and implementation of it. Thus, O Allah guides us to the path and guide us while on the path.

- ❖ For guidance to the path is clinging to the religion of Islam and abandoning all other religions.
- ❖ And guidance while on the path encompasses guidance to all the detailed religious matters knowledge based and practical implementation of it.

For this Du'a is from the most comprised (sums up) and most beneficial supplications for the servant.

This is the reason why Allah has placed an obligation upon the Muslim to supplicate to Him with it in every ra'kah [unit of prayer] of the Muslim's prayer—do to the servant's urgency for that supplication.

This Siraatul Mustaqeem is ...

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

"...the path of those whom Thou hast favored"

...From the prophets, the truthful, the martyrs and the righteous...

غَيْرِ

"Not..."

The path...

الْمَعْضُوبِ عَلَيْهِمْ

"...of those who earn Your anger"

Those who know the truth and abandoned it similar to the Jews and those in likeness of them; and not the path of ...

الضَّالِّينَ ﴿٧﴾

"...those who astray"

Those who abandon Haqq [i.e. the truth] due to ignorance and misguidance—similar to the Christians and those like of them.

This surah in summary contains in it which no other surah of the Qur'an contains. For it is comprised of the three categories of Tawheed:

- ❖ Tawheed Rubbobiyyah can be taken from the statement of Allah ﷻ:

رَبِّ الْعَالَمِينَ ﴿٢﴾

"Lord of the Worlds"

- ❖ Tawheed of 'Ilahiyah means the singling of Allah alone with worship from the wording...

لِلَّهِ

"...to Allah"

And from the Allah's ﷻ statement:

إِيَّاكَ نَعْبُدُ

"You (alone) we worship"

- ❖ Tawheedul-Asmaa wa Sifaat [Names and Attributes] by definition is affirming the perfect attributes for Allah ﷻ alone which He has affirmed for Himself and His messenger has affirmed for Allah without denial of any attributes, nor likeness or similarity [to the creation].

Indeed Allah indicates that in the wording:

الْحَمْدُ

"Praise"

...As previously mentioned.

And the surah is comprised of the establishment of prophet hood [of Allah's messenger ﷺ] in Allah's statement ﷻ:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

"Show us the straight path"

Because it is a rejection of any other messenger ship [after the prophet]. The surah affirms the recompense of the deeds in Allah's statement ﷻ:

مَالِكِ يَوْمِ الدِّينِ ﴿٤﴾

"Owner of the Day of Judgment"

Meaning that the recompense will be done with justice, because the meaning of Deen is recompense with justice.

And the surah is comprised of establishing the Qadr that the servant in reality is the doer (of his own actions) in contrast of the Qadariyah and Jabbariyah; rather the surah comprises of a refutation against all the people of Innovation and Misguidance within Allah's statement ﷻ:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

"Show us the straight path"

Because the straight path is to have knowledge of the truth and implementing it and every person of innovation and misguidance opposes that. The surah comprises of Ikhlaas in the religion for Allah ﷻ alone in worship and seeking aid in the statement of Allah ﷻ:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

"You (alone) we worship; You alone we ask for help."

Thus the praise is for Allah (alone) the Lord of all the worlds.

The Nullifiers of Islam

Translated by Abu Maryam Ismail Alarcon

THE FIRST NULLIFIER

Know that the Nullifiers of Islaam are ten.

First: Shirk (associating partners) in the worship of Allah. Allah says:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ
فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

“Verily, Allah does not forgive that partners be associated with Him in worship (i.e. Shirk), but He forgives what is less than that to whom He wills.”

[Surah An-Nisaa: 116]

And He says:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي
إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ
وَمَا أُوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

“Verily, the one who mixes partners in worship with Allah (Shirk), then Paradise has been made forbidden for him and his final abode will be the Hellfire. And the wrongdoers will not have any helpers (in Hell).”

[Surah Al-Maa'idah: 72]

What falls into this is performing sacrifices to someone other than Allah, such as the person who offers a sacrifice to the Jinn or to a grave.

THE SECOND NULLIFIER

Second: Whoever places intermediaries between himself and Allah, calling unto them and asking intercession from them, and seeking reliance in them, has committed disbelief according to the unanimous agreement (Ijmaa’).

THE THIRD NULLIFIER

Third: Whoever does not hold the polytheists to be disbelievers, or has doubts about their disbelief or considers their ways and beliefs to be correct, has committed disbelief.

THE FOURTH NULLIFIER

Fourth: Whoever believes that some guidance other than that of the Prophet’s ﷺ is more complete than his guidance and that someone else’s judgement is better than his judgement, such as the one who prefers the judgement of the Tawaagheet (pl. of Taaghoot; false deities/religions) over his judgement, then he is a disbeliever.

THE FIFTH NULLIFIER

Fifth: Whoever hates something that the Messenger came with, even though he may act on it, has disbelieved.

THE SIXTH NULLIFIER

Sixth: Whoever mocks or ridicules any part of the Messenger’s Religion or its rewards or punishments has committed an act of disbelief. The proof for this is Allah’s statement:

قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ
إِيمَانِكُمْ

“Say: ‘Was it Allah and His verses and His Messenger that you were mocking? Make no excuses, you have disbelieved after having had faith.”

[Surah At-Tawbah: 65-66]

THE SEVENTH NULLIFIER

Seventh: Sorcery, which includes magic spells that cause a person to hate something he seeks after (sarf) or love something he doesn't seek after (atf). So whoever performs it or is pleased with it being done, has committed disbelief. The proof for this is Allah's statement:

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

“And neither of these two (angels) would teach anyone until they had first said to them: ‘We are only a trial (for the people), so do not commit disbelief.’”

[Surah Al-Baqarah: 102]

THE EIGHTH NULLIFIER

Eighth: Supporting and assisting the polytheists against the Muslims. The proof for this is Allah's statement

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

“And whoever amongst you takes them (i.e. the disbelievers) as allies and protectors then he is indeed from among them. Verily, Allah does not guide a wrong-doing people.”

[Surah Al-Maa'idah: 51]

THE NINTH NULLIFIER

Ninth: Whoever believes that it is permitted for some people to be free of (implementing) the Sharee'ah (revealed laws) of Muhammad ﷺ (i.e. Islaam), just as it was permitted for Al-Khidr to be free from the Sharee'ah of Moosaa, then he is a disbeliever.

THE TENTH NULLIFIER

Tenth: Turning away from Allah's Religion, not learning it or implementing it (is an act of disbelief). The proof for this is Allah's saying:

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ

“And who does more wrong than he who is reminded of the ayaat (signs/verses) of his Lord, then turns away from them. Verily, We shall extract retribution from the criminals.”

[Surah As-Sajdah: 22]

There is no difference, with regard to (committing any of) these nullifiers, between the one who jokes, the one who is serious or the one who does so out of fear. However, the one who commits them due to being coerced (is excused). All of these (ten) matters are from the gravest in danger and from those that most often occur. So the Muslim must beware of them and fear from these acts befalling him. We seek refuge in Allah from those things that bring

about His Anger and painful Punishment. May the peace and blessing be on the best of His creatures, Muhammad ﷺ

The Three Fundamental Principles

**Translation prepared by Sheikh Muhammad Sulayman at'Tameemi in
collaboration with Dar al Watan Publishing House**

The Three Fundamental Principles

In the Name of Allah, the Most Merciful, the Bestower of Mercy.

Know, may Allah have mercy on you, that we are obligated to learn four matters:

First: Knowledge, which means: awareness of Allah, awareness of His Prophet, and awareness of the Religion of Islaam, based on evidences.

Second: Acting on this.

Third: Calling to it.

Fourth: Patience with the harm that befalls due to it.

The proof for this is Allah’s saying:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ

“In the Name of Allah, the Most Merciful, the Bestower of Mercy. By the time! Verily mankind is at loss – except for those who believe and perform righteous deeds, and advise one another towards the truth and advise one another towards patience.”

[Surah Al-‘Asr]

Ash-Shaafi'ee, may Allah have mercy on him, said: "Had Allah not sent down a proof to His creation other than this surah (chapter), it would have been sufficient for them."

Al-Bukhaaree, may Allah have mercy on him, said: "Chapter: Knowledge comes before speech and action."

The proof for this is Allah's saying:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ

"So know that there is no deity worthy of worship except Allah, and seek forgiveness for your sins." [Surah Muhammad: 19]

So He began by mentioning knowledge before speech and action.

Know, may Allah have mercy on you, that it is obligatory upon every Muslim male and female to learn and act upon the following three things:

First: That Allah created us, provided sustenance for us, and did not leave us neglected. Rather, He sent a Messenger to us. So whoever obeys him will enter Paradise, whereas whoever disobeys him will enter the Hellfire.

The proof for this is Allah's statement:

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا . فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيًّا

"Verily, We sent to you a Messenger, to be a witness over you, just as we sent a Messenger to Pharaoh. But Pharaoh disobeyed the Messenger (i.e. Moosaa) so We seized him with a severe punishment"

[Surah Al-Muzzammil: 15-16]

Second: Allah is not pleased with anyone being mixed into worship with Him – neither an angel brought close nor a prophet that was sent.

The proof for this is:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

“And verily the *masaajid* belong to Allah, so do not call unto anyone along with Allah.”

[Surah Al-Jinn: 18]

Third: Whoever obeys the Messenger (i.e. Muhammad ﷺ) and singles Allah out (in worship), it is not permissible for him to take as allies those who oppose Allah and His Messenger, not even if they are close relatives.

The proof for this is Allah’s saying:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ آَنُوا
آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ أَتَّبَ فِي قُلُوبِهِمُ الْإِيمَانَ
وَأَيْدِهِمْ بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

“You will not find any people who believe in Allah and the Last Day making friendship with those who oppose Allah and His Messenger, even if they are their fathers or their sons or their brothers or there kindred. For such He has written Faith in their hearts, and strengthened

them with *Rooḥ* (light and guidance) from Himself. And He will admit them into Gardens under which rivers flow to dwell therein forever. Allah is pleased with them and they with Him. They are the party of Allah. Verily it is the party of Allah that will be the successful.”

[Surah Al-Mujaadilah: 22]

Know, may Allah grant you the ability to obey Him, that Al-Haneefiyyah, the Religion of Ibraaheem, is that you worship Allah alone, making the religion sincerely (i.e. solely) for Him. This is what Allah ordered all of mankind to do, and this is the purpose for which He created them, as Allah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I did not create the Jinn and mankind except to worship Me.”

[Surah Adh-Dhaariyaat: 56]

The meaning of “**to worship Me**” is “to single Me out (in worship).”

The greatest thing that Allah commanded is Tawheed, which means: Singling Allah out in worship. And the greatest thing that Allah warned against is Shirk, which is: Supplicating to others along with Him.

The proof for this is Allah’s statement:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

“And worship Allah (alone) and do not mix anything (in worship) with Him.”

[Surah An-Nisaa: 36]

So if it said to you: What are the three fundamental principles that mankind is obligated to know?

Then say: That the servant knows his Lord, his Religion and his Prophet Muhammad ﷺ, may the peace and blessings of Allah be on him.

The First Fundamental Principle:

So if it is said: Who is your Lord?

Then say: My Lord is Allah, the One who nurtured me and nurtured all of creation through His favors. And He is the One whom I worship, there being to me no (false) deity worshipped that is equal to Him.

The proof for this is Allah's statement:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“All praise be to Allah, Lord of the ‘*Alameen* (i.e. all of creation).”

[Surah Al- Faatihah: 1]

The word *‘Aalam* refers to everything apart from Allah, and I am part of that creation.

So if it is said to you: How did you come to know of your Lord?

Then say: By way of His signs and His creations. And among His signs are the night and the day, and the sun and the moon. And among His creations are the seven (levels of) heaven and the seven (levels of) earth, as well as whoever [and whatever] lies in them and between them. The proof for this is Allah's statement:

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ
وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن أَنْتُمْ إِيَّاهُ تَعْبُدُونَ

“And from among His signs are the night and the day, and the sun and the moon. Do not prostrate yourselves to the sun or to the moon, but rather prostrate yourselves to Allah who created them, if it is He whom you truly worship.”

[Surah Fussilat: 37]

And His statement:

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

“Verily, your Lord is Allah, who created the heavens and the earth in six days, and then rose over the Throne. He brings the night as a cover over the day, which it follows rapidly. And He made the sun, the moon and the stars subjected to His Command. Surely, to Him belongs the Creation and the Command. Blessed is Allah, Lord of the Worlds.”

[Surah Al-A'raaf: 54]

The word *Rabb* (Lord) means One who is worshipped. The proof for this is Allah's saying:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ
﴿٢١﴾ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

“O mankind! Worship your Lord who created you and those before you, so that you may be dutiful to Him. He is the One who made the earth a resting place for you, and the sky as a canopy, and sent down water from the sky and brought forth therewith fruits as a provision for you. So do not set up rivals with Allah in worship knowingly.”

[Surah Al-Baqarah: 21-22]

Ibn Katheer, may Allah have mercy on him, said: “The creator of these things is the One who truly deserves to be worshipped.”

The types of worship that Allah commanded, such as Islaam, Eemaan and Ihsaan, which includes: Supplication (*Du'aa*), Fear (*Khawf*), Hope (*Rajaa*), Reliance (*Tawakkul*), Longing (*Raghbah*) and Dreading (*Rahbah*), Submissiveness (*Khushoo'*), Awe (*Khashyah*), Repentance (*Inaabah*), Seeking Assistance (*Isti'anaah*), Seeking Refuge (*Isti'aadhah*), Asking for Help (*Istighaathah*), Offering Sacrifices (*Dhabah*), Making Oaths (*Nadhar*) and all of the other types of worship that Allah commanded – all of these belong to Allah, alone. The proof for this is Allah's saying:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

“And the *masajid* belong to Allah, so do not call unto anyone along with Allah.”

[Surah Al-Jinn: 18]

So whoever directs any part of these (acts of worship) to other than Allah, then he is a polytheist, disbeliever. The proof for this is Allah's saying:

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

“And whoever calls unto another god besides Allah, of which he has no proof for, his reckoning is only with his Lord. Surely, the disbelievers will not be successful.”

[Surah Al-Mu’minoan: 117]

It is stated in a hadeeth: **“The supplication is the core of worship.”**

The proof for this (i.e. supplication) is Allah’s saying:

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَرٍّ أَوْ أَنْثَى وَهُوَ
مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ

“And your Lord says: ‘Supplicate to Me, I will respond to you. Verily those who are to proud to worship Me will enter the Hellfire in disgrace.’”

[Surah Ghaafir: 40]

The proof for Fear (*khawf*) is Allah’s saying:

فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنْتُمْ مُّؤْمِنِينَ

“So do not fear them, but fear Me if you are true believers.”

[Surah Aali ‘Imraan: 175]

The proof for Hope (*Rajaa*) is Allah’s saying:

فَمَنْ أَن يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا
“So whoever hopes to meet his Lord, then let him perform righteous
deeds, and not mix anyone into the worship of his Lord.”

[Surah Al-Kahf: 110]

The proof for Reliance (*Tawakkul*) is Allah’s saying:

وَعَلَى اللَّهِ فَتَوَلَّوْا إِن كُنتُمْ مُؤْمِنِينَ

“And upon Allah (alone) put your reliance if you are truly believers.”

[Surah Al-Maa’idah: 23]

And His saying:

وَمَنْ يَتَوَلَّ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

“And whoever relies upon Allah, then He is sufficient for Him.”

[Surah At-Talaaq: 3]

The proof for Longing (*Raghab*) and Dreading (*Rahbah*) and Submissiveness (*Khusoo*) is Allah’s saying:

إِنَّهُمْ أَنَا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَأَنَا لَنَا خَاشِعِينَ

“Verily, they used to rush to do good deeds, and they would call on Us,
longing (His reward) and dreading (His punishment), and they used to
humble themselves submissively before Us.”

[Surah Al-Anbiyaa: 90]

The proof for Awe (*Khashyah*) is Allah’s saying:

فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي

“So do not be in awe of them, but have awe of Me.”

[Surah Al-Baqarah: 150]

The proof for Repentance (*Inaabah*) is Allah’s saying:

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ

“And turn to your Lord in repentance and submit to Him (as Muslims).”

[Surah Az-Zumar: 54]

The proof for Seeking Assistance (*Isti’aanah*) is Allah’s saying:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

“You alone do we worship and in You alone do we seek assistance.”

[Surah Al-Faatihah: 4]

And in the hadeeth: **“When you ask for assistance then seek assistance in Allah.”**

The proof for Seeking Refuge (*Isti’aadhah*) is Allah’s saying:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

“Say: I seek refuge in the Lord of the Daybreak.”

[Surah Al-Falaq: 1]

And:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

“Say: I seek refuge in the Lord of Mankind.”

[Surah An-Naas: 1]

The proof for Asking for Help (*Istighaathah*) is Allah’s saying:

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ

“And remember when you sought help from your Lord and He responded to you...”

[Surah Al-Anfaal: 9]

The proof for offering sacrifices (*Dhabah*) is Allah’s saying:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

“Say: Verily my prayer, my sacrificial offerings, my living and my dying are for Allah, Lord of the Worlds. He has no partner. And of this I have been commanded, and I am the first of the Muslims.”

[Surah Al-An’aam: 162-163]

And from the Sunnah is: **“May Allah curse the one who offers a sacrifice to other than Allah.”**

The proof for Making Oaths (*Nadhar*) is Allah’s saying:

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا آَنَّ شَرَّهُ مُسْتَطِيرًا

“They are those who fulfill their vows and fear a Day whose evil will be widespread.”

[Surah Al-Insaan: 7]

The Second Fundamental Principle:

Knowing the Religion of Islaam, based on evidences. This (i.e. Islaam) means submitting to Allah by way of Tawheed, surrendering one's (full) obedience to Him, and absolving oneself from Shirk and its people. This can be divided into three levels:

1. Islaam
2. Eemaan, and
3. Ihsaan

Each one of these levels has its own pillars.

The Level of Islaam:

The pillars of Islaam are five: (1) The testimony that there is no deity that has the right to be worshipped except Allah, and that Muhammad ﷺ is the Messenger of Allah; (2) Establishing the Prayer; (3) Giving the Zakaat; (4) Fasting in Ramadaan; (5) Performing Hajj to Allah's Sacred House.

The proof for the testimony of Faith is Allah's saying:

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

“Allah bears witness that there is no deity that has the right to be worshipped except Him, and so do the angels and those who possess knowledge. He is always maintaining His creation with justice. None

has the right to be worshipped but Him – the All-Mighty, the All-Wise.”

[Surah Aali ‘Imraan: 18]

The meaning of it (i.e. the testimony of Faith) is: There is no one that has the right to be worshipped except Allah, alone. *Laa Ilaaha* negates everything that is worshipped besides Allah, while *IllaaAllah* affirms the worship of only Allah, free from any partner being mixed in with His worship, just as there is no partner mixed in with His Dominion.

An explanation of this, which will clarify it further, is found in Allah’s saying:

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

**“And remember when Ibraaheem said to his father and to his people:
‘Verily, I am free from all that you worship – except for He who
created Me, and verily He will guide me.’ And He made it a statement
that will endure among his offspring that they may turn back to.”**

[Surah Az-Zukhruf: 26-28]

And Allah’s saying:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى آئِمَّةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

“Say: ‘O People of the Scripture (i.e. Jews and Christians)! Come to a word that is just between us and you – that we worship none but Allah alone and that we associate no partners with Him; and that none of us shall take others as lords besides Allah.’ Then if they turn away, say:

‘Bear witness that we are Muslims.’”

[Surah Aali ‘Imraan: 64]

The proof for testifying that Muhammad ﷺ is the Messenger of Allah is His saying:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ
رَؤُوفٌ رَّحِيمٌ

“Verily there has come to you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you (to be guided) and he is full of kindness and mercy towards the believers.”

[Surah At-Tawbah: 128]

The meaning of testifying that Muhammad ﷺ is the Messenger of Allah is: Obeying him in what he has commanded, believing him in what he has informed us of, avoiding what he forbade and warned against, and not worshipping Allah except by what he prescribed.

The proof for Prayer and Zakaat and the explanation of Tawheed is found in Allah’s saying:

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

“And they were not commanded except that they should worship Allah, making the religion (i.e. worship) solely for Him alone, and that they should perform the prayer and give the Zakaat. And that is the right Religion.”

[Surah Al-Bayyinah: 5]

The proof for Fasting is Allah’s saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَتَبَّ عَلَيْكُمُ الصِّيَامُ ۖ مَا أَتَبَّ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ

“O you who believe! Fasting is prescribed for you just as it was prescribed for those before you, in order that you may acquire Taqwa (dutifulness to Allah).”

[Surah Al-Baqarah: 183]

The proof for Hajj is Allah’s saying:

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

“And the Hajj (pilgrimage) to the House (Ka’bah) is a duty that mankind owes to Allah for those who are able to do it. And whoever disbelieves (by denying Hajj), then indeed Allah is not in need of any of His creation.”

[Surah Aali ‘Imraan: 97]

The Level of Eemaan:

Eemaan consists of more than seventy branches. The highest of them is saying *Laa Ilaaha Illaa Allah* and the lowest of them is moving a harmful object from the road. And *Hayaa* (modesty) is a branch from Eemaan.

Its pillars are six: (1) That you believe in Allah, (2) His angels, (3) His books, (4) His Messengers, (5) the Last Day, and (6) that you believe in *Al-Qadar* (Divine Pre-Decree) – the good of it and the bad of it.

The proof for these six pillars is Allah’s statement:

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

“Righteousness (*birr*) is not that you turn your faces towards the east and the west (in prayer), but rather righteousness (*birr*) is (for) the one who believes in Allah, the Last Day, the Angels, the Books and the Prophets.”

[Surah Al-Baqarah: 177]

And the proof for *Al-Qadar* (Pre-Decree) is Allah’s saying:

إِنَّا أَلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

“Verily, We have created all things with *Qadar* (divine pre-decree ordained for it).”

[Surah Al-Qamar: 49]

The Level of Ihsaan:

Ihsaan is one pillar, which means: To worship Allah as if you see Him, but even if you don't see Him, He indeed sees you.

The proof for this is Allah's saying:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

“Verily, Allah is with those who have Taqwa (dutifulness to Allah) and those who have Ihsaan.”

[Surah An-Nahl: 128]

And His saying:

وَتَوَّأَلْ عَلَى الْعَزِيزِ الرَّحِيمِ . الَّذِي يَرَاكَ حِينَ تَقُومُ . وَتَقَلِّبُكَ فِي السَّاجِدِينَ .
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

“And put your trust in the All-Mighty, the Most Merciful, who sees you when you stand up (for prayer at night), and (who sees) your movements among those who prostrate themselves (to Him). Verily, He is the All-Hearer, the All-Knower.”

[Surah Ash-Shu'araa: 217-220]

And His saying:

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا أَنَا عَلَيْكُمْ
شُهُودٌ إِذْ تُفِيضُونَ فِيهِ

“There is no deed that you (O Muhammad) do, nor any portion of the Qur'aan that you recite, nor any deed that you (humans) do, except that We are witnesses to it, whilst you are doing it.”

[Surah Yoonus: 61]

The proof from the Sunnah is the famous hadeeth of Jibreel, which is reported from ‘Umar bin Al-Khattaab □ who said: “One day we were sitting with the Prophet □ when there appeared to us a man with extremely white garments and extremely black hair. No trace of journeying could be seen on him nor did any amongst us recognize him. Then he sat in front of the Prophet, lining up his knees with his □ knees and placing his palms upon his □ thighs, and said:

‘O Muhammad, inform me about Islaam.’ So he □ said: **‘It is that you testify that there is no deity that has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah. And that you establish the prayer, give the Zakaat, fast during Ramadaan and perform the Hajj (pilgrimage) to (Allah’s) House, if you are able to do it.’** He said: ‘You have spoken truthfully.’ So we were amazed that he had asked him and then told him that he was truthful.

Then he said: ‘Now inform me about Eemaan.’ So he □ said: **‘It is that you believe in Allah, His angels, His (revealed) books, His messengers, the Last Day, and that you believe in *Al-Qadar*, the good of it and the bad of it.’** He said: ‘You have spoken truthfully. Now inform me about Ihsaan.

He □ said: **‘It is that you worship Allah as if you see Him, but even though you don’t see Him, He indeed sees you.’**

He then said: ‘Now inform me about the (Final) Hour.’ He □ said: **‘The one who is being asked does not have any more knowledge of it than the**

one who is asking.’ He said: ‘So then inform me about its signs.’ He □ said: **‘It will be when the mother gives birth to her (female) master, when the barefooted, barren and lowly shepherds will compete with one another in constructing tall buildings.’**

Then he left and we remained (seated) there for a while. Then he □ said: **‘O Umar, do you know who the questioner was?’** I said: ‘Allah and His Messenger know best.’ He □ said: **‘That was Jibreel who came to you to teach you your Religion.’**”

The Third Fundamental Principle

Knowledge of your Prophet, Muhammad ﷺ: He is Muhammad, the son of ‘Abdullaah, the son of ‘Abdul-Mutallib bin Haashim. Haashim was from the (the tribe of) Quraysh and Quraysh was from the Arabs. And the Arabs are from the offspring of (Prophet) Isma’eel, son of (Prophet) Ibraaheem. May Allah send the best of His peace and blessings on him and on our Prophet (Muhammad)

□.

He lived for sixty-three years, forty of which was prior to his prophethood and twenty three of which he spent as a prophet, messenger. He became a prophet due to (Allah’s saying):

اقْرَأْ

“Read”

[Surah ‘Alaq: 1]

And a messenger due to:

يَا أَيُّهَا الْمُدَّثِّرُ

“O you wrapped in garments.”

[Surah Al-Muddathir: 1]

His homeland was Makkah, and he (later) migrated to Madeenah. Allah sent him to warn against Shirk (polytheism) and to call to Tawheed (pure monotheism). The proof for this is Allah’s saying:

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ وَرَبِّكَ فَكَبِّرْ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾
وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾ وَلَا تَمُنْ بِتَسْتَكْبِرُ ﴿٦﴾

وَلِرَبِّكَ فَاصْبِرْ

“O you wrapped in garments. **Rise and warn!** And magnify your Lord (Allah). And purify your garments. And abandon *ar-rujz* (idols). And do not give away something in order to have more. And be patient for the sake of your Lord.”

[Surah Al-Muddathir: 1-7]

The meaning of: “**Rise and warn**” is warn against Shirk and call to Tawheed. “**And magnify your Lord**” means glorify Him by way of Tawheed. “**And purify your garments**” means cleanse your actions from Shirk. “**And abandon ar-rujz.**” “*Rujz*” means statues, and “**Abandon**” means leave them and free yourself from them and those who worship them. He remained doing this for ten years, calling the people to Tawheed. And after ten years, he was ascended up to the heaven, where the five daily prayers were made obligatory

on him. So he prayed in Makkah for three years and thereafter, he was ordered to make the Hijrah (migration) to Madeenah.

Hijrah means Moving from a land of Shirk to a land of Islaam. It is obligatory upon this ummah to migrate from a land of Shirk to a land of Islaam, and this is everlasting until the (Final) Hour is established. The proof for this is Allah's saying:

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ أَنْتُمْ قَالُوا أَنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾ فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَآنَ اللَّهُ عَفُوءًا غَفُورًا

"Verily, as for those whom the angels take (in death) while they are wronging themselves (by not performing Hijrah), they (angels) will say (to them): 'In what (condition) were you?' They will reply: 'We were weak and oppressed in the earth.' They (angels) will say: 'Was not the earth of Allah spacious enough for you to migrate therein?' Such men will find their abode in Hell – what an evil destination! Except the weak ones among men, and women and children – who cannot devise a plan, nor are they able to direct their way. These are the ones whom Allah is (most) likely to forgive, and Allah is Ever Oft-Pardoning, Most Forgiving."

[Surah An-Nisaa: 97-99]

And Allah's saying:

يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِيَّ وَاسِعَةً فَإِيَّايَ فَاعْبُدُونِ

“O My servants who believe (in Me)! Verily, My earth is spacious so to Me alone, perform your worship.” [Surah Al-‘Ankaboot: 56]

Al-Baghawee, may Allah have mercy on him, said: “The reason for the revelation of this ayah was due to some Muslims who had resided in Makkah and did not migrate (to Madeenah). Allah called out to them using the title of Eemaan (for them).”

The proof for Hijrah from the Sunnah is his ﷺ saying: “**Hijrah will not cease until repentance ceases. And repentance will not cease (to be accepted) until the sun rises from where it sets (i.e. the west).**”

So when he settled in Madeenah, he ﷺ commanded all of the remaining Laws of Islaam, such as Zakaat, Fasting, Hajj, Adhaan, Jihaad, commanding good and forbidding evil, as well as the other laws of Islaam. He remained doing this for ten years, and then passed away, peace and blessings of Allah be on him, while his Religion remained.

This was his Religion – there was no good except that he directed his ummah towards it, and there was no evil except that he warned them against it. The good that he directed his ummah to was: Tawheed and everything that Allah loves and is pleased with. The evil that he warned his ummah about was: Shirk and everything that Allah hates and rejects.

Allah sent him to all of mankind, and He made it an obligation upon everyone from the two species of Jinn and mankind to obey him. The proof for this is Allah's saying:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

“Say: ‘O people! Verily, I am the Messenger of Allah sent to all of you.’”

[Surah Al-A'raaf: 158]

Allah perfected and completed his Religion through him □. The proof for this is Allah's saying:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

“This day I have completed your Religion for you, and perfected my Favor upon you. And I am pleased with Islaam as a Religion for you.”

[Surah Al-Maa'idah: 3]

The proof that he □ died is Allah's saying:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٠﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ

“You will surely die and they too will surely die. Then on the Day of Recompense, you will be disputing before your Lord.”

[Surah Az-Zumar: 30-31]

When people die they will be resurrected. The proof for this is Allah's saying:

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

“From it (the earth) We created you, and to it We shall return you, and from it We shall bring you out once again.”

[Surah TaHa: 55]

And Allah’s saying:

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

“Allah has brought you forth from the earth. Afterwards, He will return you into it and (then) bring you forth (once again, i.e. resurrection).”

[Surah Nooh: 17-18]

After being resurrected, they will be judged and recompensed for their actions.

The proof for this is Allah’s saying:

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

“And to Allah belongs all that is in the heavens and all that is in the earth, that He may recompense those who do evil with that which they have done (i.e. Hellfire), and reward those who do good with what is best (i.e. Paradise).”

[Surah An-Najm: 31]

Whoever rejects the resurrection, disbelieves. The proof for this is Allah’s saying:

زَعَمَ الَّذِينَ آفَرُوا أَنْ لَّنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ

“The disbelievers claim they will never be resurrected. Say (O Muhammad): ‘Yes, by my Lord! You will certainly be resurrected then you will be informed of what deeds you did.’ And that is easy for Allah.”

[Surah At-Taghaabun: 7]

Allah sent all of the messengers, giving good tidings and warning. The proof for this is Allah’s saying:

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ

“Messengers bearing good news and warning – in order that mankind could have no plea against Allah after (the coming of) the Messengers.”

[Surah An-Nisaa: 165]

The first of them was Nooh and the last of them was Muhammad ﷺ, who was the Seal of the Prophets.

The proof that Nooh was the first of them is Allah’s saying:

إِنَّا أَوْحَيْنَا إِلَيْكَ آمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ

“Verily, We sent the revelation to you (O Muhammad), just as We sent the revelation to Nooh and the prophets after him.”

[Surah An-Nisaa: 163]

Every nation that Allah sent a messenger to, from Nooh up to Muhammad ﷺ, he (i.e. the messenger) would command them to worship Allah alone and forbid them from worshipping the Taaghoot. The proof for this is Allah’s saying:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“And We have indeed sent a messenger to every nation (saying):

‘Worship Allah (alone) and avoid the false deities (Taaghoot).’

[Surah An-Nahl: 36]

Allah obligated all of His servants to disbelieve in the Taaghoot and believe in Allah. Ibn Al-Qayyim, may Allah have mercy on him, said: “The meaning of Taaghoot is someone or thing for whose sake a worshipper transgresses limits, such as those who are worshipped, followed or obeyed.”

The *Tawaagheet* (pl. of Taaghoot) are many, but their heads are five: (1) Iblees (the Devil), may Allah curse him; (2) whoever is worshipped while being pleased with that; (3) whoever calls the people to worship himself; (4) whoever claims to have knowledge of the Unseen, and (5) whoever rules by other than what Allah has revealed.

The proof for this is Allah’s saying:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

“There is no compulsion in the Religion. Verily, the right path has become distinct from the wrong path. So whoever disbelieves in the Taaghoot and believes in Allah, then he has taken hold of the firmest handhold that will never break. And Allah is the All-Hearer, the All-Knower.”

[Surah Al-Baqarah: 256]

This is what is meant by the statement *Laa Ilaaha IllaaAllah*.

And in the hadeeth: **“The head of the matter is Islaam and its main pillar is the Prayer. And its highest part is Jihaad in the Cause of Allah.”**

And Allah knows best. May Allah send His peace and blessings on Muhammad, his family and his Companions.

[End of the Treatise]