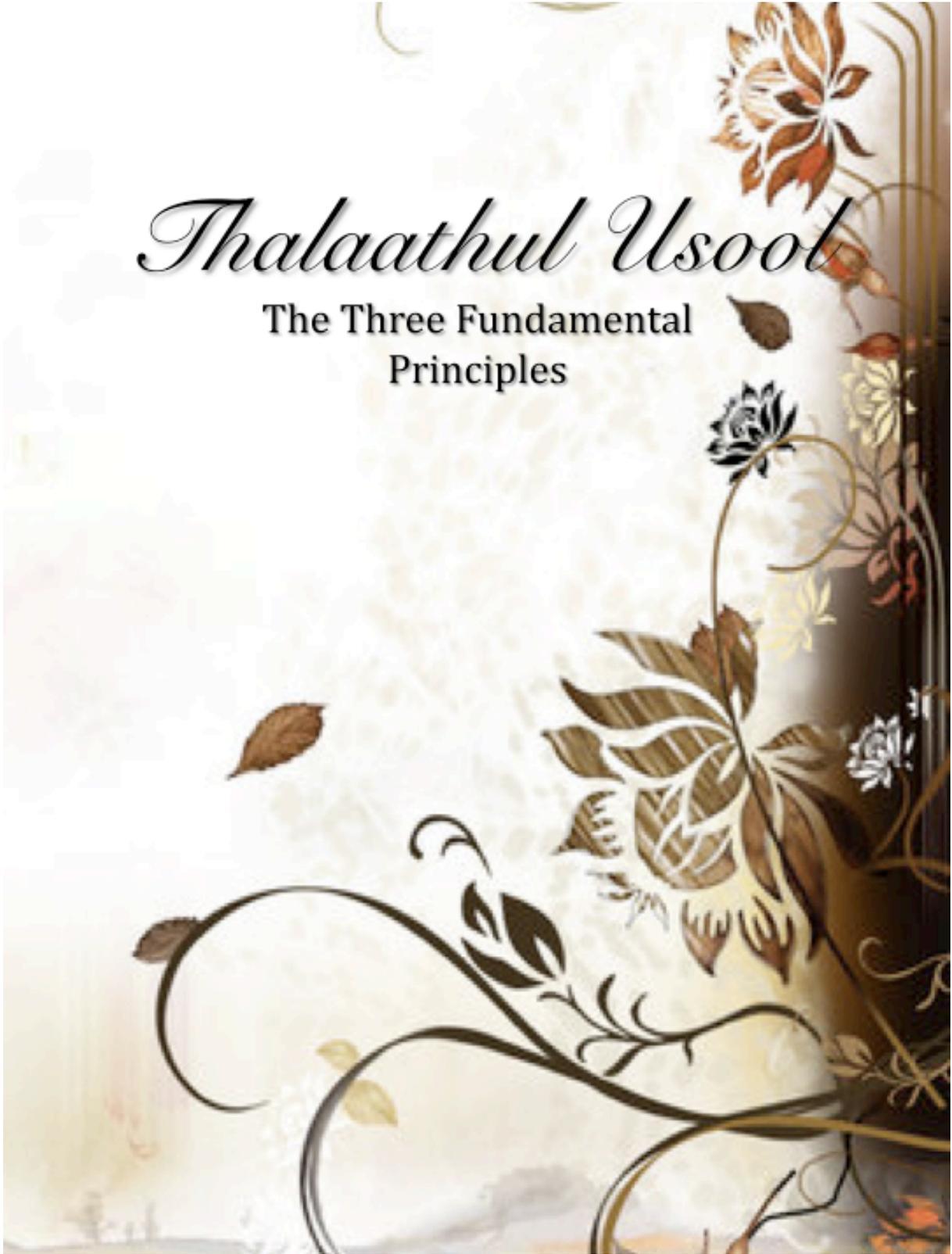


Thalaathul Usool

The Three Fundamental
Principles



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Thalaathul Usool

The Three Fundamental Principles

By Imaam Muhammad Ibn 'Abd-il-Wahhaab

Introduction

First Introduction

It is compulsory on us to learn four matters (أَرْبَعُ مَسَائِلَ):

1. الْعِلْمُ قَبْلَ الْعَمَلِ

Knowledge i.e. knowing Allaah, knowing His Prophet ﷺ, knowing the religion of Islaam with evidence.

2. **الْعَمَلُ بِهِ** : Acting upon it.

3. الدَّعْوَةُ إِلَيْهِ : Calling people to it.

4. الصَّبْرُ عَلَى الْأَذَى فِيهِ : Patience with the harm that befalls due to it.

How do we know these four obligatory matters? The proof is in the saying of Allaah, the Glorified and the Exalted:

In the name of Allaah, Most Beneficent Most Merciful.

وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢
إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا
بِالصَّبْرِ ۝٣

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

Ash-Shaafi'ee (may Allah have mercy on him) said: "If Allaah did not reveal a plea for His creation except this soorah, then it would have been enough for them."¹

Al-Bukhaaree (may Allaah have mercy on him) said: "Chapter: Knowledge before speech and action."

The proof from Allaah:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ

"So know (O Muhammad) that Laa ilaaha illallaah (none has the right to be worshipped but Allaah), and ask forgiveness for your sin." (Muhammad, 47:19)"²

So he began by mentioning knowledge before speech and action.

¹ Tafseerul Qur'aanil 'Adtheem (8/500)

² Saheehul Bukhaaree (1/92)

Second Introduction

اعْلَمْ رَحِمَكَ اللَّهُ أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ، تَعَلُّمُ هَذِهِ
الثَّلَاثِ مَسَائِلٍ، وَالْعَمَلُ بِهِنَّ:

Know, may Allaah have mercy on you, that it is compulsory on every Muslim man and woman to learn the following three matters and to act in accordance with them:

الأولى:

1. أَنَّ اللَّهَ خَلَقَنَا، وَرَزَقَنَا، وَلَمْ يَتْرُكْنَا هَمَلًا

Allaah created and sustained us and did not neglect us - rather He sent us a messenger. Whoever obeys Him enters paradise, and whoever disobeys Him enters the hellfire, and the proof is in what Allaah the Exalted said:

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا ﴿١٥﴾
فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلاً ﴿١٦﴾

"Verily, We have sent to you (O men) a Messenger (Muhammad) to be a witness over you, as We did send a Messenger [Moosaa (Moses)] to Fir'awn (Pharaoh). But Fir'awn (Pharaoh) disobeyed the Messenger [Moosaa (Moses)], so We seized him with a severe punishment." (Al-Muzzammil, 73:15-16)

التَّانِيَةُ :

أَنَّ اللَّهَ لَا يَرْضَىٰ أَنْ يُشْرَكَ مَعَهُ أَحَدٌ فِي عِبَادَتِهِ

2. Allaah is not pleased that partners should be set up with Him in worship, whether it be a mighty angel or a prophet that has been sent, and the proof is:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ۝ ١٨

*"And the mosques are for Allaah (Alone), so invoke not anyone along with Allaah."
(Al-Jinn, 72:18)*

الثالثة :

أَنَّ مَنْ أَطَاعَ الرَّسُولَ، وَوَحَّدَ اللَّهَ لَا يَجُوزُ لَهُ مُوَالَاةٌ مِنْ حَادِّ اللَّهِ
وَرَسُولِهِ، وَلَوْ كَانَ أَقْرَبَ قَرِيبٍ

3. It is not permissible for one who obeys Allah and His Messenger to have allegiance with those who oppose Allah and His Messenger - even if they are the nearest of kin, and the proof is what Allaah the Exalted said:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ
اللَّهَ وَرَسُولَهُ، وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ
أَوْ عَشِيرَتَهُمْ أُولِيكَ 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

"You (O Muhammad) will not find any people who believe in Allaah and the Last Day, making friendship with those who oppose Allaah and His Messenger (Muhammad), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rooh (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allaah is pleased with them, and they with Him. They are the Party of Allaah. Verily, it is the Party of Allaah that will be the successful." (Al-Mujādila, 58:22)

Third Introduction

اعْلَمْ أَرْشَدَكَ اللَّهُ لَطَاعَتِهِ، أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ

أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ، مُخْلِصًا لَهُ الدِّينَ

Know, may Allaah guide you to His obedience, that al-Hanifiyyah, the religion of Ibraaheem (Abraham), is to worship Allaah alone, making the deen purely and sincerely for Him alone. And Allaah commanded all of mankind with and He created them for it, as He said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

"And I (Allaah) created not the jinn and humans except they should worship Me (Alone)." (*Adh-Dhāriyāt*, 51:56)

And the meaning of "they should worship Me" - is "they should single Me out (in worship)". The greatest thing Allaah has ordained is Tawheed (monotheism), which is to single out Allaah in (all forms of) worship, and the greatest thing He has forbidden is Shirk (polytheism) which is invoking others beside Him. And the poof is:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

"And worship Allah and don't associate any (partners) with Him (in worship)." (*An-Nisā'*, 51:56)

* الأَصْلُ الْأَوَّلُ *

معرفة الرب

The First Fundamental: The Knowledge of His Lord

So if you are asked: "What are the three fundamentals that a Muslim is supposed to know?" Then say: "For a slave to know his Lord, his religion, and his Prophet Muhammad (peace and blessings of Allah be upon him)."

And if you are asked: "Who is your lord?" Say: "My lord is Allaah, the one who is nurtured and nurtured all of creation with His blessings, and He is the one I worship and I have no Lord except Him."

And the proof:



"All the praises and thanks be to Allaah, the Lord of the 'Aalameen (mankind, jinns and all that exists)." (Al-Fātiḥah, 1:2)

And everything besides Allaah is an 'Aalam (world), and I am a member of that 'Aalam.

And if you are asked: "How did you come to know your Lord?" Then reply:

"With His signs and creations" and from among His signs are the night and day and the sun and moon. And from among His creations are the seven skies and the seven levels of the earth and what is above it and what is in between them both. And the proof (for knowing Him by way of His signs) is what Allaah, the Exalted said:

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا
لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا 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 Allaah Who created them, if you (really) worship Him." (Fuṣṣilat, 41:37)

And the proof (of knowing Him by way of His creation) is His statement:

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ
أَسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ
وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ
رَبُّ الْعَالَمِينَ ﴿٥٤﴾

"Indeed your Lord is Allaah, Who created the heavens and the earth in Six Days, and then He Istawaa (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allaah, the Lord of the 'Aalameen (mankind, jinn and all that exists!)." (Al-'A`raf, 7:54)

And a Rabb (lord) is: the One who is worshipped. The proof for this is the saying of Allaah, the Exalted:

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ
مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ
تَعْلَمُونَ

"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 Allaah (in worship) while you know (that He Alone has the right to be worshipped)." (Al-Baqarah, 2:22)

Ibn Katheer (may Allah have mercy on him) said: "The creator of these things is the one deserving of worship."³

³ Tafseerul Qur'aanil 'Adtheem (1/62)

The types of worship that Allaah has ordained such as Islaam, Eemaan, and Ihsaan, which includes - Supplication (Du'aa), Fear (Khawf), Hope (Rajaa), Reliance (Tawakkul), Longing (Raghbah), Dreading (Rahbah), Submissiveness (Khushoo'), Awe (Khashyah), Repentance (Inaabah), Seeking assistance (Isti 'aanah), Seeking refuge (Isti 'aadha), Asking for Help (Istighaathah), Offering sacrifices (Dhabah), making oaths (Nadhar), and all other forms of worship that Allaah has ordained – all of these belong to Allah, alone.

The proof for this is:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾

"And the mosques are for Allaah (Alone), so invoke not anyone along with Allaah."
(Al-Jinn, 72:18)

So he who directs anything from it (these acts of worship) to other than Allaah, then is a polytheist, disbeliever. And the proof is what Allaah said:

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾

"And whoever invokes (or worships), besides Allaah, any other ilaah (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-Kaafiroon (the disbelievers in Allaah and in the Oneness of Allaah, polytheists, pagans, idolaters, etc.) will not be successful." (Al-Mu'minun, 23:117)

And in a hadeeth, it states: (الدُّعَاءُ مِنْ الْعِبَادَةِ) Supplication is the core of worship."⁴

And the proof for this is:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

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

⁴ This hadeeth is reported by at-Tirmidhee and it is weak, see al-Mishkaat (no. 2331). However, there is an authentic hadeeth with the same meaning, which states: "Supplication is worship." See Saheehul Jaami'us Sagheer (no. 3407).

الْخَوْفُ

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ، فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ

مُؤْمِنِينَ ﴿١٧٥﴾

And the proof for fear is His saying: "*So fear them not, but fear Me, if you are (true) believers.*" (*Al-Imran, 3:175*)

الرجاء

And the proof for hope is the Saying of Allaah the Exalted:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ
رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

"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, 18:110)

التَّوَكَّلُ

And the proof for trust is the statement of Allaah, the Exalted:

عَلَيْهِمُ الْبَابُ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٣﴾

"And put your trust in Allaah if you are believers indeed." (Al-Mā'idah, 5:23)

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴿٣﴾

"And whosoever puts his trust in Allaah, then He will suffice him." (Aṭ-Ṭalāq, 65:3)

الرَّغْبَةُ، وَالرَّهْبَةُ، وَالْخَشُوعُ

And the proof for longing, reverence and submissiveness is the statement of Allaah, the Exalted:

إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا
وَرَهْبًا 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-'Anbyā', 21:90)

الْخَشْيَةُ

فَلَا تَخْشَوْهُمْ وَأَخْشَوْنِي

And the proof for fear (khashyah): "*So fear them not, but fear Me!*" (*Al-Baqarah, 2:150*)

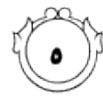
الْإِنَابَةِ

And the proof for turning to Allaah in repentance is

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ،

"And turn in repentance and in obedience with true Faith (Islaamic Monotheism) to your Lord and submit to Him, (in Islaam)." (Az-Zumar, 39:54)

الاسْتِعَانَةُ



إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

And the proof for seeking aid: **"You (Alone) we worship, and You (Alone) we ask for help (for each and everything)."** (*Al-Fātiḥah*, 1:5)

(وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ...)

And the hadeeth: "If you are going to seek aid then seek aid from Allaah."⁵

⁵ Related by at-Tirmidhee, it was declared authentic by Shaykh Muhammad Naasirud Deen al-Albaanee in al-Mishkaat (no. 5302).

الاسْتِعَاذَةُ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

And the proof for seeking refuge: **"Say: "I seek refuge with (Allaah) the Lord of the daybreak." (Al-Falaq, 113:1)**

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

And: **"Say: "I seek refuge with (Allaah) the Lord of mankind." (An-Nās, 114:1)**

الاستغاثة

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبَ لَكُمْ

And the proof for imploring assistance: "*(Remember) when you sought help of your Lord and He answered you.*" (Al-'Anfāl, 8:9)

الذَّبْحُ

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾
لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

And the proof for sacrifice: **"Say (O Muhammad): "Verily, my Salaat (prayer), my sacrifice, my living, and my dying are for Allaah, the Lord of the 'Aalameen (mankind, jinns and all that exists). 'He has no partner. And of this I have been commanded, and I am the first of the Muslims." (Al-'An`ām, 6:161-163)**

(لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ).

And from the Sunnah: "Allaah has cursed he who sacrificed for other than Allaah."⁶

⁶ Related by Muslim (3/1093-1094)

النَّذْرِ

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾

And the proof for fulfilling a vow: "***They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading.***" (Al-'Insān, 76:7)

* الأَصْلُ الثَّانِي * مَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدَلَّةِ

The Second Fundamental:

Knowing the religion of Islaam with evidence i.e. submitting to Allaah through monotheism and following him in obedience, and freeing oneself from polytheism and its people. This can be divided into three levels: al-Islaam, al-Eemaan, and al-Ihsaan. Each one of these has its own pillars.

المرتبة الأولى: الإسلام

The pillars of Islaam are five:

1. To testify that none is worthy of worship except Allaah and that Muhammad is the Messenger of Allaah
2. To establish prayers
3. To pay zakaat (charity)
4. To fast Ramadhaan (The month of the Islaamic calendar where Muslim fast)
5. And to make pilgrimage to Allaah's Sacred House

دَلِيلُ الشَّهَادَةِ

And the proof for the testimony of faith is the statement of Allaah, the Exalted:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

"Allaah bears witness that Laa ilaaha 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. Laa ilaaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise." (‘Ali ‘Imrān, 3:18)

And the meaning of the testimony of faith is: "there is none worthy of worship except Allaah alone". "Laa ilaaha" negates all that is worshipped besides Allaah, while "illallaah" affirms the worship of Allah one. He has no partners in worship just like He has no partners in His dominion. An interpretation that clarifies this is the saying of Allaah, the Exalted:

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٢٦﴾
إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾
وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ، لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾

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

And His saying:

قُلْ يٰٓأَهْلَ ٱلْكِتٰبِ تَعٰلَوْٓا۟ اِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنِنَا وَبَيْنَكُمْۙ اِلَّا
نَعْبُدُ اِلَّا ٱللَّهَ وَلَا نُشْرِكُ بِهٖ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا
مِّنْ دُوْنِ ٱللَّهِ فَاِنْ تَوَلَّوْٓا۟ فَقُوْلُوْا۟ اَشْهَدُوْا۟ بِاَنَّا مُسْلِمُوْنَ ﴿٦٤﴾

"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 Allaah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allaah.' Then, if they turn away, say: 'Bear witness that we are Muslims.'"
(*Āli 'Imrān*, 3:64)

وَدَلِيلُ شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

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

And the proof for the testimony that Muhammad is the Messenger of Allaah is His saying: ***"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 Allaah, 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-Tawbah, 9:128)

And the meaning of testifying that Muhammad is the Messenger of Allaah is: Obeying him in what he has commanded, believing him in what he has informed us of, staying away from what he forbade and warned against, and not worshipping Allaah except by what he (peace and blessings of Allah be upon him) prescribed.

وَدَلِيلُ الصَّلَاةِ، وَالزَّكَاةِ، وَتَفْسِيرُ التَّوْحِيدِ

The proof for prayer, charity and (also) the interpretation for Tawheed is His saying:

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

"And they were commanded not, but that they should worship Allaah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform Prayer and give charity (zakaat): and that is the right religion." (Al-Bayyinah, 98:5)

وَدَلِيلُ الصِّيَامِ

And the proof for fasting is His saying:

يَأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى
الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

"O you who believe! Observing the fast which is prescribed for you as it was prescribed for those before you, that you may become Pious." (Al-Baqarah, 2:183)

وَدَلِيلُ الْحَجِّ

And the proof for pilgrimage is His saying:

وَلِلَّهِ عَلَى النَّاسِ

حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ

الْعَالَمِينَ ﴿١٧﴾

"And Hajj (pilgrimage to Makkah) to the House (Ka'abah) is a duty that mankind owes to Allaah, 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 Allaah], then Allaah stands not in need of any of the 'Aalameen (mankind and jinns)." (‘Āli ‘Imrān, 3:97)

الْمَرْتَبَةُ الثَّانِيَةُ: الْإِيمَانُ

The second level is eemaan (faith) and it consists of more than seventy branches. The highest is "Laa ilaaha illallaah" and the lowest is moving a harmful object from the way/road. Modesty (Hayaa) is (also) a branch of eemaan.

Its pillars are six: that you believe in Allaah, His angels, His books, His messengers, and the last day and 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 His saying:

وَالدَّلِيلُ عَلَى هَذِهِ الْأَرْكَانِ السِّتَّةِ

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

"It is not al-Birr (piety, righteousness, and each and every act of obedience to Allaah, etc.) that you turn your faces towards east and (or) west (in prayers); but al-Birr is (the quality of) the one who believes in Allaah, the Last Day, the Angels, the Book, the Prophets." (Al-Baqarah, 2:177)

دليل القدر

And the proof for (Al Qadar) preordainment is His saying:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ۗ

"Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees al-Lawhul-Mahfoodh)." (Al-Qamar, 54:49)

الْمَرْتَبَةُ الثَّلَاثَةُ: الْإِحْسَانُ

الحديث: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

The third level is ihsaan, which means: "To worship Allaah as if you see Him, but even if you do not see Him, He sees you."

And the proof is His saying:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾

"Truly, Allaah is with those who fear Him (keep their duty unto Him), and those who are Muhsinoon (good-doers)." (An-Nahl, 16:128)

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾ الَّذِي يَرِيكَ حِينَ تَقُومُ ﴿٢١٨﴾
وَتَقَلُّبِكَ فِي السَّجْدِ ﴿٢١٩﴾ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾

And His saying: "And put your trust in the All-Mighty, the Most Merciful, who sees you (O Muhammad) when you stand up (alone at night for prayers) and your movements among those who fall prostrate (along with you to Allaah in the five compulsory congregational prayers). Verily! He, only He, is the All-Hearer, the All-Knower." (Ash-Shu`arā', 26:217-220)

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا
كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ

And His saying: "Whatever you (O Muhammad) may be doing, and whatever portion you may be reciting from the Qur'aan, - and whatever deed you (mankind) may be doing (good or evil), We are Witness thereof, when you are doing it." (Yūnus, 10:61)

The proof from the sunnah is the famous hadith of Jibreel:

الحديث: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ
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 النَّيَابِ، 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. فَعَجِبْنَا 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 الْأُمَّةُ
 رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي
 الْبُنْيَانِ). قَالَ: فَمَضَى، فَلَبِثْنَا مَلِيًّا، فَقَالَ: (يَا عُمَرُ أَتَدْرُونَ مَنْ
 السَّائِلِ؟). قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: (هَذَا جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ
 أَمْرَ دِينِكُمْ)

And the proof from the Sunnah is the famous hadeeth of Jibreel narrated by 'Umar as he said: "One day when we were sitting with the Messenger of Allaah, there came before us a man with extremely white clothing and extremely black hair. There were no signs of travel on him and none of us knew him. He (came and) sat next to the Prophet and put his hands on his thighs. He said, "O Muhammad, tell me about Islaam." The Messenger of Allaah said, "Islaam is to testify that there is none worthy of worship except Allaah and that Muhammad is the Messenger of Allaah, to establish the prayers, to pay the zakaat (charity), to fast (the month of) Ramadhaan, and to have the pilgrimage to the House if you have the means to do so." He said " You have spoken truthfully (or correctly)." We were amazed that he asks the question and then he says that he had spoken truthfully. He said, "Tell me about eemaan (faith)." He (the Messenger of Allaah responded, "It is to believe in Allaah, His angels, His books, His messengers, the Last Day and to believe in the divine decree, (both) the good and the evil thereof." He said "You have spoken truthfully." He said "Tell me about al-Ihsaan (goodness)." He (the Prophet) answered, "It is that you worship Allaah as if you see Him. And even though you do not see Him (you know) He sees you." He said, "Tell me about (the time of) the Hour." He (the Prophet answered, "The one being asked does not know more than the one asking." He said, "Tell me about its signs." He answered, "The slave-girl shall give birth to her master; and you will see the barefooted, scantily clothed, 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, "Allaah and His Messenger know best." He said, "It was (the Angel) Jibreel who came to teach you your religion.""⁷

⁷ Related in Saheeh Muslim (1/1-3). For a proper explanation of this hadeeth, refer to Majmoo'ul Fataawaa war Rasaa'il (3/143) of Shaykh Muhammad Ibn Saalih al-'Uthaymeen.

* الأَصْلُ الثَّالِثُ *

مَعْرِفَةُ نَبِيِّكُمْ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Third Fundamental:

Knowledge of your Prophet, Muhammad ﷺ:

He is Muhammad, the son of Abdullah, the son of Abdul Muttalib, the son of Haashim. Haashim is from the Quraish, the Quraish are from Kinaanah and Kinaanah is from the Arabs. The Arabs are from the lineage of the (Prophet) Ismaa'eel (Ishmael). 'Ismaa'eel is (the son of the Prophet) Ibraaheem (Abraham), the friend of Allah. Ibraaheem is from (the Prophet) Nuh (Noah). Nuh is from (the Prophet) Aadam (Adam), and Aadam is from dust (alaihimus salaam).

Prophet Muhammad ﷺ lived for 63 years – 40 years of which were before Prophet hood and 23 years of which he spent as a Messenger and Prophet. He became a Prophet due to Allah's saying "Iqraa" (Read) (Surah Alaq:1), and a Messenger due to Allah's saying: 'O you wrapped in garments' (Al-Muddathir:1).

Allaah sent him to warn against shirk and to call to tawheed (monotheism) and the proof is His saying:

يَا أَيُّهَا الْمَدِينُ ۚ قُمْ فَاذْذُرْ ۚ ۱ وَرَبِّكَ فَكَبِّرْ ۚ ۲ وَثِيَابَكَ فَطَهِّرْ ۚ ۳ وَالرُّجْزَ فَاهْجُرْ ۚ ۴ وَلَا تَمْنُنْ تَسْتَكْبِرُ ۚ ۵ وَلِرَبِّكَ فَاصْبِرْ ۚ ۶

"O you (Muhammad) enveloped (in garments)! Arise and warn! And your Lord (Allaah) magnify! And your garments purify! And keep away from ar-Rujz (the idols)! And give not a thing in order to have more (or consider not your deeds of Allaah's obedience as a favour to Allaah). And be patient for the sake of your Lord (i.e. perform your duty to Allaah)!." (Al-Muddaththir, 74:1-7)

- And the meaning of **'arise and warn'** is to warn against shirk and call to Tawheed.
- **'And your Lord magnify'** means, magnify Him with Tawheed.
- **'And your garments purify'** means, purify/cleanse your deeds from shirk.
- **'And keep away from ar-rujz'**: Rujz are the idols/statues and keeping away from them means abandoning/leaving them, freeing yourself from them and those who worship them.

He, Prophet Muhammad ﷺ spent ten years calling the people to Tawheed in this manner. After ten years, he was ascended to the sky and the five daily prayers were ordained upon him. So he prayed in Makkah for three years, and thereafter, he was ordered to make Hijrah (migration) to Madeenah.

Hijrah means migrating from the land of shirk to the land of Islaam. Hijrah is compulsory on this Ummah (the Muslims as a whole) from the land of shirk to the land of Islaam and this is everlasting until the last hour is established (the last day) and the proof is:

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا
مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا 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 وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾

"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 Allaah 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 Allaah will forgive them, and Allaah is Ever Oft Pardoning, Oft-Forgiving." (An-Nisā', 4:97-99)

يَعْبَادِي الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِنِّي فَاعْبُدُونِ ﴿٥٦﴾

And His saying: **"O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me (Alone)." (Al-'Ankabūt, 29:56)**

Al-Baghawee (may Allaah have mercy on him) said: "The reason this ayah was revealed was due to some Muslims who had resided in Makkah and did not migrate (to Madeenah). Allaah called out to them using the title of Eeman (for them)."⁸

⁸ According to Shaykh Muhammad Ibn Saalih al-'Uthaymeen, this quote from Imaam al-Baghawee exists only and meaning and can be found in his Tafseer.

The proof for Hijrah from the sunnah is his ﷺ saying: "Hijrah will not cease until tawbah (repentance) ceases, and tawbah will not cease (to be accepted) until the sun rises from where it sets (i.e. the west)."⁹

⁹ Related by Ahmad (4/99) and Abu Daawood (3/7) and ad-Daarimee (2/239). It was declared authentic by Shaykh al-Albaanee in Saheehul Jaami'us Sagheer (no. 7346).

When he ﷺ settled in Madeenah, he ordained the rest of the laws of Islaam such as obligatory charity (zakaat), fasting, pilgrimage, jihaad, the call to prayer, ordering good and forbidding evil, and other laws of Islaam. He remained doing this for ten years, and after that he passed away, may Allah's blessings and peace be upon him, while his religion remained.

He didn't leave any good except he led the Ummah to it, and he left no evil except that he warned them (the ummah) against it. The good that he has led the ummah to is: Tawheed and all that Allaah loves and is pleased with. The evil that he has warned about is: Shirk and all that Allaah hates and rejects.

Allaah sent him to all of mankind, and He made it an obligation upon everyone from the two species – the 'Thaqalayn', Jinn and Mankind, to follow him. The proof is:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

"Say (O Muhammad): 'O mankind! Verily, I am sent to you all as the Messenger of Allaah.'" (Al-'A`raf, 7:158)

Allaah perfected and completed the religion through him ﷺ and the proof is His saying:

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 Islaam as your religion." (Al-Mā'idah, 5:3)

The proof about his death is the statement of Allaah the Exalted:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٠﴾

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾

"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)." (Az-Zumar, 39:30-31)

When people die they will be resurrected. The proof is His saying:

﴿٥٥﴾ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٥٥﴾

"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." (Tāhā, 20:55)

And the statement of Allaah the Exalted:

﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾

"And Allaah 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)." (Nūh, 71:17-18)

After being resurrected, they will be judged and recompensed for their actions. The proof is the statement of Allaah, the Exalted:

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

"And to Allaah 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, 53:31)

Whoever rejects the resurrection, has disbelieved. The proof is His saying:

زَعَمُ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ
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 Allaah." (At-Taghābun, 64:7)

Allaah has sent all Messengers as givers of glad tidings and warners. The proof for this is His saying:

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ
الرُّسُلِ

"Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allaah after the Messengers." (An-Nisā', 4:165)

And the first of them was Nooh ('alayhis salaam) and the last of them was Muhammad ﷺ, who was the seal of the Prophets.

And the proof that the first amongst them was Nooh ('alayhis salaam) is:

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّنَ مِنْ بَعْدِهِ

"Verily, We have inspired you (O Muhammad) as We inspired Nooh (Noah) and the Prophets after him." (An-Nisā', 4:163)

Every nation that Allaah sent a Messenger to, from Nooh up to Muhammad ﷺ, he (i.e. the Messenger) would command them (the nation) to worship Allaah alone and forbade them from worshipping false deities. The proof is the statement of Allaah the Exalted:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ

"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): 'Worship Allaah (Alone), and avoid (or keep away from) Taaghoot (all false deities, etc. i.e. do not worship Taaghoot besides Allaah).'" (An-Nahl, 16:36)

Allaah obligated all of His slaves to disbelieve/reject the Taaghoot and worship Allaah alone. Ibnul-Qayyim may Allaah 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 or followed or obeyed and there are many Taaghoots."¹⁰

The Tawagheet (pl of Taaghoot) are many, but their heads are five: 1) Iblees may Allaah's curse be on him, 2) whoever is worshipped while being pleased with that, 3) whoever calls people to worship him, 4) whoever claims that he has knowledge of the Unseen, 5) and whoever rules by other than what Allaah has revealed.

The proof is the statement of Allaah the Exalted:

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

***"There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taaghoot and believes in Allaah, then he has grasped the most trustworthy handhold that will never break. And Allaah is All-Hearer, All-Knower."* (Al-Baqarah, 2:256)**

This is the meaning of Laa ilaaha illallaah.

In the Hadeeth: "The head of the matter is Islaam, its main pillar is Prayer. And its highest part is Jihaad in the way of Allaah."¹¹

And Allaah knows best. May Allaah send His blessings on Muhammad, and his family and companions.

¹⁰ A'alaamul Muwaqi'een (1/53)

¹¹ Related by at-Tirmidhee (7/281) and Ibn Maajah (2/1314). It was authenticated by Shaykh al-Albaanee in Saheeh Sunanit-Tirmidhee (no. 2110).

Footnotes:

- [1] Tafseerul Qur`aanil 'Adtheem (8/500)
- [2] Saheehul Bukhaaree (1/92)
- [3] Tafseerul Qur`aanil 'Adtheem (1/62)
- [4] This hadeeth is reported by at-Tirmidthee and it is weak, see al-Mishkaat (no. 2331). However, there is an authentic hadeeth with the same meaning which states: "Supplication is worship." See Saheehul Jaami'us Sagheer (no. 3407).
- [5] Related by at-Tirmidthee, it was declared authentic by Shaykh Muhammad Naasirud Deen al-Albaanee in al-Mishkaat (no. 5302).
- [6] Related by Muslim (3/1093-1094)
- [7] Related in Saheeh Muslim (1/1-3). For a proper explanation of this hadeeth, refer to Majmoo'ul Fataawaa war Rasaa'il (3/143) of Shaykh Muhammad Ibn Saalih al-'Uthaymeen.
- [8] According to Shaykh Muhammad Ibn Saalih al-'Uthaymeen, this quote from Imaam al-Baghawee exists only and meaning and can be found in his Tafseer.
- [9] Related by Ahmad (4/99) and Abu Daawood (3/7) and ad-Daarimee (2/239). It was declared authentic by Shaykh al-Albaanee in Saheehul Jaami'us Sagheer (no. 7346).
- [10] A'alaamul Muwaqi'een (1/53)
- [11] Related by at-Tirmidthee (7/281) and Ibn Maajah (2/1314). It was authenticated by Shaykh al-Albaanee in Saheeh Sunanit-Tirmidthee (no. 2110).

References Used:

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