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شرح الأصول الثلاثة

للشيخ هيثم سرهان (باللغة الإنجليزية)

EXPLANATION OF THE THREE FUNDAMENTAL PRINCIPLES

Shaykh
Haytham ibn Muḥammad Sarḥān
TEACHER IN AL-MASJID AN-NABAWĪ,
PROPHETIC CITY OF MEDINA

Edited Translation by
Abul Abbaas Naveed Ayaaz
GRADUATE FROM THE ISLĀMIC UNIVERSITY OF MEDINA



النشاطات السلفية ببريطانيا
SalafiEventsUK

Calling to the truth with Wisdom

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Introduction

All praise and thanks are for Allah. We praise Him, seek His help and ask for His forgiveness. We seek refuge in Allah from the evil of ourselves and from the evil of our actions. Whoever Allah guides, no one can misguide and whoever He allows to go astray, there is no one who can guide.

I bear witness that there is no one worthy of worship except Allah alone, without partners, and I bear witness that Muhammad is His slave and Messenger.

This book is an explanation of the well-known treatise 'Al-Usool Ath-Thalaatha' (The Three Fundamental Principles) by Imaam Muhammad Ibn AbdulWahhaab (may Allah bestow mercy upon him). This explanation is distinguished from others in that we have endeavoured to use diagrams and tables in order to facilitate visual learning.

The notes have been taken from the lessons of our Shaykh Haytham Sarhaan (may Allah preserve him) who is known for his great efforts in teaching Aqeedah and other Islamic sciences in Masjid an-Nabawi in Madeenah.; he has many students throughout various lands.

Our Shaykh is known and recognised by the senior scholars, and his teaching method is unique amongst the scholars – focusing on memorisation, small groups of students and constant assessments and examinations. Shaykh Haytham Sarhaan's teaching method is reflected in the contents of this book and in the manner it has been organised and laid out.

We ask Allah, the Kind and Merciful, to place such efforts in the scales of goodness of the Shaykh, translators and everybody who had a role in producing this booklet.

Written by,

Abul Abbaas Naveed Ayaaz

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16 Rabee' ath-Thaane 1439 AH corresponding to 3/1/18

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

1. Knowledge: which is knowledge and awareness of Allah; knowledge of His Prophet; and knowledge of the religion of Islaam with the evidences.
2. Righteous actions: based upon one's knowledge.
3. Da'wah: propagating it and calling to it.
4. Patience: upon the harms encountered upon this way.

The proof is His saying, the Most High:

{By time, indeed mankind is in loss; except those who truly believe; perform righteous deeds; encourage each other upon the truth and encourage each other with patience} [Soorah al-'Asr]

Ash-Shaafi'ee (may Allah have mercy upon him) said: "If Allah had revealed to His creation any other evidence besides this Soorah, it would have been sufficient for them."

Al-Bukhaaree said: "Chapter: Knowledge comes before speech and action."

إِعْلَمَ رَحِمَكَ اللَّهُ أَنَّهُ يَجِبُ عَلَيْنَا تَعْلَمُ أَرْبَعَ مَسَائِلَ: -

الأولى: العلم وهو معرفة الله، ومعرفة نبيه (صلى الله عليه وسلم)، ومعرفة دين

الإسلام بالأدلة

الثانية: العمل به

الثالثة: الدعوة إليه

الرابعة: الصبر على الأذى فيه

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

{وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ}

قَالَ الشَّافِعِيُّ - رحمه الله - ((لَوْ مَا أُنْزِلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا هَذِهِ السُّورَةُ لَكَفَتْهُمْ))

وَقَالَ الْبُخَارِيُّ: ((بَابُ الْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ))

The proof is the saying of Allah, the Most High:

{Know that none has the right to be worshipped except Allah, and ask forgiveness of your Lord for your sins} [47:19]

So He began by mentioning knowledge before speech and action.

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

The first: That Allah created us and sustains us; He did not leave us without a purpose, rather, He sent Messengers to us. So whoever obeys them will enter Paradise, and whoever disobeys them will enter the Fire.

The proof is the saying of the Most High:

{Indeed We have sent a Messenger to you, just as We sent a Messenger to Pharaoh. But Pharaoh denied and rejected the Messenger, so We seized him with a severe punishment} [73:15-16]

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

{فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لَذَنْبِكَ}

فَبَدَأَ بِالْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ

اعْلَمْ رَحِمَكَ اللَّهُ أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ
وَمُسْلِمَةٍ، تَعْلُمُ هَذِهِ الثَّلَاثَ مَسَائِلَ وَالْعَمَلُ
بِهِنَّ: -

الأولى: أَنَّ اللَّهَ خَلَقَنَا، وَرَزَقَنَا، وَلَمْ يَتْرُكْنَا
هَمَلًا، بَلْ أَرْسَلَ إِلَيْنَا رَسُولًا، فَمَنْ أَطَاعَهُ
دَخَلَ الْجَنَّةَ، وَمَنْ عَصَاهُ دَخَلَ النَّارَ

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

**{إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ
كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا * فَعَصَى
فِرْعَوْنَ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا}**

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

The proof is the saying of Allah (the Most High):

{The places of worship are for Allah alone, so do not invoke anyone along with Allah} [72: 18]

The third: Whoever is obedient to the Messenger and worships Allah upon Tawheed, it is not permissible for him to have love and alliance for those who oppose Allah and His Messenger, even if they are those most closely related to him. The proof is His saying: {You will not find a people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger, even if they are their fathers, or their sons, or their brothers, or their kinsfolk. Allah has decreed true Belief for their hearts, and strengthened them with guidance from Him; and He will enter them into the gardens of Paradise beneath whose trees rivers will flow, and they will dwell therein forever. Allah is pleased with them and they with Him. They are the party of Allah. Indeed the party of Allah are the successful} [52:18]

الثَّانِيَةُ: أَنَّ اللَّهَ لَا يَرْضَى أَنْ يُشْرَكَ مَعَهُ
أَحَدٌ فِي عِبَادَتِهِ، لَا مَلَكٌ مُقَرَّبٌ، وَلَا نَبِيٌّ
مُرْسَلٌ؛

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا
تَدْعُوا مَعَ اللَّهِ أَحَدًا}

الثَّالِثَةُ: أَنَّ مَنْ أَطَاعَ الرَّسُولَ، وَوَحَّدَ اللَّهَ
لَا يَجُوزُ لَهُ مَوَالَاةٌ مِنْ حَادِّ اللَّهَ وَرَسُولَهُ، وَلَوْ
كَانَ أَقْرَبَ قَرِيبٍ
وَالدَّلِيلُ قَوْلُهُ تَعَالَى

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

Know, may Allah direct you to His obedience, Haneefiyyah (the true and straight Religion) - the way of Ibraheem - is that you worship Allah alone, making the Religion purely and sincerely for Him. This is what Allah commanded all of the people with, and He created them for this. Allah (the Most High) says:

{I did not create jinn and mankind except that they should worship Me} [51:56] The meaning of “Worship me” is ‘to single Allah out with all worship.’

The greatest command of Allah is Tawheed which is to single out Allah with all worship.

The most serious thing that He forbade is Shirk, which is to call others besides Him.

The proof of this is His Saying (The Most High):

{Worship Allah alone and do not associate any partner to Him} [04:36]

So if it said to you: ‘What are the three principles which a person must know?’ Then say: (1) The servant’s knowledge of His Lord; (2) His Religion; and (3) His Prophet Muhammad (sal Allahu alayhi wa sallam).

إِعْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ، أَنَّ الْحَنِيفِيَّةَ مِلَّةَ
إِبْرَاهِيمَ: أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ، مُخْلِصًا لَهُ
الدِّينَ. وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ،
وَحَلَقَهُمْ هَاهُنَا

كَمَا قَالَ تَعَالَى:

{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ}
وَمَعْنَى يَعْبُدُونِ: يُؤَخِّدُونِ

وَأَعْظَمُ مَا أَمَرَ اللَّهُ بِهِ التَّوْحِيدَ، وَهُوَ: إِفْرَادُ
اللَّهِ بِالْعِبَادَةِ.

وَأَعْظَمُ مَا نَهَى عَنْهُ الشِّرْكَ، وَهُوَ: دَعْوَةُ
غَيْرِهِ مَعَهُ،

وَالدَّلِيلُ قَوْلُهُ تَعَالَى

{وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا}

فَإِذَا قِيلَ لَكَ: مَا الْأَصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ
عَلَى الْإِنْسَانِ مَعْرِفَتُهَا؟ فَقُلْ: مَعْرِفَةُ الْعَبْدِ
رَبَّهُ، وَدِينَهُ، وَنَبِيِّهِ مُحَمَّدًا (صلى الله عليه
وسلم)

The first principle: So if it is said to you: 'Who is your Lord?'

Then say: 'My Lord is Allah, who has nurtured me and nurtured all of creation with His blessings. He is the One whom I worship and I have no other deity that I worship besides Him.'

The proof is His saying, the Most High:

{All praise is for Allah, the Lord of all creation} [01:01]

Everything besides Allah is a created being and I am one of the creation.

If it is said to you: 'How did you come to know of your Lord?'

Then say: 'Through His signs and His creations. From His signs are the night, day, sun and moon. Also from His creations are the seven heavens, the seven earths, all those within them and whatever is between them.'

The proof is the saying of Allah, the Most High:

{And from His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun, nor the moon, but prostrate to Allah who created them, if you truly worship Him} [41:37]

الأصل الأول: فَإِذَا قِيلَ لَكَ: مَنْ رَبُّكَ؟

فَقُلْ: رَبِّيَ اللَّهُ الَّذِي رَبَّنِي، وَرَبِّيَ جَمِيعَ الْعَالَمِينَ بِنِعْمِهِ، وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ

وَالدَّلِيلُ قَوْلُهُ تَعَالَى

{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ}

وَكُلُّ مَنْ سِوَى اللَّهِ عَالَمٌ، وَأَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ.

فَإِذَا قِيلَ لَكَ: بِمَ عَرَفْتَ رَبَّكَ؟

فَقُلْ: بِآيَاتِهِ وَمَخْلُوقَاتِهِ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ وَمِنْ مَخْلُوقَاتِهِ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُونَ السَّبْعُ وَمَنْ فِيهِنَّ وَمَا بَيْنَهُمَا

وَالدَّلِيلُ قَوْلُهُ تَعَالَى

{وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ}

Also His saying (the Most High):
{Your Lord is Allah who created the heavens and the earth in six days, then ascended upon the Throne. He causes the night to cover the day which it follows with haste; the sun, the moon and the stars are subservient and subject to His command. Certainly creation and commandment are His alone. Exalted is Allah the Lord of all creation} [07:54]

The “Lord” is the one who is worshipped. The proof is His saying, the Most High: **{O mankind! Worship your Lord, Who created you and those who were before you so that you may have Taqwa. Who made the earth a resting place for you, the sky as a canopy, sent down water from the sky and brought forth fruits as provision for you. So do not set up partners with you know.} [02:21-22]**

Ibn Katheer said: “The one who created these objects is the same one who deserves to be worshipped with all types of worship which Allah commanded such as: Islam, Imaan and Ihsan; as well as supplication, fear, hope, reliance, desire, dread, humility, awe, turning to Allah in repentance; seeking help; seeking refuge, seeking rescue, slaughtering,

وَقَوْلُهُ تَعَالَى:

{إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ}

وَالرَّبُّ هُوَ الْمَعْبُودُ، وَالِدَلِيلُ قَوْلُهُ تَعَالَى:

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

قَالَ ابْنُ كَثِيرٍ: الْخَالِقُ لَهُذِهِ الْأَشْيَاءُ هُوَ الْمُسْتَحَقُّ لِلْعِبَادَةِ. وَأَنْوَاعُ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا مِثْلُ: الْإِسْلَامِ، وَالْإِيمَانِ، وَالْإِحْسَانِ وَمِنْهُ: الدُّعَاءُ وَالْخَوْفُ وَالرَّجَاءُ وَالتَّوَكُّلُ وَالرَّغْبَةُ وَالرَّهْبَةُ وَالْحُشُوعُ وَالْحُشْيَةُ وَالْإِنَابَةُ وَالِاسْتِعَانَةُ وَالِاسْتِعَاذَةُ وَالِاسْتِعَانَةُ وَالدَّبْحُ

vows and all the other forms of worship that Allah has commanded.

All of [these types of worship] are for Allah; the proof for this is His saying, the Most High, **{And the Masaajid (places of worship) are for Allah alone, so do not invoke anyone along with Allah}** [72:18]

Anyone who directs [these forms of Worship] to other than Allah is a Mushrik Kaafir. The proof of this is His saying:
{Whoever worships along with Allah any other object of worship has no proof for that; his reckoning will be with his Lord. Indeed the unbelievers will never prosper} [23:117]

Also the Hadeeth, "Supplications are the core of worship".

The evidence is the saying of the Most High:
{Your Lord said: "Invoke Me, I will respond to your (invocation). Verily! Those who scorn My worship, they will surely enter Hell in humiliation} [40:60]

The evidence for fear is the saying of the Most High: **{So do not fear them, but fear Me and beware of**

وَالْتَذَرُ وَغَيْرَ ذَلِكَ مِنْ أَنْوَاعِ الْعِبَادَةِ الَّتِي
أَمَرَ اللَّهُ بِهَا.

كُلُّهَا لِلَّهِ تَعَالَى وَالِدَّلِيلُ قَوْلُهُ تَعَالَى
**{وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ
أَحَدًا}**

فَمَنْ صَرَفَ مِنْهَا شَيْئًا لِعَیْرِ اللَّهِ؛ فَهُوَ
مُشْرِكٌ كَافِرٌ
وَالِدَّلِيلُ قَوْلُهُ تَعَالَى
**{وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ
بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ
الْكَافِرُونَ}**

وَفِي الْحَدِيثِ ((الدُّعَاءُ مَخِ الْعِبَادَةِ))

وَالِدَّلِيلُ قَوْلُهُ تَعَالَى
**{وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ
الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ
جَهَنَّمَ دَاخِرِينَ}**

وَدَّلِيلُ الْخَوْفِ قَوْلُهُ تَعَالَى
{فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنْتُمْ مُؤْمِنِينَ}

disobeying Me, if you are truly Believers} [03: 175]

The evidence for hope is the saying of Allah: {Whoever hopes to meet His Lord, then let him do righteous actions; and let him not make any share of it for anyone other than Him} [18:110]

The evidence for reliance is His saying, the Most High: {Upon Allah, place your reliance if you are true Believers} [05:23] {And whoever places his reliance upon Allah, He will suffice him} [65:03]

The evidence for desire, dread and humility is His saying, the Most High, {They used to hasten to acts of devotion and obedience to Allah, and they used to worship Allah upon love and desire, and upon fear, and were reverent and humble before Allah} [21:90]

The evidence for awe is His saying, the Most High, {So do not have awe of them, but have awe of Me} [02:150]

The evidence for turning to Allah in Repentance is the saying of the Most High: {So turn repentantly to your Lord, and submit to Him} [39:54]

وَدَلِيلُ الرَّجَاءِ قَوْلُهُ تَعَالَى
{فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا
صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا}

وَدَلِيلُ التَّوَكُّلِ قَوْلُهُ تَعَالَى
{وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ}
{وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ}

وَدَلِيلُ الرَّغْبَةِ وَالرَّهْبَةِ وَالْخُشُوعِ
قَوْلُهُ تَعَالَى
{إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ
وَيَدْعُونََنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ}

وَدَلِيلُ الْخَشْيَةِ قَوْلُهُ تَعَالَى
{فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي...}

وَدَلِيلُ الْإِنَابَةِ قَوْلُهُ تَعَالَى
{وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ...}

The evidence for seeking assistance is His saying, the Most High: **{O Allah You alone we worship, and to You alone we appeal-for aid}** [01:05]

وَدَلِيلُ الاسْتِعَاذَةِ قَوْلُهُ تَعَالَى
{إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ}

Also, the Hadeeth: “If you seek help, then seek the help of Allah”

وَفِي الْحَدِيثِ: ((...وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ))

The evidence for seeking refuge is His saying, the Most High: **{Say: I seek refuge with the Lord of dawn}** [113:01]
{Say: I seek refuge with the Lord of mankind} [114:01]

وَدَلِيلُ الاسْتِعَاذَةِ قَوْلُهُ تَعَالَى
{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ}
{قُلْ أَعُوذُ بِرَبِّ النَّاسِ}

The evidence for seeking rescue is the saying of the Most High: **{When you sought aid and deliverance of your Lord and He responded to you}** [08:09]

وَدَلِيلُ الاسْتِعَاذَةِ قَوْلُهُ تَعَالَى
{إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ...}

The evidence for slaughtering is the saying of the Most High: **{Say: Indeed my Prayers, my slaughtering, my living and my dying are all purely and solely of Allah, Lord of all creation. There is no share of any of that for other than him}** [06:162]

وَدَلِيلُ الدَّبْحِ قَوْلُهُ تَعَالَى
{قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ * لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ}

Also in the Sunnah “Allah has cursed the person who slaughtering for other than Allah.”

مِنَ السُّنَّةِ ((لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ))

The evidence for vows is the Saying of Allah: **{They fulfil their vows and they fear a day whose evil is widespread}** [76:07]

Second Principle: Knowledge of the Religion of Islaam with the proofs; It is to 'submit to Allah with Tawheed, being consistent in His obedience as well as disassociating oneself from Shirk and its people.'

[The Religion] is of three levels: Islam; Imaan and Ihsaan.
Each level has its pillars.

First Level: Islaam.

The pillars of Islaam are five:
The testimony that none has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah. Establishing the Salaah (Prayers). Paying Zakaah (Obligatory Charity). Fasting Ramadhaan. Making Hajj to the sacred House of Allah.

The proof for the testimony is His saying, the Most High: **{Allah bears witness that none has the right to be worshipped but Him; and likewise the angels and the people of knowledge: He maintains justice, none has the right to be**

وَدَلِيلُ النَّذْرِ قَوْلُهُ تَعَالَى: **{يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا}**

الأصل الثاني: معرفة الإسلام بالأدلة وهو:

الاستسلام لله بالتوحيد، والانقياد له بالطاعة، والبراءة من الشريك وأهله

وهو ثلاث مراتب: الإسلام، والإيمان، والإحسان. وكل مرتبة لها أركان.

المرتبة الأولى: الإسلام

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

فَدَلِيلُ الشَّهَادَةِ قَوْلُهُ تَعَالَى:

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

**worshipped but Him, the All
Might, the All Wise} [03:18]**

The meaning of the testimony is: 'none has the right to be worshipped except Allah'. "Laa ilaaha" negating the right of everything being worshipped besides Allah. 'illa Allah' affirming that worship for Allah alone; He has no partners in His Kingdom.

The explanation which will make it clear is His saying, the Most High, {When Ibraheem said to his father and his people: "Verily, I am free what you worship, Except He who did create me, and verily, He will guide me. And He [Allah] made it a Word lasting among his offspring, that they may turn back (to repent to Allah)} [43:26]

{Say: "O people of the Book: Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims} [03:64]

وَمَعْنَاهَا: لَا مَعْبُودَ بِحَقِّ إِلَّا اللَّهُ، وَحْدُ النَّفْيِ
مِنَ الْإِثْبَاتِ (لَا إِلَهَ) نَافِيًا جَمِيعَ مَا يُعْبَدُ
مِنَ دُونِ اللَّهِ (إِلَّا اللَّهُ) مُثَبِّتًا الْعِبَادَةَ لِلَّهِ
وَخَدَهُ لَا شَرِيكَ لَهُ فِي عِبَادَتِهِ، كَمَا أَنَّ
لَيْسَ لَهُ شَرِيكَ فِي مُلْكِهِ.

وَتَفْسِيرُهَا الَّذِي يُوضِّحُهَا
قَوْلُهُ تَعَالَى
{وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ
مِّمَّا تَعْبُدُونَ * إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ
سَيَهْدِينِ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ
لَعَلَّهُمْ يَرْجِعُونَ}

{قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ
سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا
نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا
أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا
أَشْهَدُوا بِأَنَّا مُسْلِمُونَ}

The proof for the testimony that Muhammad is the Messenger of Allah, is the Saying of Allah: **{Verily there has come to you a Messenger from yourselves. It grieves him that you should suffer. He is eager for [your guidance] and he is full of compassion and mercy for the Believers}** [09:128]

The meaning of the testimony that Muhammad is the Messenger of Allah is: to obey him in whatever he commands; to accept everything he informed of as being the truth; to avoid everything he forbade; and that you worship Allah only with that which he legislated.'

The proof for the Salaah, Zakaah and the explanation of Tawheed is the Saying of Allah: **{They were not commanded except that they should worship Allah alone; making their worship purely for Him, Haneefan (upon Tawheed and free from Shirk) and that they should establish the Salaah and pay Zakaah; that is the upright Religion}** [98:05]

The evidence for Fasting is the saying of the Most High: **{O you who believe Fasting is prescribed for you as it was prescribed for those**

وَدَلِيلُ شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ:

قَوْلُهُ تَعَالَى

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

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

وَدَلِيلُ الصَّلَاةِ، وَالزَّكَاةِ، وَتَفْسِيرُ التَّوْحِيدِ قَوْلُهُ تَعَالَى

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

وَدَلِيلُ الصِّيَامِ قَوْلُهُ تَعَالَى {يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ}

who came before you, so that you may attain Taqwa} [02:183]

The evidence for Hajj is the His saying (the Most High): {For Allah, upon the people, is Hajj to sacred House, for those who are able; and whoever rejects it, Allah has no need of creation} [04:97]

Second Level: Imaan - It has seventy odd branches; the highest of them is saying "Laa ilaaha illa Allah"; the lowest of the branches, is removing a harmful object from a pathway; Hayaa (modesty and shyness) is also a branch of Imaan.

Its pillars are six, as is mentioned in the Hadeeth: "Imaan is to believe in Allah, His angels, His Books, His Messengers, the Last Day and the Decree - the good and bad of it."

The proof for these six pillars is the Saying of Allah: {It is not righteousness that you turn your faces to the east or the west, but rather righteousness is the righteousness of those who truly believe in Allah, and the Last Day, and the Angels and the Books and the Prophets} [02:177]

وَدَلِيلُ الْحَجِّ قَوْلُهُ تَعَالَى
{وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ
إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ
الْعَالَمِينَ}

الْمَرْتَبَةُ الثَّانِيَّةُ: الْإِيمَانُ - وَهُوَ بَضْعٌ
وَسَبْعُونَ شُعْبَةً، فَأَعْلَاهَا قَوْلُ لَا إِلَهَ إِلَّا
اللَّهُ، وَأَدْنَاهَا إِطَاعَةُ الْأَدَى عَنِ الطَّرِيقِ،
وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ.

وَأَرْكَانُهُ سِتَّةٌ كَمَا فِي الْحَدِيثِ
((أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ،
وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ
خَيْرِهِ وَشَرِّهِ))

وَالدَّلِيلُ عَلَى هَذِهِ الْأَرْكَانِ الْيُسْتَدَلُّ بِقَوْلِهِ تَعَالَى
{لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ
الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ
وَالنَّبِيِّينَ}

The proof for Decree is His saying (the Most High): **{We have created all things in accordance with a pre-decreed measure}** [54:49]

Third level: Ihsaan. It has one pillar which has been mentioned in the Hadeeth “to worship Allah as if you see Him and if [know] you cannot see him, then He sees you.”

The proof of this is His saying: **{Truly, Allah is with those who fear Him and those who are do Ihsaan (all types of good)}** [16:128]

Also, the saying of Allah: **{Put your trust in the All-Mighty, the Most Merciful, who sees you when you stand up and your movements among those who fall prostrate. Verily! He, only He, is the All-Hearer, the All-Knower}** [26:217]

{Whatever you may be doing, and whatever portion you may be reciting from the Qur’aan, and whatever deed you perform, We are Witness thereof, when you are doing it} [10:61]

The proof from the Sunnah is the famous hadeeth of Jibreel narrated

ودليل القدر قَوْلُهُ تَعَالَى
{إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ}

الْمَرْتَبَةُ الثَّالِثَةُ: الإِحْسَانُ أَرْكَانُهُ: وَلَهُ رُكْنٌ
وَاحِدٌ كَمَا فِي الْحَدِيثِ ((أَنْ تَعْبُدَ اللَّهَ
كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ))

وَالدَّلِيلُ قَوْلُهُ تَعَالَى {إِنَّ اللَّهَ مَعَ الَّذِينَ
اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ}

وَقَوْلُهُ تَعَالَى
{وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ الَّذِي يَرَاكَ
حِينَ تَقُومُ وَتَقْلُبُكَ فِي السَّاجِدِينَ إِنَّهُ هُوَ
السَّمِيعُ الْعَلِيمُ}

{وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ
قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا
عَلَيْكُمْ شُهَدَاءَ إِذْ تُفِيضُونَ فِيهِ}

وَالدَّلِيلُ مِنَ السُّنَّةِ: حَدِيثُ جِبْرِيلَ
الْمَشْهُورُ:

by 'Umar Ibn Al-Khattaab (may Allah be pleased with him):

"One day when we were sitting with the Messenger of Allah (sal-Allahu alayhi wa sallam), a man suddenly came to us; his clothes were extremely white and his hair extremely black. There were no signs of travel on him and nobody from amongst us knew him. He sat down next to the Prophet (sal-Allahu alayhi wa sallam) and put his hands on his thighs.

He said, "O Muhammad, tell me about Islaam."

He said, "Islaam is to testify that there is no deity worthy of worship except Allah and Muhammad is the Messenger of Allah, to establish the Salaah (Prayers), to pay Zakaah, to fast Ramadhaan and to make Hajj if you are to do so."

He said "You have been truthful."

We were amazed that he would ask him then testify to the correctness [of the answer].

He then said, "Tell me about Imaan."

عَنْ عُمَرَ بْنِ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ -
قَالَ:

بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ (صلى الله عليه وسلم) إِذْ طَلَعَ عَلَيْنَا رَجُلٌ، شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، فَجَلَسَ إِلَى النَّبِيِّ (صلى الله عليه وسلم) فَأَسَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَيْهِ عَلَى فَخْذَيْهِ،

وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ

فَقَالَ: ((أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا))

قَالَ: صَدَقْتَ.

فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ.

قَالَ: أَخْبِرْنِي عَنِ الْإِيمَانِ.

He (the Prophet) responded, "It is to believe in Allah, His Angels, His Books, His Messengers, the Last Day and to believe in the Decree - the good and the evil of it."

قَالَ ((أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ،
وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ
خَيْرِهِ وَشَرِّهِ))

He said "You have been truthful."

قَالَ: صَدَقْتَ.

He said "Tell me about Ihsaan."

أَخْبِرْنِي عَنِ الْإِحْسَانِ.

He (the Prophet) answered, "To worship Allah as if you see Him; If you cannot do this, know that He sees you."

قَالَ ((أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ
تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ))

He said, "Tell me about the Hour."

قَالَ: أَخْبِرْنِي عَنِ السَّاعَةِ.

He (the Prophet) answered, "The one being questioned knows no more than the one asking the question."

قَالَ ((مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ
السَّائِلِ))

He said, "Tell me about its signs."

قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا.

He (the Prophet) answered, "The slave-girl shall give birth to her female master; and you will see the barefooted, scantily clothed, poor destitute shepherds competing in constructing lofty buildings."

قَالَ ((أَنْ تِلِدَ الْأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى
الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ
فِي الْبُنْيَانِ))

Then he went away. I stayed for a long time.

فَمَضَى، فَلَبِثْنَا مَلِيًّا

Then he (the Prophet) said, "O 'Umar, do you know who the questioner was?"

فَقَالَ ((يَا عُمَرُ أَتَدْرُونَ مَنْ السَّائِلُ؟))

I said, "Allah and His Messenger know best."

قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ.

He said, "It was Jibreel; he came to teach you your religion".

قَالَ: هَذَا جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ
دِينِكُمْ

Third Principle: Knowledge of your Prophet Muhammad (sal Allahu alayhi wa sallam). He is: Muhammad the son of Abdullah, the son of Abdul-Muttalib, the son of Haashim, the son of Quraysh who are from the Arabs. The Arabs are from the offspring of Isma'eel, the son of Ibraheem the Khaleel (Beloved) - may peace and blessings be on him and our Prophet.

الأصل الثاني: مَعْرِفَةُ نَبِيِّكُمْ مُحَمَّدٍ (صلى
الله عليه وسلم) وَهُوَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ
عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ، وَهَاشِمٌ مِنْ
قُرَيْشٍ، وَقُرَيْشٌ مِنَ الْعَرَبِ، وَالْعَرَبُ مِنْ
ذُرِّيَّةِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الْخَلِيلِ عَلَيْهِ وَعَلَى
سَلَامٍ أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ

He lived 63 years, 40 of those years were before Prophethood and 23 years as a Messenger and Prophet. [Through Soorah] 'Iqraa' he became a Prophet, and [through Soorah] 'Muddathir' he became a Messenger. His city was Makkah and he migrated to Madeenah.

وَلَهُ مِنَ الْعُمُرِ ثَلَاثٌ وَسِتُّونَ سَنَةً، مِنْهَا
أَرْبَعُونَ قَبْلَ النَّبُوءَةِ، وَثَلَاثٌ وَعِشْرُونَ فِي
النَّبُوءَةِ. نُبِئَ بِ(اقْرَأْ)، وَأُزِيلَ بِ(الْمُدَّثِّرِ)،
وَبَلَدُهُ مَكَّةُ وَهَاجَرَ إِلَى الْمَدِينَةِ

Allah sent him to warn against Shirk and to call to Tawheed. The proof of this is the saying of the Most High: {O you enveloped in garments arise and warn! Exalt your Lord! Purify your garments! Keep away from ar-Rujz. Give not a thing in order

بَعَثَهُ اللَّهُ بِالْبَذَارَةِ عَنِ الشِّرْكِ، وَبِالدَّعْوَةِ إِلَى
التَّوْحِيدِ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى {يَا أَيُّهَا
الْمُدَّثِّرُ قُمْ فَأَنْذِرْ وَرَبَّكَ فَكَبِّرْ وَثِيَابَكَ
فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ وَلَا تَمْنُنْ تَسْتَكْثِرُ
وَلِرَبِّكَ فَاصْبِرْ}

to have more. Be patient for the sake of your Lord} [74:01-07]

The meaning of 'arise and warn' is: warn against Shirk and call to Tawheed.

The meaning of 'Exalt your Lord' is exalt Him with Tawheed.

The meaning of 'purify your garment' is: purify your deeds from Shirk.

The meaning of 'keep away from Ar-Rujz (the idols)' is: Ar-Rujz are the idols; keep away from them is by leaving them and their people.

He spent ten years calling to Tawheed. After ten years he was taken to the Heavens and the five daily Salaah (Prayers) were obligated upon him. He prayed in Makkah for three years. He was then ordered to make Hijrah to Madeenah.

Hijrah is: 'migrating from the land of Shirk to the land of Islaam.'
Hijrah is compulsory on this Ummah from the land of Shirk to the land of Islaam. This ruling will remain thus until the establishment of the Hour.

The proof is the saying of the Most High: **{Those people who the angels take while they are wronging themselves, the angels say: 'In what**

وَمَعْنَى (فُمْ فَأَنْذِرْ): يُنْذِرُ عَنِ الشِّرْكِ، وَيَدْعُو إِلَى التَّوْحِيدِ.

(وَرَبِّكَ فَكَبِّرْ) : أَيُّ: عَظَّمَهُ بِالتَّوْحِيدِ.

(وَتِبْيَاكَ فَطَهِّرْ): أَيُّ: طَهَّرَ أَعْمَالَكَ عَنِ الشِّرْكِ.

(وَالرُّجْزَ فَاهْجُرْ): الرُّجْزُ: الْأَصْنَامُ، وَهَجْرُهَا: تَرْكُهَا، وَالْبَرَاءَةُ مِنْهَا وَأَهْلِهَا

أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ يَدْعُو إِلَى التَّوْحِيدِ، وَبَعْدَ الْعَشْرِ عُرِجَ بِهِ إِلَى السَّمَاءِ، وَفُوضَتْ عَلَيْهِ الصَّلَوَاتُ الْخَمْسُ، وَصَلَّى فِي مَكَّةَ ثَلَاثَ سِنِينَ، وَبَعْدَهَا أُمِرَ بِالْهَجْرَةِ إِلَى الْمَدِينَةِ

وَالْهَجْرَةُ الْإِنْتِقَالُ مِنْ بَلَدِ الشِّرْكِ إِلَى بَلَدِ الْإِسْلَامِ وَالْهَجْرَةُ فَرِيضَةٌ عَلَى هَذِهِ الْأُمَّةِ مِنْ بَلَدِ الشِّرْكِ إِلَى بَلَدِ الْإِسْلَامِ، وَهِيَ بَاقِيَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ

وَالدَّلِيلُ قَوْلُهُ تَعَالَى
{إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي
أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا

condition were you?" They will reply: 'We were weak and oppressed on earth.' The angels will say: 'Was not the earth of Allah 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 Allah will forgive them, and Allah is Ever Oft Pardoning, Oft-Forgiving} [04:97-99]

Also, His saying:

{O My slaves who believe, verily My earth is spacious so worship Me} [29:56]

Al-Baghawee (may Allah have mercy on him) said: "This verse was revealed regarding the Muslims in Makkah that did not migrate. Allah has called them "believers"

The proof of the Hijrah from the Sunnah is:

((Hijrah shall not be cut off until Tawbah is cut off and Tawbah shall not be cut off until the sun rises from the west))

When he settled in Madeenah, the remainder of the rulings of Islaam

مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ
اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ
جَهَنَّمُ وَسَاءَتْ مَصِيرًا * إِلَّا الْمُسْتَضْعَفِينَ
مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا
يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا *
فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَغْفُو عَنْهُمْ وَكَانَ
اللَّهُ عَفْوًا غَفُورًا

وَقَوْلُهُ تَعَالَى {يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ
أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ}

قَالَ الْبُغَوِيُّ رَحِمَهُ اللَّهُ ((نَزَلَتْ هَذِهِ الْآيَةُ فِي
الْمُسْلِمِينَ الَّذِينَ بِمَكَّةَ وَلَمْ يُهَاجِرُوا، نَادَاهُمْ
اللَّهُ بِاسْمِ الْإِيمَانِ))

وَالدَّلِيلُ عَلَى الْهَجْرَةِ مِنَ السُّنَّةِ: قَوْلُهُ (صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ): ((لَا تَنْقَطِعُ الْهَجْرَةُ حَتَّى
تَنْقَطِعَ التَّوْبَةُ، وَلَا تَنْقَطِعَ التَّوْبَةُ حَتَّى
تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا))

فَلَمَّا اسْتَقَرَّ فِي الْمَدِينَةِ أُمِرَ بِبَقِيَّةِ شَرَائِعِ
الْإِسْلَامِ، مِثْلُ: الزَّكَاةِ، وَالصَّوْمِ، وَالْحَجِّ،

were legislated upon him, such as Zakaah, Fasting, Hajj, Jihaad, Adhaan, ordering the good and the forbidding evil, as well as the other legislation of Islaam. He worked on establishing this for ten years and after that he died – may the peace and blessings of Allah be upon him – but His religion remains – and this is his religion.

He did not leave any good except he guided the Ummah to it, and he left no evil except he warned the Ummah from. The good that he has led to is Tawheed and all that Allah loves and is pleased with; the evil he warned about is Shirk and all that Allah hates and is not pleased with. Allah sent him to all mankind and He made it compulsory Jinn and Mankind to follow him.

The proof for this is:
{Say: 'O mankind! Verily, I am sent to you all as the Messenger of Allah} [07:158]

Allah completed the religion through the Prophet; the proof of this is His saying: **{This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islaam as your religion} [05:03]**

وَالْأَذَانَ، وَالْجِهَادَ، وَالْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ
 عَنِ الْمُنْكَرِ، وَغَيْرَ ذَلِكَ مِنْ شَرَائِعِ
 الْإِسْلَامِ، أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ،
 وَتُوِّفِيَ . صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ . وَدِينُهُ
 بَاقٍ . وَهَذَا دِينُهُ

لَا خَيْرَ إِلَّا دَلَّ الْأُمَّةَ عَلَيْهِ، وَلَا شَرَّ إِلَّا
 حَذَّرَهَا مِنْهُ، وَالْخَيْرُ الَّذِي دَهَّأَ عَلَيْهِ
 التَّوْحِيدُ، وَجَمِيعُ مَا يُحِبُّهُ اللَّهُ وَيَرْضَاهُ، وَالشَّرُّ
 الَّذِي حَذَّرَهَا مِنْهُ الشِّرْكُ، وَجَمِيعُ مَا يَكْرَهُ
 اللَّهُ وَيَأْبَاهُ. بَعَثَهُ اللَّهُ إِلَى النَّاسِ كَافَّةً،
 وَافْتَرَضَ طَاعَتَهُ عَلَى جَمِيعِ الثَّقَلَيْنِ الْجِنِّ
 وَالْإِنْسِ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {قُلْ يَا أَيُّهَا النَّاسُ
 إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا}

وَكَمَّلَ اللَّهُ بِهِ الدِّينَ
 وَالدَّلِيلُ قَوْلُهُ تَعَالَى {الْيَوْمَ أَكْمَلْتُ لَكُمْ
 دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ
 لَكُمُ الْإِسْلَامَ دِينًا}

The proof of his death is His saying: **{Verily, you will die and they too will die. Then, on the Day of Resurrection, you will be disputing before your Lord}** [39:30]

When the people die they will then be resurrected; the proof of this is the saying of the Most High: **{From it we have created you and in it we are going to return you and from it you are going to come out another time}** [50:22]

{And Allah has brought you forth from the (dust of) earth. Afterwards He will return you into it and bring you forth} [71:17-18]

After the Resurrection people will be questioned about their actions and recompensed. The proof is the statement of Allah: **{To Allah belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done, and reward those who do good, with what is best}** [53:31]

The person who rejects the Resurrection has disbelieved; the proof for this is His saying: **{The disbelievers claim they will never be resurrected. Say "Yes! By my**

وَالدَّلِيلُ عَلَى مَوْتِهِ (صلى الله عليه وسلم)
قَوْلُهُ تَعَالَى {إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ثُمَّ
إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ}

وَالنَّاسُ إِذَا مَاتُوا يُبْعَثُونَ
وَالدَّلِيلُ قَوْلُهُ تَعَالَى
{مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا
نُخْرِجُكُمْ تَارَةً أُخْرَى}

{وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ثُمَّ يُعِيدُكُمْ
فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا}

وَبَعْدَ الْبَعْثِ مُحَاسَبُونَ وَيُجْزَوْنَ بِأَعْمَالِهِمْ،
وَالدَّلِيلُ قَوْلُهُ تَعَالَى:
{وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ
الَّذِينَ أَحْسَنُوا بِالْحُسْنَى}

وَمَنْ كَذَّبَ بِالْبَعْثِ كَفَرَ وَالدَّلِيلُ قَوْلُهُ
تَعَالَى {زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا}

Lord, you will certainly be resurrected, then you will be informed of what you did, and that is easy for Allah} [65:07]

Allah sent all the Messengers as people who gave glad tidings and also warned (of punishment). The proof of this is His saying: {**Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the Messengers**} [04:165]

The first of the Prophets was Nooh ('alayhi as-salaam) and the last of them was Muhammad (sal-Allahu alayhi wa sallam); the proof that the first amongst them was Nooh (alayhi as-salaam) is,
{**Verily, We have inspired you as We inspired Nooh (Noah) and the Prophets after him**} [04:163]

Allah sent a Messenger to every nation from Nooh to Muhammad, ordering them to worship Allah alone and forbidding them from worshipping false deities.

The proof of this is the statement of Allah (the High): {**And verily, We have sent to every nation a**

قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ
وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ}

وَأَرْسَلَ اللَّهُ جَمِيعَ الرُّسُلِ مُبَشِّرِينَ وَمُنذِرِينَ
وَالدَّلِيلُ قَوْلُهُ تَعَالَى
{رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِنَآءٍ يَكُونُ
لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ}

وَأَوْهَمَهُمْ نُوحٌ عَلَيْهِ السَّلَامُ، وَآخِرُهُمْ مُحَمَّدٌ
(صلى الله عليه وسلم) وَهُوَ خَاتَمُ النَّبِيِّينَ.
وَالدَّلِيلُ عَلَى أَنَّ أَوَّلَهُمْ نُوحٌ قَوْلُهُ تَعَالَى
{إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ
وَالنَّبِيِّينَ مِنْ بَعْدِهِ}

وَكُلُّ أُمَّةٍ بَعَثَ اللَّهُ إِلَيْهَا رَسُولًا مِنْ نُوحٍ إِلَى
مُحَمَّدٍ (صلى الله عليه وسلم) يَأْمُرُهُمْ
بِعِبَادَةِ اللَّهِ وَحْدَهُ، وَيَنْهَاهُمْ عَنْ عِبَادَةِ
الطَّاغُوتِ

وَالدَّلِيلُ قَوْلُهُ تَعَالَى

Messenger [saying]: 'Worship Allah and abandon all Taaghoot (all false deities)' [16:36]

{وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ}

Allah has made it compulsory on all his slaves that they reject the Taaghoot (false deities) and worship Allah.

وَأَفْتَرَضَ اللَّهُ عَلَى جَمِيعِ الْعِبَادِ الْكُفْرَ بِالطَّاغُوتِ وَالْإِيمَانَ بِاللَّهِ.

Ibn al-Qayyim (may Allah have mercy on him) said: "A Taaghoot is an object that is worshipped, followed or obeyed and the people exceed the limits with regards to it".

قَالَ ابْنُ الْقَيِّمِ - رَحِمَهُ اللَّهُ تَعَالَى - ((مَعْنَى الطَّاغُوتِ مَا تَجَاوَزَ بِهِ الْعَبْدُ حَدَّهُ مِنْ مَعْبُودٍ أَوْ مَتَّبُوعٍ أَوْ مُطَاعٍ))

there are many False Deities. The heads [of the Taaghoot] are five: Iblees the accursed; He who is worshipped whilst being pleased with this; He who calls people to worship him; A person who claims that he knows something from the future; The one who rules by that which Allah has not revealed.

وَالطَّاغُوتُ كَثِيرُونَ وَرُؤُوسُهُمْ خَمْسَةٌ: إِبْلِيسُ لَعَنَهُ اللَّهُ، وَمَنْ عُبِدَ وَهُوَ رَاضٍ، وَمَنْ دَعَا النَّاسَ إِلَى عِبَادَةِ نَفْسِهِ، وَمَنْ ادَّعَى شَيْئًا مِنْ عِلْمِ الْغَيْبِ، وَمَنْ حَكَمَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ

The proof is the statement of Allah the High: {There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taaghoot and believes in Allah, then he has grasped the most trustworthy handhold that will

وَالدَّلِيلُ قَوْلُهُ تَعَالَى {لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ}

never break. And Allah is All-Hearer, All-Knower} [02:156]

This is the meaning of 'Laa ilaaha illa Allah'

Also, the Hadeeth, "The head of the matter is Islaam, its pillar is Salaah and the top of its peak is Jihaad in the way of Allah"

Allah is the One who truly has the Knowledge and may Allah send His blessings on Muhammad and his family and companions.

وَهَذَا هُوَ مَعْنَى لَا إِلَهَ إِلَّا اللَّهُ
وَفِي الْحَدِيثِ (رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ
الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ
اللَّهِ).

وَاللَّهُ أَعْلَمُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ
وَصَحْبِهِ وَسَلَّمَ

Who is the author of the treatise?

He is the scholar of Islam and the reviver of the call to Tawheed in the Arabian Peninsula; Imaam Abul Husayn Muhammad ibn Sulaymaan Ibn AbdilWahhaab At-Tameemee.

He was born in Dir'iyyah in modern day Saudi Arabia, 1115h (1703CE) and died in 1206h (1792CE). He initially studied with the elders of his family who were famous Hanbali scholars and judges, and then travelled the world to study to further his learning.

Why do we study Tawheed?

Allah has created us in order for us to establish Tawheed in Worship

Allah does not accept any deeds without Tawheed

Paradise has been reserved for the people of Tawheed alone

Due to the strength of a person's Tawheed, the reward is increased

It is a means for sins to be expiated and forgiven

It leads to constant safety, guidance, and sweetness of faith

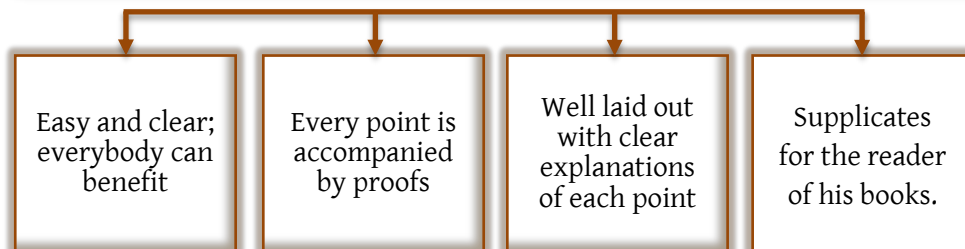
Tranquility and happiness in the Dunya can only be attained through Tawheed

It is a means for the intercession of the Prophet (sal Allahu alayhi wa sallam)

Why study this treatise first?

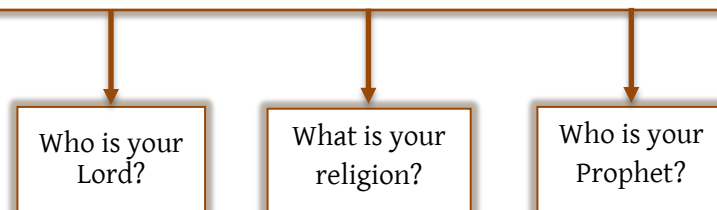
Many contemporary scholars of Islam begin studying and teaching such books due to the great benefits they contain. As a result, this treatise has become one of the first which a student of Islam begins his journey of knowledge with. We follow the path of our scholars so we may reach the rank they have reached in knowledge. Moreover, this treatise is extremely important for the common Muslim due to the fundamental foundations and principles it contains which every Muslim must believe in with certainty, without any doubt.

The books of Imaam Muhammad Ibn AbdilWahhaab



What are the Three Fundamental Principles?

In summary, the three principles are three Questions of the Grave.



By studying, implementing and teaching the Three Fundamental Principles, as well as being patient upon all this, a person will be able to successfully answer the three questions in the grave – by the permission of Allah.

This treatise is divided into five sections

First: Four Obligations from Soorah Al-'Asr

Second: Three points regarding Tawheed

Third: Importance of studying Tawheed

Fourth: The Three Fundamental Principles

Fifth: Conclusion

Section One: The Four Obligations – Soorah Al-‘Asr

Knowledge

Acting upon
knowledge

Calling to the
truth

Patience upon
hardships

Section Two: Three points regarding Tawheed

Tawheed Ar-
Ruboobiyyah &
Tawheed Al-Asmaa
was-Siffaat

Tawheed Al-
Uloohiyyah

Disassociating
oneself from Shirk &
its people

Section Three: The importance of studying Tawheed

Allah created us for Tawheed, it is the first obligation

Section Four: The Three Fundamental Principles

They refer to the three questions every person is asked in the grave:
Who is your Lord? What is your religion? Who is your Prophet?

Section Five: Conclusion

It starts from the saying of the author “After people die, they will be
resurrected...” to the end of the book.

First section: Four Obligations from Soorah Al-Asr

In the name of Allah, the Most Merciful, the Bestower of Mercy (1)
Know - may Allah have mercy on you - (2) that we must study four matters:

First: Knowledge - It is knowledge of: Allah, His Prophet, and the religion of Islam with proof.

Second: Acting upon it (3)

Third: Calling to it (4)

Fourth: Being patient. (5)

(1) "In the name of Allah..."

1. Soorahs of the Qur'an begin with the Bismillah, and also the letters of the Prophet

2. Following the example of the Salaf; they would begin their books in the Name of Allah

3. By beginning with His name, we seek blessing from Allah

(2) "May Allah have mercy on you"

The author begins with a supplication showing his mercy

Islam, knowledge and Da'wah are built upon mercy

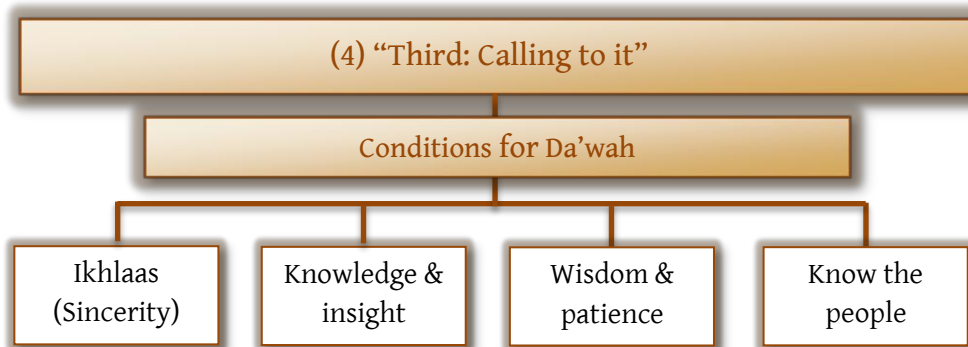
(3) “Knowledge - It is knowledge of: Allah...”

Knowledge is not merely blind following others, rather it is knowing the truth about Allah, the Prophet and the religion along with evidences.

A person must act upon his knowledge, otherwise, he resembles Al-Yahood. They had knowledge, however they did not act upon it. Allah informs us that **{they know of him [Muhammad] like they know their own sons}** [2:146].

A scholar who does not act upon his knowledge will be punished before the idol worshippers. The poet said:

*'And the scholar who doesn't act upon his knowledge
will be punished before the idol worshiper'.*



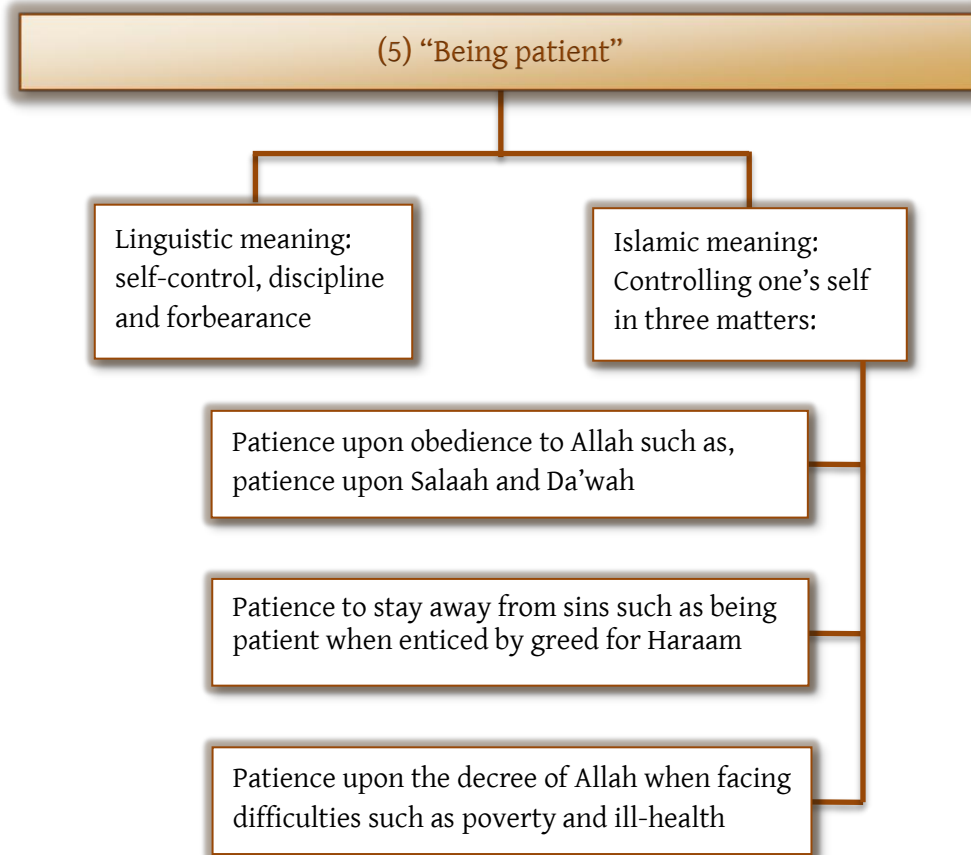
{Say, 'This is my way. I invite to Allah with insight; I and those who follow me. Exalted is Allah, and I am not of those who associate others with Him}
[12:108]

{Say, 'This is my way} i.e. the legislation (Qur'an & Sunnah) that he came with

{I invite to Allah} i.e. my intention is sincere in calling to Allah not myself.

{...with insight} i.e. with knowledge; knowing the rulings, evidences and the situation of the people being called.

It is as if the author is saying: 'If you study and do righteous actions, it is upon you to be follow the path of the Prophet and his companions: "Say: 'This is my way. I call to Allah upon insight; I and those who follow me'". Thus, it is a must to teach.



After teaching and inviting others, the author mentions patience. As if he is saying to you: ' the one who takes this path will come across hardships just like the Prophets before us did, so it is a must to observe patience.

The proof is the saying of the Most High: **{By the time, People are certainly in loss. Except those who believe, do righteous deeds, advise one another to the truth, and advise one another with patience}**

Ash-Shaafi'ee - may Allah have mercy on him- said: "If Allah did not send down an evidence to His slaves except this Soorah, it would have been enough for them"

After mentioning the four important obligations the author quotes the proof from the Qur'an; Soorah Al-Asr.

The author always follows the points with proofs. Why?

1. To cultivate the student to follow of proofs and evidences, not a blind-follower .

2. So the reader learns the proofs, and can advise others by mentioning proofs.

3. To teach the student how to deduce rulings from proofs based on correct principles.

"If Allah did not send down an evidence to His slaves except..."

The intent of **Imam Ash-Shaafi'ee** - may Allah have mercy on him - is that this Soorah itself is sufficient to establish as an evidence upon a person to learn, study, do righteous actions and maintaining patience

If this is the case with just one short Soorah, that it has established the evidence upon us, then how about the rest of the Qur'an which is full of evidences.

Al-Bukhaaree -may Allah have mercy on him- said: "Chapter: Knowledge precedes speech and actions.

The proof is the saying of Allah:

(Know that no one is worthy of worship except Him and seek forgiveness for your sins}

Thus, Allah mentioned knowledge before speech and actions."

Imaam Al-Bukhaaree began one of the chapters in his book "Saheeh Al-Bukharee" by a chapter heading:

"Chapter: Knowledge precedes speech and action"

He then mentioned the proof for the chapter which is the saying of Allah,

(Know that no one is worthy of worship except Him and seek forgiveness for your sins}

Thus, it is a must to study before speaking or doing any action. It is not correct to do actions without knowledge or otherwise one would be imitating the Christians.

Learning and seeking knowledge is a pre-requisite for any actions and giving Da'wah.

Know, may Allah have mercy on you, indeed it is obligatory upon every Muslim man and woman to study these three points and to act upon them...

Second section: Three points regarding Tawheed

The author supplicates for the student in his treatise three times; at the beginning of the treatise; when he mentioned the 'Three important points regarding Tawheed' and finally when he says: "Know, may Allah guide you to His obedience that Haneefiyyah is the way of Ibraheem..."

What is the meaning of Tawheed?

Linguistically: To single something out and to make it one.

Islamically: To single out Allah in every matter which is exclusive to Him, including: attributes of Lordship; His right to Worship; and His Names and Attributes.

Tawheed has three categories

1. Tawheed Ar-Ruboobiyyah: To single out Allah in His actions or to affirm He is the only Creator, Owner, and Controller of everything.
2. Tawheed Al-Uloohiyyah: To single out Allah with every act of worship.
3. Tawheed Al-Asmaa was-Siffaat: To affirm every name, attribute and action which Allah or His Messenger has affirmed for Himself and to negate whatever He has negated from Himself: without distorting the meanings, negating the meanings, describing their reality or likening Him to creation.

The First Point: Allah has created us, provides for us, and He has not left us without a purpose; rather, He has sent to us a messenger. Whoever obeys him, will enter Paradise and whoever disobeys him, will enter the Fire. (1)

The proof is the saying of Allah:

{Indeed We have sent a messenger to be a witness over you, as We have sent a Messenger to the Pharaoh. However, the Pharaoh disobeyed the Messenger; so We seized him with a severe punishment}
[73:15-16]

(1) In the first point, the author - may Allah have mercy on him - affirms Tawheed Ar-Ruboobiyyah and Tawheed Al-Asmaa Was-Siffaat. He said:

"...Allah has created us" so He is the Creator

"...and provides for us" so He is the Provider

"...and He has not left us purposeless" He set an objective for us and legislated commands and prohibitions

"...rather He has sent us a Messenger" This Messenger was Muhammad (sal Allahu alayhi wa sallam) who must be followed in worshipping Allah.

Allah sent messengers for two primary objectives

To establish the proof upon creation.

Allah said: **{We do not punish anyone until we send a Messenger}**

As a mercy to mankind.

Allah said:
{We have not sent you except as a mercy to everything that exists}

The Second Point: Allah is not pleased that anyone is associated with Him in His worship; not a close angel nor a sent Messenger.

The proof is the saying of Allah:

{The Masaajid (places of worship) most certainly belong to Allah, so do not supplicate to anyone besides Allah} [72:18]

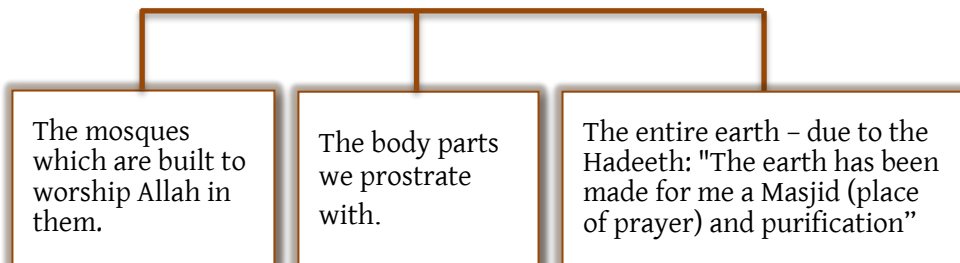
This affirms that worship is for Allah alone.

The word "anyone" is indefinite so it includes everyone and everything - prophets, righteous people, jinn, angels, idols - none has the right to be worshipped except Allah.

The proof is the saying of Allah, the Most High:

{The Masaajid most certainly belong to Allah, so do not supplicate to anyone besides Allah}

In the above Aayah, the word "Masaajid" has three meanings



The Third Point: Whoever obeys the Messenger and singles Allah out with all worship, it is not permissible for him to have loyalty to those who oppose Allah and His Messenger; even if they are from the closest relatives. The proof is the saying of Allah the Most High:

{You will not find anyone who believes in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger even if they are their fathers, sons, brothers, or relatives.

For such He has written Imaan in their hearts, and strengthened them with guidance from Himself. He will admit them to Gardens under which rivers flow to live in it 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 successful} [58:22]

The third point in relation to Tawheed is the importance of distancing one's self from Shirk and its people.

This has to be in three ways:

1. Heart

We hate the Mushrikeen and their celebrations; especially their Shirk and innovations in the religion due to them associating partners in worship with Allah.

2. Speech

{Say: 'O disbelievers, I don't worship that which you worship and you don't worship the One whom I worship. I will not worship that which you worship and you will not worship that which I worship. For you is your religion and for me is mine} [Soorah Al-Kaafiroon]

3. Actions

By not participating in their festivals, celebrations, dances, clothing, plays or beliefs.

Third section: The importance of studying Tawheed

Know, may Allah direct you to obey Him, Al-Haneefiyyah, **(1)** the way of Ibraheem, is to worship Allah alone; making the Religion sincerely for Him.

Allah has ordered everyone with this and He has created them because of it. Allah, the Most High, says: **{I did not create jinn and mankind except to worship Me}** [51:56].

The meaning of worship is to single Allah out with all worship. **(2)**

The greatest matter which Allah has ordered with is Tawheed; which is to single out Allah with all worship. The most severe matter which He forbade is shirk; which is to invoke others along with Him or besides Him.

The proof is His saying, the Most High:

{Worship Allah and do not associate anything with Him} [04:36]

(1) "Al-Haneefiyyah, the path of Ibraheem..."

Linguistically: To lean toward something.

Islamically: It is the path which is far from shirk and upon Ikhlaas, Tawheed, and Imaan.

{Indeed, Ibraheem was an Ummah (a comprehensive leader), Qaanitan (devoutly obedient to Allah), Haneefan (inclining towards Tawheed), and he was not of those who associate others with Allah}

(2) The author says that "the meaning of 'to worship Me' is "to single Me out with worship".

This is the saying of **Ibn Abbaas** (radhiAllahu anhu) when he said: "Every instance in which the word 'worship' is used in the Qur'an it means Tawheed".

Fourth section: The Three Fundamental Principles

If it is said to you: What are the three fundamental principles which it is obligatory upon mankind to know?
Say: The slave knowing his Lord, his religion, and his Prophet Muhammad (sal Allahu alayhi wa sallam) **(1)**

If it said to you: Who is your Lord?
Say: My Lord is Allah, the one who has nurtured me and all of His creations with His favors and blessings. He is the One whom I worship and there is no other whom I worship besides Him.

The proof is His, the Most High, saying:

{All Praise is for Allah, the Lord of the Worlds} (2).

Everything besides Allah is created and I am one of those creations.

(1) The author -may Allah have mercy on him- began by mentioning the three principles which are the three questions each person will be asked in the grave. He draws the attention of the reader by asking a question then he stated the answer .

(2) The author -may Allah have mercy on him- clarified the first principle that the Lord, the One deserving of worship is Allah, the Perfect and the Most High.

Then he mentioned the proof for it which is the saying of Allah: "All praise is for Allah, the Lord of the Worlds".

The Lord is the One who should be worshipped.

{All Praise is for Allah, the Lord of the Worlds}

This is the first Aayah from Soorah Al-Faatihah, it contains the three categories of Tawheed.

{All praise ...}
praising Allah is a form of Worship, so this affirms Tawheed Al-Uloohiyyah affirms Tawheed of Worship.

{...for Allah}
Allah is one of His names, so it affirms Tawheed Al-Asmaa Was-Siffaat

{...the Lord}
affirms Tawheed Ar-Ruboobiyyah – the Lordship of Allah

The first principle:

"If it is said to you: 'How did you come to know your Lord'?"

Say: 'Through His signs and His creations. From His signs are the night and the day, the sun and the moon.

From His creations are the seven heavens, the seven earths, everything within them, and everything between them'.

The proof is His, the Most High, saying:

{And from His signs are the night, the day, the sun, and the moon. Do not prostrate to the sun or to the moon, but prostrate to Allah who created them, if you truly worship Him} [41:37].

Also His, saying:

{Your Lord is certainly Allah who created the heavens and the earth in six days, and then He rose over the Throne. He causes the night to cover the day which follows with haste; and the sun, the moon, and the stars subjected to His command. Certainly, the creation and commandment are His alone. Blessed is Allah the Lord of all creation} [07:54] (1)

The Lord is the One who should be worshiped. The proof is His, the Most High, saying:

{O people, worship your Lord, who created you and those before you so that you may become pious. The One that has made the earth a resting place for you, the sky as a canopy, has sent down rain from the sky, and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He alone has the right to be worshiped)} (02:22) (2)

Ibn Katheer - may Allah have mercy on him- said: "Only the One who created these things deserves to be worshiped" (3).

The First Principle

(1) The author mentions some signs in the universe which prove the existence of Allah and affirm that there is no Lord, no Creator and no one worthy of being worshipped except Allah alone. Then he mentioned the proofs from the Qur'an.

As a general principle: every created object is a sign which proves the existence of the Creator Allah.

The author differentiates between His signs and His creation. This is because the signs such as the night and day alternate and are a stronger proof.

(2) The first command of the Qur'an is Tawheed. The first prohibition of the Qur'an is against Shirk.

(3) This is a general principle: If we accept Allah is the only Creator, this necessitates that He is the only one worthy of being worshipped.

The author mentions different types of Worship.

The types of worship that Allah commanded, such as Islaam, Eemaan, and Ihsaan.

[And other types of Worship such as: Supplication (Du'aa), Fear (Khawf), Hope (Rajaa), Reliance (Tawakkul), Longing (Raghbah), Dreading (Rahbah) and Submissiveness (Khushoo'), Awe (Khashyah), Repentance (Inaabah), Seeking Assistance (Isti'aanah), Seeking Refuge (Isti'aadhah) Asking for Help (Istighaathah), Slaughtering (Dhabh), taking Oaths (Nadhar) and all of the other types of worship that Allah commanded – all of these belong to Allah, alone. (1)]

The proof for this is Allah's saying: **{The Maaajid 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 of this is Allah's saying: **{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}** [23:117].

Also the Hadeeth: "Du'a is the core of Worship" (2)

The proof is the saying of Allah: **{Your Lord said: "Call upon Me and I will respond to you. Those who scorn My worship will surely enter Hell in humiliation}** [40:60]

(1) There are many different types of Worship, and the author did not mention Salaah, Zakaah or Fasting. This is because Shirk often occurs in the types of Worship which he mentioned, and also people do not consider them to be 'Ibaadah.

(2) The hadeeth "Du'a is the core of worship" is weak, however, a more authentic hadeeth is "Du'a is worship".

How is Du'a worship?

Allah said in the following Aayah:

{Your Lord has said supplicate to Me I will respond to you. Those who arrogantly reject my worship, will enter the fire with those who enter it"}

So Allah connected between "supplicate" (Du'a) and worship.

Therefore making Du'a to other than Allah is Shirk.

Supplication is divided into two types

2. Supplication for a need

It is a direct supplication such as saying: 'Cure me', 'ease my affair' etc...

Its ruling requires explanation.

1. Supplication of Worship:

It is an indirect supplication; such as prayer, fasting, and hajj.

Directing it to other than Allah is

Major Shirk.

1. That which only Allah is able to grant. Asking anybody else besides Allah is **Major Shirk**

2. That which humans are capable of granting. It is **permissible** with four conditions:

The one being asked must be **alive**

The one being asked is **present** or able to be reached.

The one being asked is capable and **able** to respond.

You believe that the one who is being asked is only a **means**; he cannot bring about benefit or repel harm himself independent of Allah.

As for the one who believes that the one whom he is asking is able to bring about benefit himself or repel harm in of himself then this is Shirk.

People are divided into three groups with respect to their beliefs regarding the means:

First group: believe that only what Allah has made a means can be used as a means. This is correct.

Second group: believe in and use means which Allah has not made a means such as amulets. This is Minor Shirk.

Third group: believe that the means themselves has an effect; brings about benefit or repels harm. This is Major Shirk.

How do we know a particular matter is a valid means which we can utilize? Either it is **legislated** in Islaam such as Ruqya which is used to cure illnesses or it is something which is scientifically **proven** or known by experience such as medicine.

The proof of Fear (Khawf) is Allah's saying: **{Do not fear them but fear Me, if you are believers}** [03:175]

The proof for Hope (Rajaa) is Allah's saying: **{So whoever hopes to meet his Lord, then let him perform righteous deeds, and not associate anyone in worship with his Lord}** [18:110]

Fear is of three types:

→ Fear of worship: It is the fear of the worshiper for the one he worships. It involves complete submission and glorification for the one being feared. It is Major Shirk if done for other than Allah.

→ Natural fear: Such as fearing a fire, an enemy, a predatory animal, one's parents etc. This is permissible.

→ Prohibited fear: Loosing hope in the mercy of Allah or obeying creation in disobedience to the Creator.

The proof for Reliance (Tawakkul) is Allah's saying: **{And upon Allah (alone) put your reliance if you are truly believers}** [05:23]

And His saying: **{And whoever relies upon Allah, then He is sufficient from him}** [65:03]

The proof for Longing (Raghbah), (1) Dreading (Rahbah), (2) and Submissiveness (Khushoo') (3) is Allah's saying: **{Verily, they used to rush to do good deeds, and they would call on Us, longing (for His reward) and dreading (His punishment), and they used to humble themselves submissively before Us}** [21: 90]

The meaning of Tawakkul

Linguistically:
To rely upon something or someone for a need

Islamically: It is true reliance upon Allah, trust in Him, whilst taking the necessary means.

Three matters must be present for Tawakkul to be correct

Truthfulness: Be truthful in your dependence upon Allah.

Confidence that Allah will fulfill what He has promised.

Taking the necessary permitted worldly means

(1) Raghbah (Longing): Loving to reach something which one desires.

(2) Rahbah (Dreading): A fear which leads one to flee from the object s/he fears.

(3) Khushoo' (Submissiveness): Humbling oneself to the Greatness of Allah by submitting to his universal and legislative decree.

It is a must for the traveler to Allah, the Perfect and the Most High, to combine between fear and hope. It is not correct to over emphasize one of them and maintain a balance. Fear and hope should both be present like the wings of the bird, without which it cannot fly. Losing hope in Allah will make a person despondent, and losing fear of Allah will make a person arrogant and bashful.

The proof for Awe (*khashyah*) is Allah's saying: **{So do not be in awe of them, but have awe of Me}** [02: 150] (1)

The proof for Repentance (*Inaabah*) is Allah's saying: **{And turn to your Lord in repentance and submit to Him (as Muslims)}** [39:54] (2)

The proof for Seeking Assistance (*Isti'aanah*) is Allah's saying: **{You alone do we worship and in You alone do we seek assistance}** [01:04].

Also in the hadeeth, "When you ask for assistance then seek assistance in Allah" (3)

The proof for Seeking Refuge (*Isti'aadhah*) is Allah's saying: **{Say: I seek refuge in the Lord of the Daybreak}** [113:01] and **{Say: I seek refuge in the Lord of Mankind}** [114:0 1] (4)

The proof for seeking rescue (*Istighaathah*) is Allah's saying: **{And remember when you sought help from your Lord and He responded to you...}** [08:09] (5)

(1) Awe: It is a fear based on knowing the greatness of the One being feared and His complete supremacy.

(2) Returning to Allah by obeying Him and staying away from sins. This means to submit to Allah since we are slaves and a slave must submit to his Master. "The Master is Allah" as the Prophet said.

(3) Seeking Assistance: This verse indicates a method of constraint (*hasr*) i.e. it is as if the person has said, "We do not worship anybody but You. We do not turn to anyone else for help except You."

(4) Seeking Refuge: seeking protection from something disliked.

(5) Seeking rescue: To be rescued from a difficulty or disaster.

Seeking assistance, seeking refuge, seeking rescue, and asking for intercession can be sought from a human being as long as four conditions are fulfilled, the person who is sought help from must be:

1. Alive
2. Present or communicable
3. Able
4. One believes that the person who answered your request is only a means which Allah has placed upon the earth, and it is Allah who truly helps.

The proof for offering sacrifices (Dhabh) is Allah's saying:
{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} [06:162]

Also from the Sunnah, "May Allah curse the one who offers a sacrifice to other than Allah."

The proof for vows is Allah's saying: **{They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread} [76:07]**

Slaughtering is divided into three categories

First: Slaughtering done for Allah such as the slaughter of Hajj, Eid, Aqeeqah, or charity.

Second: Slaughtering done for other than Allah out of love and glorification. Such as the jinn and the dead. This is Major Shirk.

Third: Permissible Slaughtering to serve the guests, for business etc.

Definition of Oaths

Linguistically: Making something obligatory or binding upon one's self.

Islamically: Making something obligatory upon yourself which was not ordinarily obligatory.

Types of Oaths

An oath in the name of Allah: this has to be fulfilled

For other than Allah: This is Shirk.
"Whoever swears an oath by anything other than Allah has committed Shirk."

The 2nd Principle:

Knowing the Religion of Islam, based on evidences.

This (i.e. Islam) means submitting to Allah by way of Tawheed, submission to Him with complete obedience, and absolving oneself from Shirk and its people.

The religion is three levels: Islam, Imaan, and Ihsaan, each level consisting of its own pillars.

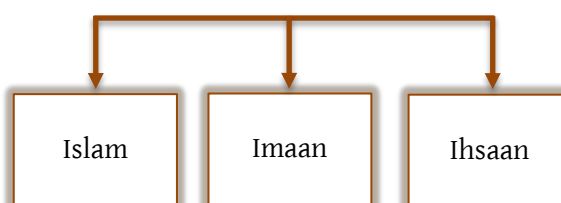
The First Level: Islam (1)

The pillars of Islam are five: The testimony that there is no deity that has the right to be worshipped except Allah, and that Muhammad is the Messenger of Allah;

(2) Establishing the prayer; Giving the Zakaat; Fasting in Ramadhan; Performing Hajj to Allah's Sacred House.

The Second Principle

The religion is three levels

**The First Level: Islam**

(1) It means submitting to Allah by way of Tawheed, surrendering one's full obedience to Him, and staying away from Shirk and its people.

The definition of Islam entails submitting all of the affairs to Allah since we are slaves and the slave must submit to the Master. The Master is Allah as we are informed by the Prophet.

(2) The pillars of Islam are five; first of them: The Shahaadah which means: 'no deity should be worshiped except Allah'.

The proof for the testimony of Faith is Allah's saying: **{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}** [03:18).

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.

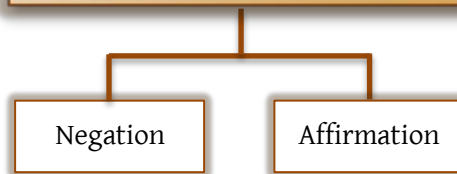
'**Laa ilaaha**' negates everything that is worshipped besides Allah, while

'**illa Allah**' affirms the worship for 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:

{Remember when Ibraheem 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} [43: 26-27]

The author mentioned the proof for the testimony of faith and clarified that its meaning is: No god should be worshiped except Allah.

It is a must for the testimony of sincerity to comprise of



The negation is "No deity (should be worshiped)"

The affirmation is "except Allah"

This sentence construction shows restriction and affirmation; it restricts and affirms the worship for Allah alone and negates it for other than Him.

For this reason the author said: "An explanation of this, which will clarify it further, is found in Allah's saying: **{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...}'**"

Prophet Ibraaheem's saying **{free from all that you worship}** is a negation
{...except for He who created Me} is an affirmation

Also His saying:
{Say, 'O People of the Scripture, come to a word that is the same between us and you - that we will not worship except Allah; will not associate anything with Him and not take one another as lords instead of Allah'. But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]} [03:64] (1)

The meaning of 'La ilaaha illa Allah' is not:

'There is no one who is worshipped except Allah' because this necessitates that everything which is worshipped is Allah.

However, we say: 'There is no one worshipped in truth except Allah' or 'No deity is worthy of worship except Allah.'

Also, the meaning of "Laa ilaaha illa Allah" is not 'There is no Creator except Allah'. Even though the statement is true in of itself, however it is not the intended meaning of 'Laa ilaaha illa Allah'. This meaning only affirms the Lordship of Allah, which was believed by the idol worshippers whom the Prophet was sent to; however, this did not enter them into Islam.

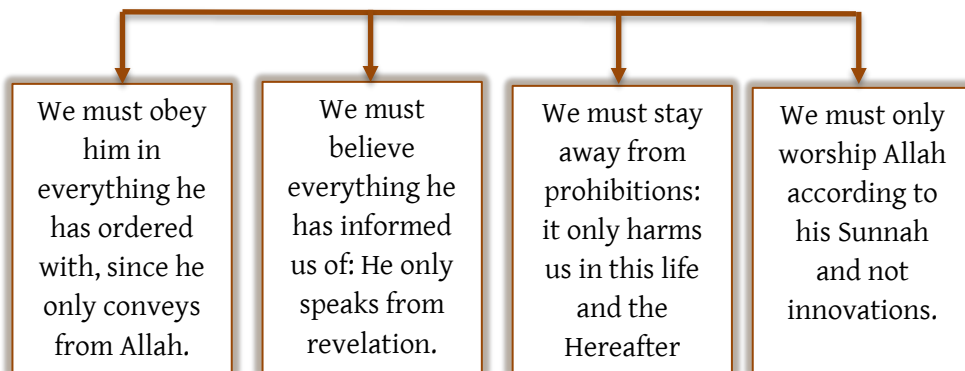
{If you (O Muhammad) asked them (the polytheists from Quraysh): "Who created the heavens and earth and subjected the sun and the moon?" they would surely say, "Allah." Then how are they deluded} [29:61]

(1) This Aayah which was quoted by the author **{Say, O People of the Scripture, come to a word that is the same between us and you...}** is a proof showing the falsehood of the call to the "unity of religions". There is only one true religion – Islam which is the religion of Tawheed. All other religions are false and therefore there can be no unity between religions unless the abandon the worship of false gods and accept Tawheed and Islam.

The proof for the testimony: 'Muhammad is the Messenger of Allah' is the saying of Allah: **{There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; he is concerned over you and to the believers is kind and merciful}** [09:128]

The meaning of this testimony is: (i) To show obedience to him in what he commanded; (ii) to believe everything he informed us of; (iii) to stay away from his prohibitions; (iv) that Allah is only worshipped with what the Prophet has legislated. **(1)**

(1) The second testimony of faith (Muhamad is the Messenger of Allah) necessitates the four matters mentioned above. There are a must for every Muslim in order to perfect their testimony.



‘Muhammad ‘Abduhoo wa Rasooluhu’ means Muhammad is the Worshipper of Allah and His Messenger

‘Abduhoo’ means “His worshipper”, which necessitates:

1. He used to worship Allah so we do not worship the Prophet (sal Allahu alayhi wa sallam)
2. We must worship Allah as the Prophet (sal Allahu alayhi w sallam) use to worship Him.

‘Rasooluhu’ means: His [final] Messenger:

1. He must be believed and not rejected.

The proof for Salaah, (1) Zakah (2) and the explanation of Tawheed is found in Allah's saying:

{And they were not commanded except to worship Allah, making the religion (i.e. worship) solely for Him alone, to perform the prayer, and give the Zakaat. That is the right Religion} [98:05]

The proof for Fasting (3) is Allah's saying:

{O you who believe, fasting is prescribed for you just as it was prescribed for those before you, in order that you may acquire Taqwaa (obey Allah)} [02:183]

The proof for Hajj is Allah's saying:

{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} [03: 97] (4)

(1) The second pillar: Salaah (Prayer).

It is worshipping Allah with specific actions and statements, beginning with 'Takbeer' (saying 'Allahu Akbar') and ending with 'Tasleem'. It was made an obligation to the Prophet (sal Allaahu alayhi wa sallam) directly from Allah when the Prophet ascended to the heavens.

(2) The third pillar: Zakaah

Linguistically Zakaah means to grow and be purified.

It is two types: Purification of the body and purification of the wealth.

(3) The fourth pillar: Fasting.

Linguistically: To withhold and abstain

Islamically: To worship Allah by withholding from that which breaks the fast with a sincere intention from the beginning of Fajr to sunset.

It is from the best types of worship since it entails all three types of patience:

1. Upon obedience
2. Away from disobedience
3. Upon the decree of Allah

(4) The fifth pillar: Hajj

Linguistically: It means intention

Islamically: To worship Allah by performing the rites of Hajj according to the way of the Prophet (sal Allaahu alayhi wa sallam)

It is an obligation on every Muslim once in a lifetime as long as conditions are fulfilled such as physical and financial ability, as well as a Mahram for a woman.

Imaan consists of more than seventy branches. The highest of them is *saying La ilaaha illa Allah* and the lowest of them is moving a harmful object from the road. And *Hayaa* [Modesty] is a branch from Imaan.

Its pillars are six:

That you believe in Allah, His angels, His books, His Messengers, 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 Allah's statement:

{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}

[02:177]

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

{Verily, We have created all things with Qadar (Decree)} [54:49]

Second Level: Imaan

Imaan consists of a statement of the tongue, belief in the heart, and actions of the limbs.

It increases with Obedience to Allah and decreases with disobedience. Therefore, Imaan is composed of five things; if one of the five is not fulfilled then this is not considered Imaan according to Ahlus-Sunnah wal-Jamaa'ah

What is the proof for these five conditions?

The hadeeth: "The highest of them is saying *La ilaaha illa Allah*" this is a testimony.

"...and the lowest of them is moving a harmful object from the road" this is actions of the limb.

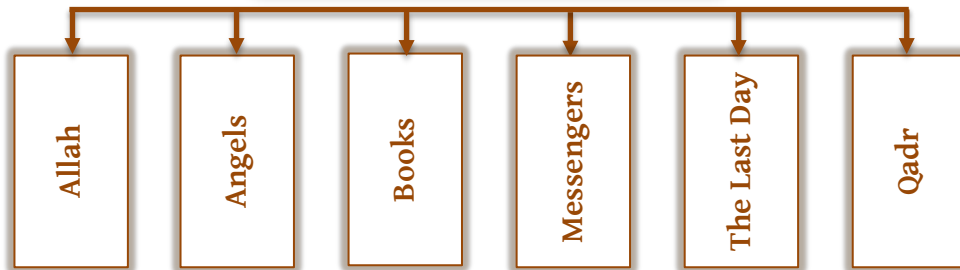
"...and modesty is a branch from Imaan" this is actions of the heart .

Also, Allah's saying:

{Which of you has had his Faith increased by it?} [09:124]

This Aayah proves that Imaan increases, and if it increases then surely it must decrease.

The Six Pillars of Imaan



The First Pillar: Believing in Allah



Second: Belief in His angels

Angels are beings from the unseen world; Allah created them from light. They obey Allah and never disobey Him. They have souls, bodies, wings, hearts and intellects

We believe in their existence; their names such as Jibreel, Meekaaeel, Israafeel; their duties; and everything we've been informed regarding their existence.

Third: Belief in the Books

We believe that the divine books are the Speech of Allah sent down to us and not created. Allah revealed a Divine Book with every Messenger. We believe in those that Allah has informed us and their rulings which have not been abrogated by the Qur'an, since the Qur'an abrogates what came before it and has an authority over them. We believe in the Qur'an, Torah, Injeel, Zaboor, Suhuf Ibraheem and Suhuf Moosaa.

Fourth: Belief in Messengers

We believe that they are all men and possess none of the characteristics of Lordship. Allah sent them, sent down revelation to them, and aided them with His Aayaat and signs.

We believe that they worshipped Allah and are not to be worshipped; they conveyed what has been entrusted upon them, they advised their nations, they fulfilled their mission and struggled in the way of Allah. We believe in all of them, their names, their stories, and in the signs and miracles that Allah aided them with. The first of the Prophets is Aadam, the first Messenger is Nooh, and the seal of the Prophets is Muhammad – may the peace and blessings of Allah be upon them all. All of the previous laws are abrogated by the law revealed to Muhammad. It is not permitted for anybody to worship Allah upon Tawheed and remain upon the way of Moosa or 'Eesa; even when Prophet 'Eesa will return, he will implement the Sharee'ah of Prophet Muhammad (sal Allaahu alayhi wa sallam).

Fifth: Belief in the Last Day

Believing in everything that happens after death such as:

- The soul leaving the body, the Angels carrying it to the heavens, then it being returned back to the body.
- The deceased hearing the footsteps of those burying him; the questioning of the grave and its reward or punishment.
- The signs of the Hour such as the coming of Dajjaal, the descent of 'Eesa, the emergence of Mehdi etc...
- The blowing of the trumpets; the accountability in front of Allah and the scrolls.
- Drinking from the Hawdh (pond of the Prophet), the passing over the Siraat (the bridge), paradise and Hell Fire, the intercession of the Prophet (sal Allahu alayhi wa sallam).
- The believers seeing their Lord on the Day of Judgement and in Paradise as Allah wills.
- As well as the above, anything else we have been informed of regarding the Final Day.

Sixth: Belief in the Qadar

1. Knowledge: To believe that Allah is All-Knowing of everything and nothing is hidden from Him neither on Earth nor in the Heavens. He knows everything long before it occurs.

2. Writing: Allah – Glorified is He - commanded the Pen to write everything that will happen until the Day of Judgement.

3. Will: Every person has a choice but this choice cannot be executed except by the will of Allah, for whatever Allah wills comes to be, and whatever Allah does not will, will not come to pass. Nobody knows the will of Allah before making a choice, so we are ordered to make the right choice in obedience to Allah.

4. Creation: The slave is created and his actions follow him so they are created as well. **{Allah created you and that which you do}** [37:96]

The third level: Ihsaan.

It has one pillar: "to worship Allah as if you see Him, since even if you do not see him, He certainly sees you"

The proof is His saying: **{Truly, Allah is with those who keep their duty unto Him, and those who are Muhsinoon (good-doers)}** [16:128]

Also His saying: **{And put your trust in the All-Mighty, the Most Merciful, who sees you (O Messenger) when you stand up (alone at night for prayers), and your movements among those who fall prostrate (along with you to Allah in the five compulsory congregational prayers). Verily! He, only He, is the All-Hearer, the All-Knower}** [26:217].

Likewise His saying: **{Whatever you (O Messenger) 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}** [10:61]

The Third Level: Ihsaan

It is the highest level of the religion and it has one pillar under which there are two levels:

The higher level

'Ibaadat Ash-Shawq wat-Talab

This is worshipping Allah out of love and desiring reward

A Muslim does more than the minimum obligation because he yearns reward which is with Allah.

The lower level

'Ibaadat Al-Muraaqaba wal-Khawf

This is worshipping Allah due knowing you are being observed.

It is worship out of fear and fleeing from punishment. A Muslim fulfils the minimum obligation.

Note: This does not mean that the one who worships Allah in this manner does so only out of love and does not fear Him. However, in this level, the strongest cause which drives the worshipper to worship is the love of Allah, the Perfect and Most High.

The Prophet (sal Allahu alayhi wa sallam) said: "Should I not be a thankful servant". (Muslim).

The proof from the Sunnah is the famous hadeeth of Jibreel (1) narrated by 'Umar (radhiAllaahu anhu):

"One day we were sitting with the Messenger of Allah, 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 sat in front of the Prophet and put his hands on his own thighs.

He said: "O Muhammad, tell me about Islam."

The Messenger of Allah replied, "Islam is to testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah; to establish Salaah, to pay Zakaah, to fast Ramadhan and to do the perform Hajj to the House if you are able to do so".

He said "You are correct". We were amazed that he asks the question and then he corrects it.

He said, "Inform me about Imaan".

He responded, "It is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in the divine decree, (both) the good and the evil".

He said "You are correct".

He said "Tell me about Ihsaan".

He answered, "It is that you worship Allah as if you see Him. And even though you do not see Him you know He certainly sees you.

He said, "Tell me about (the time of) the Hour."

He answered, "The one being asked does not know more than the one asking". (2)

He said, "Tell me about its signs"

He answered, "The slave-girl will give birth to her master; (3) and you will see the barefooted, scantily clothed, destitute shepherds competing in constructing high buildings".

Then he went away. I stayed for a long time.

Then he said, "O 'Umar, do you know who the questioner was?"

I said, "Allah and His Messenger know best."

He said, "It was (the Angel) Jibreel who came to teach you your religion" [Saheeh Muslim]

(1) This Hadeeth is a proof for three levels of the religion and their pillars and definitions: Islaam, Imaan, and Ihsaan.

(2) This a proof that no one knows when the Day of Judgement will be except Allah; nobody knows the matters of the unseen except Allah.

(3) This has three meanings: Changing of roles within society; disobedience to parents and an increase in slavery.

Benefits from Hadeeth of Jibreel

1. From the manners of asking questions is to ask about that which is more important or beneficial first.
2. The student of Islamic knowledge must also take care of his or her appearance.
3. After the death of the Prophet (sal Allaahu alayhi wa sallam) we don't say 'Allah and His Messenger know best' rather we only say 'Allah knows best'.
4. There are five things which have rights on the Student of knowledge: his own **self**, his **teacher**, the **place** he studies, his **colleagues**, **books**, and **knowledge** itself.

Rights of your own self	Be a follower of the Salaf, maintain Taqwa, humble yourself and be careful of arrogance. Be content with what you have been given and avoid what will not benefit you in the next life. Adorn yourself with good manners; do not feel superior to your peers. Stay away from meetings and gatherings which have no benefit; be gentle with people but firm upon the truth; always verify information before passing a judgement. Have high ambitions, strong desire to seek knowledge; travel for knowledge, preserve the knowledge through writing, memorizing, acting upon it and revising it. Ask help from Allah, respect academic integrity, and be truthful. Act upon the knowledge, flee from the love for leadership, fame, and the Dunya (this worldly life). Have good thoughts about others and be critical of your own self. Hold an appropriate stance or position regarding the mistake of a scholar, and the difference of opinion among the scholars Repel doubts. Do not be fanatical towards groups and parties, rather love and hate for the sake of Allah.
Rights of the place	Respect the place you study whether it is a university, classroom and more so a Masjid. This means keeping it litter-free, respecting the property such as chairs, tables and accessories. Always leave it in a state better than when you entered. The Masjid has further rights such as praying Tahiyat Al-Masjid when entering, not divulging in Dunya matters, refraining from backbiting and keeping it tidy,

Rights of the teacher	Do not be extreme in praising and exaggerating the scholars and your teachers – this was the first avenue of Shirk; nor belittle their rights and status; defend them upon the truth; remain moderate and give them their due rights, they are the inheritors of the Prophets. Ask your teacher appropriate questions, listen carefully and understand. Do not interrupt him whilst he is speaking, do not ask questions for the sake of question or debating, rather only to seek the truth. If you see a short-coming from your Shaykh, know that perfection is for Allah alone.
Rights of colleagues	Allah, the Perfect and the Most High, says: {You are the best nation chosen for the people, you enjoin goodness and forbid evil...} {By time, verily mankind is in loss, except those who believe, do righteous actions, encourage each other upon the truth and enjoin each other patience} The Prophet (sal Allahu alayhi wa sallam): "None of you truly believes until he loves for his brother what he loves for himself".
Rights of books	The right of the book: To preserve the book and take care of it. These books are a blessing from Allah, so it is a must to preserve them. Only write beneficial notes on them and do not draw shapes or needless messages. Only lend your book to a trustworthy person, and respect other people's books. Do not debase or belittle books by throwing them or placing them on the floor where people may step on them.
Rights of knowledge	The right of the knowledge: to study it thoroughly and preserve it by reviewing it and acting upon it since it is obligatory for the one who has knowledge to act upon it. Then he teaches this knowledge since it is a blessing and he must be thankful for this blessing. Give the charity of knowledge by teaching it; enjoin the good, forbid the evil, outweigh the benefits and the harms, spread the knowledge and love to benefit the people, The 'paradise' of the student of Knowledge is '<i>I don't know</i>'; do not waste time, read in Arabic carefully and correctly, eventually read bigger books such as Saheeh Al-Bukharee, Muslim, etc. Be honorable, preserve knowledge, and stay away from teaching and positions before you are qualified for that; ascribe the benefit to its person.

The third principle:

Knowledge of your Prophet Muhammad (sal Allahu alayhi wa sallam).

He is: Muhammad Ibn 'Abdullah Ibn 'Abdul-Muttalib Ibn Haashim; Haashim was from Quraysh; Quraysh was from the Arabs; and the Arabs are from the descendants of Ismaa'eel, the son of Ibraaheem Al-Khaleel, upon him and our Prophet the best of praise and peace.

He lived 63 years; 40 years prior to being a prophet, and 23 years as a prophet and a messenger.

He became a prophet with the Aayah {**Iqra**}, and he became a messenger with the Aayah {**Al-Muddathir**}

His country was Mecca, and he migrated to Medina.

The Third Principle

The third principle briefly talks about the Prophet (sal Allahu alayhi wa sallam) - including his name, his lineage, his age, birthplace, death and his Da'wah.

What we should know about him

- His name
- His lineage
- His birth place
- Where he migrated to
- His age
- His message
- His life in Makkah & Madeenah
- His struggles
- Al-Israa Wal-Mi'raaj
- His wives & family
- His closest companions
- His death

His prophethood is broken down into two periods:**The Meccan Period**

This lasted 13 years, whilst living under non-Muslims. The main focus was Tawheed; in the last 3 years Salaah was obligated.

The Medina Period

This lasted 10 years in which the Muslims had their own state. The other aspects of the Sharee'ah were legislated.

A brief biography

Allah sent him as a warner against Shirk, and a caller to Tawheed.

The proof is His statement, **{O you who covers himself [with a garment]. Arise and warn. And your Lord glorify. And your clothing purify. And uncleanness avoid}** [73- 1-5]

The meaning of **{Arise and warn}** is to warn against Shirk and call to Tawheed.

{...and your Lord glorify} glorify by singling Him in worship.

{...and your clothing purify} cleanse your actions from Shirk.

{...and uncleanness avoid} the 'uncleanliness' refers to idols.

Abandoning it means freeing yourself from it and its people.

13 years were spent calling to Tawheed. After 10 years, he was taken up to the heavens, and the five daily prayers were made obligatory. He prayed 3 years in Mecca, until he was commanded to migrate to Madeenah.

His Da'wah during the Meccan period was mainly focused on Tawheed, Imaan and expelling Shirk; making worship solely for Allah alone. This da'wah continued in this way for a period of 13 years.

He was then ordered to migrate to Madeenah, and his da'wah continued primarily focusing on Tawheed, in addition to this the other aspects of the religion were legislated such as acts of worship, business transactions, and daily affairs of our lives.

If we examine his biography, we notice that his primary focus from the beginning of the prophethood until his death was Tawheed. This is a clear and strong rebuttal against those who discourage people from studying Tawheed, and claim that you only need a few minutes to completely study it.

We can deduce two benefits from his statement 'he was taken up to the heavens':

- 1 - Whatever we are informed of regarding the Prophet (sal Allahu alayhi wa sallam) or matters of the unseen, we respond with: We believe, we affirm it is the truth, we submit and accept it.
- 2 - The importance of the obligatory prayers, considering the fact that they were obligatory above the seven heavens.

Hijrah is migrating from the land of Shirk to the land of Tawheed. It is obligatory upon the Muslims and it will remain so until the final Hour is established.

The proof is His statement, **{Indeed, those whom the angels take [in death] while wronging themselves- [the angels] will say, 'In what condition were you?' They will say, 'We were oppressed in the land'. They [the angels] will say, 'Was not the earth of Allah spacious enough for you to emigrate therein?' For those, their refuge is Hell - and evil it is as a destination. Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way. For those it is expected that Allah will pardon them, and Allah is ever Pardoning and Forgiving}** [4:97-99]

And His saying, **{O My servants who have believed, indeed My earth is spacious, so worship only Me}** [29:56]

Al-Baghawi mentions: "The reason behind the revelation of this Aayah is regarding the Muslims that were in Mecca that had not migrated, Allah called onto them with the name of Imaan (those who have believed)."

The proof for Hijrah in the Sunnah is the Hadeeth, "Hijrah will not end until Tawbah (repentance) comes to an end, and repentance will not come to an end until the Sun rises from the West"

Three types of Hijrah

1. Hijrah from the lands of disbelief to the lands of Islam. Its ruling is obligatory.

2. Migration from Mecca to Medina. This ended when Mecca was conquered.

3. Migration from everything that Allah commanded us to migrate from or boycott, such as specific actions, persons, times and places.

Actions: Everything that Allah forbade, at the head of it being Shirk.

People: Kuffaar, hypocrites, people of innovation and their likes.

Times: Migrating from specific times and festivals which the disbelievers celebrate.

Places: Migrating from specific places where the disbelievers celebrate.

Repentance will come to end by one of two means:

1- The sun rising from the west.

2- Death

{Repentance is not [accepted] of those who [continue to] do evil deeds until death comes to one of them, he says, 'Indeed, I have repented now', or of those who die while they are disbelievers}

[04: 18]

When he settled in Madeenah he was commanded with the rest of the Islamic Legislation such as Zakaah (1), Sawm (fasting), Hajj, Jihad, Adhaan, commanding good and forbidding evil, along with other legislations.

He continued like this for 10 years until his eventual death – may Allah praise and send him peace. 2)

But his religion remains, and this is his religion; there is no good except he directed his followers to it, and no evil except he warned them against it. From the good he directed to: Tawheed, and everything that Allah loves and is pleased with. From the evil he warned us from; Shirk, and everything Allah dislikes and hates. (3)

The Levels of Haraam

Major Shirk: Takes one out of the fold of Islam.

Minor Shirk: Does not take one out of the fold of Islam.

Major Sins: Every action that is subjected to a specific punishment.

Minor Sins: Every forbidden act not subject to a specific punishment.

(1) Shaykh Ibn Uthaymeen mentions: 'Zakaat was first made obligatory in Mecca, but the amount one must reach before it becomes obligatory to pay and how much is it obligatory to pay was not determined except in Madeenah

(2) The Prophet (sal Allahu alayhi wa sallam) died on the 10th year after migration, and was buried in the house of 'Aaisha – may Allah be pleased with her-

(3) There is no good for this Dunya or the Hereafter except that the Prophet (sal Allaahu alayhi wa sallam) directed the Muslims to it; and no evil except he warned us against it. All goodness is in abiding by the Sunnah, and all harm is in opposing the Sunnah.

It is essential that we bear witness that the Prophet (sal Allaahu alayhi wa sallam) has fulfilled his trust, conveyed his message, advised this nation, and has strove truly for the sake of Allah, until he left us on a clear path whose night is as clear as its day, and no one deviates from it but he is doomed.

Allah sent him to all of mankind, and made obedience to him obligatory upon mankind and Jinn.

The proof is His saying, **{Say, [O Muhammad], "O mankind, indeed I am the Messenger of Allah to you all} [07: 158] (1)**

Allah has completed the religion through his sending.

The proof is His saying, **{This day I have perfected for you your religion, completed My favor upon you, and have approved for you Islam as religion...} [05: 03] (2)**

And the proof for his death (sal Allahu alayhi wa sallam) is, **{Certainly you will die and they will die. Then you, on the Day of Resurrection, before your Lord, will dispute} [39: 30]**

(1) The Prophet (sal Allahu alayhi wa sallam) was sent to all mankind.

Due to this all other legislation that came before it are abrogated.

Jews and Christians at the time of the Prophet (sal Allahu alayhi wa sallam) and in our time, if the message of Islam reaches them and they do not accept it they are considered disbelievers, even if they are upon the same religion of Musa and 'Eesa (may peace be upon them) and are people of Tawheed. This is due to the following evidences:

a. His saying, **{Say, 'O People of the Book, come to a word that is equitable between us and you, that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.' But if they turn away, then say, 'Bear witness that we are Muslims [submitting to Him]} [03: 64]**

b. The Prophet (sal Allahu alayhi wa sallam) said, "I swear by He whose Hands my soul is in, there is not a Jew or a Christian that hears of me and then does not believe in me except he is from the people of the Hell-Fire"(Muslim and others).

(2) This Aayah is a proof against those who innovate in the religion.

Conclusion

When people die, they will be resurrected, and the proof is His saying, **{From it [i.e., the earth] We created you, and into it We will return you, and from it We will extract you another time" (Qur'an 20: 55). Also His saying, "And Allah has caused you to grow from the earth a [progressive] growth. Then He will return you into it and extract you [another] extraction} [71:17-18]**

After the resurrection, they will be held accountable and either rewarded or punished for their actions, the proof of this is His saying,

{And to Allah belongs whatever is in the heavens and whatever is in the earth - that He may recompense those who do evil with [the penalty of] what they have done and recompense those who do good with the best [reward]} [53:31] (1)

Whoever denies the resurrection has disbelieved, and the proof is His saying, **{Those who disbelieve have claimed that they will never be resurrected. Say, 'Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for God, is easy} [64:07] (2)**

Fifth Section: Conclusion

After speaking about the Three Fundamental Principles which relate to the three questions in the grave:

- Who is your Lord?
- What is your religion?
- Who is your Prophet?

The author ends his treatise with a lengthy conclusion in which he speaks about the resurrection, the message of all Prophets and Messengers and the obligation of rejecting all types of Taaghoot.

(1) All of mankind will taste death without exception, and they will be resurrected for a great day, the Day of Judgement, and from there they will be judged, then they will be recompensed for their actions – either reward or punishment.

(2) Whoever denies the resurrection and the judgement has disbelieved, because he has denied a pillar from the pillars of faith as well as rejected the Qur'an.

Allah sent all the messengers as bringers of glad-tidings and warners. The proof is His saying, **{[We sent] messengers as bringers of good tidings and warners}** [04:165]

The first of them is Nooh, **(1)** and the last of them is Muhammad (sal Allahu alayhi wa sallam), and he (Muhammad) is the seal of the prophets. **(2)** The proof that Nooh is the first of the messengers is His saying, **{Indeed, We have revealed to you, [O Muhammad], as We revealed to Nooh and the prophets after him}** [04: 163]

Allah has made it obligatory upon all people to disbelieve in what is worshiped besides Him and to believe in Allah.

Ibn Qayyim: "Taghoot is anything regarding which a person exceeds the limits – whether this is in worship, following, or obedience"

(3)

(1) The first prophet is Aadam (alayhi as-salaam). Our Prophet Muhammad (sal Allahu alayhi wa sallam) was asked if Adam was a prophet? He said: "A prophet that was spoken to by Allah" [Ibn Hibbaan]

Nooh (alayhi as-salaam) is the first messenger, and the proof is His saying,

{Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him}

(2) The last prophet and messenger is Muhammad (sal Allahu alayhi wa sallam). The proof is Allah's saying, **{Muhammad is not the father of any one of your men, but he is the Messenger of Allah and the seal [i.e. last] of the prophets. And ever is Allah, of all things, Knowing}** [33:40]
So anyone who claims to be a prophet or messenger after him is a liar and a disbeliever. Whoever believes the one making these claim is no different from him.

Allah sent messengers and prophets as bringers of glad-tidings and warners; all calling to Tawheed and fighting against Shirk. The proof is His saying, **{We have certainly sent to every nation a messenger [saying], 'Worship Allah and abandon At-Taghoot (all false deities)'}** [16:36]

The meaning of **{abandon At-Taaghoot}** is to place these false deities in one side and place yourself in the opposite side This is the best way to stay away from them, and to free yourself from shirk and its people.

(3) A Taghoot with regards to "worship" is: a tree, stone, idol or a person if he is pleased with it);

A Taghoot with regards to "following": is as an evil scholar who permits a Haraam matter;

A Taghoot with regards to "obedience" is: a corrupt ruler who does not obey Allah.

Allah sent a messenger to every nation, from Nooh to Muhammad (sal Allahu alayhi wa sallam) ordering their people to worship Allah alone and forbidding them from worshipping false deities.

The proof is His saying, **{We have certainly sent to every nation a messenger, [saying], 'Worship Allah and avoid Taaghoot}** [16:36]

There are many types of Taaghoot, but their heads are five: Iblees - may Allah curse him; whoever is worshipped being pleased with it; whoever calls people to worshipping himself; whoever claims to know the unseen; and whoever rules by other than what Allah revealed.

The proof is His saying, **{There is no compulsion in acceptance of the religion. The right course has become clear from the wrong. So whoever disbelieves in Taaghoot and believes in Allah has grasped the most trustworthy handhold with no break in it. Allah is Hearing and Knowing}** [02:25].

This is the meaning of 'there is no deity worthy of worship except Allah', and in the Prophetic statement: "The head of the matter is Islam, its pillar is prayer, and its top is struggle for the sake of Allah" [Tirmidhee]

Ruling by other than what Allah has revealed

Major Kufr

If one believes that man-made laws are equal to, better than or more appropriate than the law of Allah; or believes the laws of Allah are outdated or inappropriate.

Minor Kufr

A person rules by man-made laws due to his desires, love for leadership or pressure from others - whilst believing that the laws of Allah are obligatory.

Ibn Al-Qayyim divided Jihaad into four types:

Jihad An-Nafs

Struggle against one's desires

Jihad against Shaytaan

Avoiding Shirk and innovations

Jihad against Ahl-Bid'ah

With the heart, speech, and hand

Jihad against Kuffaar

By heart, speech, wealth & self

Allah knows best.

May Allah praise and send peace to Muhammad, his followers, and companions.

Final words: It is a must for every intelligent person to ponder over this great treatise and to study it carefully due to what it contains of the great principles every individual needs in the grave.

Summary of the treatise

The Three Fundamental Principles (In summary 'The Questions of the Grave'), their proofs, why do we study Tawheed? Why do we study The Three Fundamental Principles? What is the benefit of studying them?	Four important obligations (Soorah Al-Asr)			
	Knowledge	It is knowledge of: Allah, His Prophet, and the religion of Islam with proof. (The Three Fundamental Principles)		
	Actions	A scholar who does not act upon his knowledge will be punished before the idol worshipper		
	Dawah	Conditions: Sincerity, Islamic Knowledge, knowledge of the one you are calling, wisdom, and patience. The first obligation to call to is Tawheed; this is the way of the Prophets and the Messengers. This is the core of our Da'wah		
	Patience	Patience upon obedience, patience in staying away from disobedience and patience upon whatever Allah has decreed.		
	The Three Important Points	Tawheed Ar-Ruboobiyyah and Tawheed Al-Asmaa was-Siffaat. Principle: The Creator deserves to be worshipped alone		
		Tawheed Al-Uloohiyyah: Allah is not pleased that anyone is associated in worship with Him; not an angel nor a messenger		
		Freeing yourself from shirk and its people; by the heart (hating the disbelievers), by the tongue {"Say: O disbelievers: 'I don't worship that which you worship'}, and by actions (not participating in their celebrations, festivals, and not imitating them).		

A summary of the Three Fundamental Principles and definitions of Tawheed & Shirk	Definitions of Tawheed and Shirk	Al-Haneefiyyah: The path of Tawheed, diverting away from Shirk
		Tawheed Linguistically: to make something one Islamically: To single out Allah in every unique quality of His: in His Lordship, His Worship, and His Names and Attributes.
		1. Tawheed Ar-Ruboobiyyah: To single out Allah in His actions i.e. He is the absolute Creator, absolute sustainer and absolute controller. 2. Tawheed Al-Uloohiyyah: To single out Allah in worship. 3. Tawheed Al-Asmaa Was-Siffaat: To affirm or negate for Him every name and attribute which He has affirmed or negated for Himself or His messenger affirmed or negated for Him. This is without negating any meaning; metaphorically interpreting a meaning without evidence; without describing its reality or equating between Allah and creation.
		Shirk: worshipping other than Allah along with Him. It is the opposite of Tawheed in each one of its three categories.
	The Three Fundamental Principles	Who is your Lord? How did you come to know Allah? Knowing Allah through His Aayaat; He is deserving of Worship; Types of worship; the ruling on directing any worship to other than Allah with proof.
		What is your religion? Knowing Islam and its proofs, the levels of the religion, the pillars and definitions of Islam, Imaan & Ihsaan. The Hadeeth of Jibreel.
		Who is the Messenger? His name, lineage, age, birthplace; his prophethood; why he was sent; the time period he invited to Tawheed, his ascension to the heavens, where and when the prayers were obligated. Migration, its ruling and time. When were the rest of the legislations legislated? The time period of da'wah, his death, what religion did he come with, he is sent to mankind and jinn, the religion is complete so are the favors of Allah.

Conclusion

The author finishes by mentioning the Resurrection and that whoever rejects it has disbelieved; He mentions the first and the last messenger, the two pillars of Tawheed i.e. affirmation and negation. He also defines Taghoot, and its different types. The meaning of La ilaaha illa Allah;

He finishes by mentioning the Hadeeth: “The head of the affair is Islam; its supporting pillar is Salaah; and its peak is Jihad”.

Types of Jihad	Jihad against one's self	Struggling with that which is mentioned is Soorah Al Asr (Knowledge, righteous actions, teaching, and patience)	
	Jihad against Shaytaan	Doubts	Major Shirk (takes one out of Islam) and Minor Shirk
			Innovations in the religion
		Desires	Major sins: every sin which has a specific punishment
			Minor Sins: every prohibition which does not have a specific punishment
	Jihad against Kuffaar	With the heart, speech, actions, and wealth	
Jihad against people of innovation	With the heart, speech, and hand		
Taaghoot	Taghoot is anything regarding which a person exceeds the limits – whether this is in worship, following, or obedience. Their heads are five: Iblees, anyone worshipped while he is pleased with it, whoever invites others to worship him, whoever claims knowledge of the unseen world, and whoever judges by other than the law of Allah.		

Test yourself

1. The author of the Three Fundamental Principles is:
 1. Muhammad ibn Sulaymaan Tameemmee
 2. Muhammad ibn AbdulWahhaab
 3. All of the above

2. The Three Fundamental Principles are basically the questions of the grave
 1. True
 2. False

3. The author makes Du'a for the reader in this book in
 1. Two places
 2. Three places

4. The books of the author are distinguished by their
 1. Simplicity
 2. Points are mentioned generally before details provided
 3. Proofs are from Qur'an and Sunnah
 4. Makes Du'aa for the student
 5. Clarifies doubts present in our time
 6. Many scholars have explained his books and treatise
 7. Asks and answers important questions
 8. Allah placed acceptance for his books in the hearts of Ahlus Sunnah
 9. All of the above

5. Studying Tawheed is a
 1. Fardh Kifaayah (communal obligation)
 2. Fardh 'Aynee (individual obligation)

6. The proof for the four important points is
 1. Soorah Al-Baqarah
 2. Soorah Al Asr
 3. Soorah Al Ikhlaas

7. Whoever studies but does not act upon it is imitating the:
 1. Christians
 2. Jews
 3. All of the above

8. Patience is divided into
 1. Two parts
 2. Three parts
9. The meaning of Imam Shaafiee's statement about Soorah Al Asr is:
 1. It is sufficient to establish the proof
 2. There is no need for the rest of the Qur'an
10. Whoever believes in one of the types of Tawheed only is not considered to be worshipping Allah alone
 1. True
 2. False
11. Freeing one's self from Shirk and its people is done by
 1. Heart, speech, and actions
 2. By freeing one's self from the actions and the people doing them
 3. All of the above
12. Misguided scholars resemble:
 1. Jews
 2. Christians
13. Misguided worshippers resemble:
 1. Jews
 2. Christians
14. What are the types of Du'aa?
15. What is the correct belief with regards to the 'worldly means'?
16. What are the four conditions for seeking help from people?
17. The meaning of 'Laa ilaaha illa Allah' is:
 1. Allah is able to create
 2. There is no god but Allah
 3. There is no creator besides Allah
 4. There is no deity worthy of worship except Allah

- 18.** Unity of Religions is:
1. Permissible
 2. Major sin
 3. Disbelief
- 19.** What are the four general evidences which proof the existence of Allah?
- 20.** Do the angels have hearts?
1. Yes
 2. Yes
- 21.** What is the relationship between Aqeedah and Tawheed?
- 22.** What are the pillars of Eemaan?
- 23.** What is a Taghoot?
- 24.** To single out Allah with managing the universe and sending down rain is from Tawheed of
1. Tawheed Ar-Ruboobiyyah
 2. Tawheed Al-Uloohiyyah
 3. Tawheed Al-Asmaa Was-Siffaat
- 25.** The greatest obligation is being dutiful to the parents
1. True
 2. False
- 26.** The worst sins are adultery
1. True
 2. False
- 27.** Whoever rejects the Resurrection has fallen into:
1. Major sin
 2. Minor Kufr
 3. Major Kufr
- 28.** What is the definition of Hijrah?
- 29.** Hijrah is:
1. No longer valid after the conquest of Makkah
 2. valid until the Day of Judgement).

- 30.** Directing any type of worship to other than Allah is:
1. Major Shirk
 2. Minor Shirk
 3. Bid'ah
- 31.** What is Ihsaan?
- 32.** According to the Hadeeth, what is:
1. The head of the affair
 2. The supporting pillar
 3. The highest peak
- 33.** What is the meaning of; “the slave girl will give birth to her mistress”
- 34.** Which act of worship was obligated on Laylat Al-Mi'raaj?
- 35.** What are the three types of patience?
- 36.** What did Imaam Bukhaaree name his chapter and what does it prove?
- 37.** Who is the biggest Taaghoot?
- 38.** Give an example of:
1. Taaghoot which is worshipped
 2. Taaghoot which is followed
 3. Taaghoot which is obeyed
- 39.** The questioning in the grave is:
1. On the body only
 2. On the soul only
 3. On the body and soul
 4. Metaphorical
- 40.** The first Prophet is
1. Nooh
 2. Aadam
 3. Ibraaheem

Match the items on List A with the items on List B

List A
The two conditions for the validity of worship
Tawakkul
The time when repentance is no longer valid
Imaan on the Last Day comprises of
Eemaan
Tawheed Islamically
Tawheed of Al-Uloohiyyah
Levels of the Religion
Islam is defined as
Khashyah
The Three Fundamental Principles relate to
Haneefiyyah
Tawheed Ar-Ruboobiyyah

List B
Islam, Imaan, and Ihsaan
believing in everything which will happen after death
It is a statement of the tongue, belief in the heart, actions with the limbs, increases with obedience and decreases with sins
Questions of the grave
Sincerity and Following the Sunnah
It is to truthfully rely upon Allah while fully trusting Him, and taking the means
It is a fear based on knowledge of the greatness of the One he fears.
A path towards Tawheed and away from shirk
To single out Allah with worship
Singling Allah in every unique quality of His
Singling out Allah in His actions such as absolute creation, sustenance and ownership
The rising of the sun from the west or the nearing of death
Submitting to Allah with Tawheed, obeying Him, and freeing one's self from Shirk and it's people



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شرح الأصول الثلاثة

للشيخ هيثم سرهان (باللغة الإنجليزية)

EXPLANATION OF THE THREE FUNDAMENTAL PRINCIPLES

ABOUT THE BOOK

This book is an explanation of the well-known treatise 'Al-Usool Ath-Thalaatha' (The Three Fundamental Principles) by Imaam Muhammad Ibn AbdulWahhaab (may Allah bestow mercy upon him). This explanation is distinguished from others in that we have endeavoured to use diagrams and tables in order to facilitate visual learning.

ABOUT THE AUTHOR

Shaykh Haytham Ibn Muhammad Sarhaan (may Allaah preserve him) is known for his great efforts in teaching Aqeedah and other Islamic sciences in Masjid an-Nabawi in Madeenah. He is known and recognised by the scholars, and his teaching method is unique amongst the scholars – focusing on memorisation, small groups of students and constant assessments and examinations.

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