

THALAATHAT UL-USOOL WA ADILLATUHA

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

MUHAMMAD IBN 'ABD UL-WAHHAAB



ENGLISH – إنجليزية

SHARH COMMENTARY

REVISED BY THE SUNNAH COLLEGE COMMITTEE,
UNDER THE SCHOLARLY SUPERVISION OF:

SHEIKH DR. HAYTHAM SARHAAN

(TEACHER IN THE MASJID OF THE PROPHET ﷺ)

**SARHAAN.COM
MAHADSUNNAH.COM**

CONTENTS:

THE FOUR MATTERS.....	6
THE THREE MATTERS	10
THE IMPORTANCE OF STUDYING TAWHEED	14
THE THREE FUNDAMENTALS	15
CONCLUSION	39

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

In the Name of Allah, the Entirely Merciful, the Especially Merciful. Indeed, all praise is due to Allah, we praise Him, seek His help, and ask His forgiveness, and we seek refuge in Allah from the evils of ourselves and from the evils of our actions. Whomever Allah guides, by His grace, none can lead astray, and whomever He leads astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, with no partner, and I bear witness that Muhammad is His servant and His Messenger ﷺ, Allah says [meaning]: "O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]" (Quran, 3:102). And Allah says [meaning]: "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer" (Quran, 4:1). And Allah says [meaning]: "O you who have believed, fear Allah and speak words of appropriate justice" (Quran, 33:70). Then He says [meaning]: "He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment" (Quran, 33:71).

To proceed: this is a concise explanation of the text "The Three Fundamental Principles and Their Evidences" by Shaykh al-Islam Muhammad bin Abdul Wahhab al-Tamimi رحمه الله, and it is a concise treatise on the topic of creed, in which the author رحمه الله mentioned the three principles which are obligatory for the Muslim to know, and they are: the slave's knowledge of his Lord, his religion, and his Prophet ﷺ, and these are the matters about which a person will be asked in the grave as is known, and these principles are hardly free from being mentioned in any book of creed of the earlier and later scholars, except that Shaykh al-Islam is the first who isolated them in an independent treatise, and he also took care in it to mention the evidences from the Book and the Sunnah as is his habit in his books, رحمه الله and may Allah forgive him.

And we have followed in this concise explanation the method of dividing and tabulating to facilitate for the reader, and we have included a number of tests that help the student review his memorization and understanding, we ask Allah the Living, the Self-Subsisting to make this work purely for His noble face, and to benefit from it the reader, the writer, and the helper, indeed He is the Ally of that and the Able to do it, and may Allah pray and grant peace and blessings upon Muhammad the Unlettered Prophet, and upon his family and companions and those who follow them in righteousness until the Day of Judgment, glory be to your Lord, the Lord of might, above what they describe, and peace be upon the messengers, and praise be to Allah, the Lord of the worlds.

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

The author of this text:

He is Shaykh al-Islam, and the reviver of the call to Tawheed, Imam Muhammad bin Abdul Wahhab bin Sulayman al-Tamimi, his kunyah: Abu al-Husayn, he was born in al-Uyaynah in the year (1115 AH), and he died in al-Dir'iyyah in the year (1206 AH).

Why do we study Tawheed?

- [1] Because Allah did not create us except for its sake.
- [2] Because no one enters Paradise except a person of Tawheed.
- [3] Because Tawheed is a reason to expiate sins.
- [4] Because Tawheed is a cause for internal peace.
- [5] Because Allah does not accept any deed except with it.
- [6] Because it is a reason for multiplying good deeds.
- [7] Because it is a reason for guidance and security (i.e., external peace).
- [8] Because it is a reason the intercession of the Prophet ﷺ (eternal peace).

The reason for choosing to study this text at the beginning of seeking knowledge:

Following the example of the righteous predecessors and our scholars from Ahl al-Sunnah wa al-Jama'ah with this blessed text; because of what it contains of benefit and great benefits, which has made it a foundation from which the student of knowledge departs and upon which he builds his religious academic acquisition, so, we emulate them, and we follow their footsteps in this methodology.

Likewise, the common people also have no need to be without studying this text, and what it contains of the fundamentals that he must believe in with absolute faith that does not admit doubt and suspicion.

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

This text (and the [other] books of Shaykh al-Islam Muhammad bin Abdul Wahhab rahimahullah) is characterized by:

- [1] Ease and clarity.
- [2] Mentioning the issues accompanied by evidence.
- [3] Gathering the issues and arranging them, and mentioning the number of them before beginning the explanation.
- [4] Making much dua for the reader and the listener in his authored works.

Definition of the three principles:

The three principles are, in short, the three questions of the grave:

- [1] Who is your Lord?
- [2] What is your religion?
- [3] Who is your Prophet?

What is the fruit that you reap from our study of the three principles?

That if you learn the three principles, then act upon them, then call to them, then be patient upon knowledge, action, and calling; you will answer - by the permission of Allah - the questions of the grave.

Index of the text of "The Three Principles"; This text is divided into five sections, which are:

- [1] The four matters. (Surat Al-Asr)
- [2] The three matters. (Categories of Tawheed)
- [3] The importance of studying Tawheed.
- [4] The three fundamental principles. (The questions of the grave)
- [5] The conclusion.

Evidence for the three questions of the grave:

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

The long hadith of Al-Bara' bin 'Azib رضي الله عنه, where he رضي الله عنه said about the believer when he is entered into the grave: "Then his soul is returned to his body, then the angels come and they say: Who is your Lord? He said: Then they say: What is your religion? He said: Then they say: Who is this man who was sent among you? He said: Then he says: The Messenger of Allah, he said: Then they say: And what makes you know? He said: Then he says: I read the Book of Allah, so I believed in it and affirmed it, he said: Then a caller calls out from the heaven that he has spoken the truth, so spread for him from Paradise and clothe him from Paradise, he said: and his grave is expanded for him as far as his sight can reach, and the garden of Paradise and its fragrance comes to him, and he said concerning the disbeliever: "Then the angels come and they say: Who is your Lord? He said: Then he says: I do not know, then a caller calls out from the heaven that he has lied, so spread for him from the Fire and clothe him from the Fire, and show him his dwelling place from the Fire, he said: then his grave is tightened upon him until his ribs interlock, he said: and its heat and its fierce hot wind come to him, he said: then he is beaten with an iron hammer." Narrated by Abu Dawud, Ahmad, and Al-Hakim.

THE FOUR MATTERS

In the name of Allah; the Entirely Merciful, the Especially Merciful.

The reason for the author beginning with the Basmalah:

[1] Imitating the Book of Allah and the Prophets and by the Prophets.

[2] Following the example of those before him from the scholars and the predecessors whose habit was to begin their writings with the Basmalah.

[3] From the door of seeking blessing with the name of Allah the Generous.

Know, may Allah have Mercy upon you,

As we have pointed out in the introduction, the author habitually begins by supplicating for the student of Islam and asks Allah to have mercy on them. This shows:

[1] The mercy of the scholars of the Sunnah toward their students.

[2] Islam, in its origin, is built upon mercy.

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

that it is a must upon us to study four matters:

1. The first one: Knowledge. It is knowledge of: Allah, His Prophet ﷺ, and the religion of Islam – with proof.
2. The second: Acting upon it.

Knowledge is knowing the truth with proof: It is the opposite of ignorance. The connection between Knowledge and Actions: Some of the scholars have said: Knowledge calls for action; it's either responded to or otherwise, it leaves. Thus, there is no benefit possessing knowledge while not acting upon it. Rather, if a person seeks knowledge, it is a must to act upon it; otherwise, one would be like the Jews. They have knowledge; however, they do not act upon it. Allah informs us [meaning]: “they (i.e., the jews) recognize him (i.e., the Prophet ﷺ) as they recognize their [own] sons” (Qur'an 2:146). And “the first whom the fire will be kindled are three kinds of people” and from them is a scholar who has sought knowledge and yet did not act upon it. As the poet said:

The scholar who does not act upon his knowledge

Before the idol worshipper, he will be punished.

3. Thirdly: Inviting to it.

Inviting to Allah has conditions:

- [1] It must be sincerely for Allah, the Most High.**
- [2] It must be based on Islamic knowledge.**
- [3] It must be done with wisdom and patience.**
- [4] It is a must to know the situation of those whom you are inviting.**

Allah said [meaning], “Say, 'This is my way. I invite to Allah *upon insight*; I and those who follow me. Exalted is Allah, and I am not of those who worship others with Him” (Qur'an 12:108).

“Say, 'This is my way” That which is being pointed at is everything the Messenger ﷺ came with from the legislation; Quran and authentic Hadeeth.

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

“I invite to Allah” A person who invites to Allah is the sincere one who only wishes to connect the people to their Creator.

“upon insight” meaning with knowledge, and it includes knowledge of: the legislation, those being invited, and of the way that leads to that.

As if the author -may Allah have mercy upon him- is saying: 'If you study and do righteous actions, it becomes obligatory upon you to be upon the path of the Prophet and his companions as Allah says [meaning]: “Say: 'This is my way. I call to Allah upon insight; I and those who follow me'”. Thus, it is a must to give dawah [upon knowledge].

Regarding dawah to Allah, people have divided into two extremes and one middle way:

[1] Negligence: They do not do dawah to Allah [at all].

[2] The Middle way: They do dawah upon knowledge with certainty.

[3] Transgression: They do dawah but upon ignorance.

4. The fourth: patience upon the harms.

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 and Messengers –peace be upon them- did, so it is a must to observe patience.

Linguistically: Forbearance. Legislatively: Forbearance to do certain things and stay away from others.

Ibn ul Oayyim (691-751 H) divided patience into three categories:

[1] Patience upon the obedience of Allah so it is carried out; such as, patience to pray.

[2] Patience to stay away from the disobedience of Allah so it is abandoned; such as, the major sins.

[3] Patience with what Allah allows to befall you from the hardships; for example, sickness.

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

The proof is the saying of The Most High [meaning]: **“By the time, Mankind are certainly in loss. Except those who believe, do righteous deeds, advise one another to the truth, and advise one another with patience.”** (Quran, 103:1-3)

After mentioning the four matters, the author quotes the proof from the Quran; Surat Al-Asr. The author always follows the points with proof. Why?

[1] To teach the student to be a follower of the proof and not a blind follower of opinions.

[2] So, one knows the proofs when advising those who oppose this belief.

[3] To train the student how to correctly extract the rulings from the proofs based on established principles.

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

The intent of Imam Shaafi'ee (150-204H) -may Allah have mercy on him- is that this soorah itself is sufficient to establish the proof upon the slaves of Allah so they study, act upon it, teach others, and observe patience. What about the rest of the soorahs of the Qur'an?! The entire Qur'an is full of proofs.

And Al-Bukharee, may Allah have mercy on him, said: “Chapter: Knowledge precedes speech and action, the proof is His statement [meaning]: **“So, know (O Muḥammad ﷺ) that, la ilaha illallah (none has the right to be worshipped except Allah), and seek forgiveness for your sin”** (Quran, 47:19). So, he began with knowledge before speech and action.”

Imam Bukharee (194-256H) began one of the chapters in his book "Sahih Bukharee" by the title or heading: "Chapter: Knowledge precedes speech and action" and mentioned the proof for it. 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.

What are the four matters in brief along with the evidence?

They are those mentioned in Surah Al-Asr, Allah says [meaning]: **“By the time, Mankind are certainly in loss. Except those who believe, do righteous**

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

deeds, advise one another to the truth, and advise one another with patience.” (Quran, 103:1-3)

Benefit:

There are those who want to begin with jihad before struggling against the self with Surah Al-Asr, so reflect on the arrangement in this surah, for it is necessary first to struggle against the self with knowledge, then action, then calling, then patience.

THE THREE MATTERS

Know, may Allah have mercy upon you,

The author begins this section by supplicating for the student/reader. The author supplicates for the student in this book three times; to begin the Four Important Points, the Three Important Points, and also when he says "Know, may Allah guide you to His obedience that Hanifiyyah is the way of Ibraheem". Before mentioning the four important points, the three important points as well as when he say: Know, may Allah guide you to His Obedience that Hanifiyyah is the way of Ibraheem.

Definition of Tawheed: Linguistically: To single something out. Legislatively: To single out Allah with that which is specific to Him, from His Lordship, Worship, and His Names and Attributes. It has three categories:

[1] Tawheed of Lordship (Rubūbiyyah): To single out Allah with His actions, or to say that He is the only Creator, Sustainer, and Disposer of all affairs

[2] Tawheed of Worship (Ulūhiyyah): To single out Allah with all worship.

[3] Tawheed of the Names and Attributes of Allah (Asmaa' was-Siffaat): To single out Allah with that which He has named and described Himself with in His Book or in the statements of His Messenger -may Allah praise him amongst the angels and send him peace -. This is done by affirming that which He has affirmed for Himself and negating that which He has negated for Himself: without distorting their meaning, denying them, describing them, or likening. The Names and Attributes of Allah are "tawqeefi" (i.e., restricted) only to that which has been narrated in the Quran or the Sunnah. This is done by affirming that which Allah has affirmed for Himself in His Book or his Messenger has affirmed for Him in his statements. Also by negating that which Allah has negated for Himself in His Book or His Messenger negated for Him.

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

For example [meaning]: “No slumber can overtake Him nor Sleep” and “We were not affected by tiredness”. This is done without distorting their meaning, denying them, describing them, or likening [to the creation].

that it is obligatory upon every Muslim male and female to learn and act upon these three matters:

The Summary of the Three Points:

[1] Tawheed of Lordship, and Tawheed of the Names and Attributes

[2] Tawheed of worship

[3] Disassociation and disavowal from shirk and its people

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. The proof is the saying of Allah [meaning]: **“We have certainly 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.”** (Quran, 73:15-16)

In the first point, the author - may Allah have mercy on him - affirms Tawheed of Lordship and Tawheed of the Names and Attributes by saying: "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" without orders and prohibitions, "rather He has sent us a Messenger".

The reason Allah has sent Messengers:

[1] To establish the proof upon the creation: Allah says [meaning]: "We do not punish anyone until we send a Messenger" (Quran, 17:15).

[2] As a mercy: Allah says [meaning]: "We have not sent you except as a mercy to everything that exists" (Quran, 21:107).

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

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

The second point affirms the worship only for Allah, the Most High. The author - may Allah have mercy on him - says: "Allah is not pleased that anyone is worshiped with Him". "Anyone" is indefinite so it includes everyone and everything; prophets, righteous people, jinn, angels, pious, or other than them whoever they may be. The proof is the saying of Allah, the Most High [meaning]: "Surely the masaajid belong only to Allah, so, do not invoke anyone along with Allah."

The proof is the saying of Allah [meaning]: "Surely the masaajid belong only to Allah, so, do not invoke anyone along with Allah." (Quran, 72:18)

It was said concerning the meaning of "masaajid" (place of prostration) three opinions, all of which can be reconciled:

[1] The masaajid that are built so that Allah ﷻ is worshipped in them.

[2] The limbs of prostration.

[3] The earth; due to his saying ﷻ: "And the earth was made for me a masjid and a means of purification."

"So do not call upon anyone alongside Allah", for (anyone) is an indefinite noun in the context of prohibition, thus it includes everyone, and for that reason the Imam ﷻ said: "That Allah is not pleased that anyone be associated as a partner with Him" meaning: whoever it may be; a prophet, or a saint, or an angel, or a righteous person.

Note:

1. The disbelievers among whom a Messenger ﷺ was sent affirmed the oneness of Lordship, and committed shirk in the oneness of Divinity.

2. Shirk is not restricted to idol worship.

3. Whoever elevates a person to the rank of the Prophet ﷺ then he disbelieves; as with Musaylimah the liar, so, how about the one who elevates a person to the rank of the Lord of the heavens and the earth.

4. Some people say: That Allah is the Creator and the Provider, and this alone is not sufficient; rather one must single out Allah ﷻ with all types of monotheism.

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

The Third: Surely, it is not permissible for the one who obeys the Messenger and makes Tawḥeed of Allah to take as allies those who oppose Allah and His Messenger, not even if they are the closest of relatives. The proof is His statement [meaning]: **“You (O Muḥammad ﷺ) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muḥammad ﷺ), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Ruh (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be the successful.”** (Quran, 58:22)

In the third point the author clarifies staying away from shirk and its people.

Disassociating from shirk and its people is done with:

[1] Heart: We hate those who worship other than Allah and their celebrations; especially their shirk and innovations in the religion due to them associating partners in worship with Allah.

[2] Speech: “I am absolutely free of that which you worship” . "Say: 'O disbelievers, I do not worship that which you worship and you do not 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” (Qur'an 109).

[3] Actions: By not participating in their acts of worship.

People divided in dealing with nonMuslims; two extremes and a middle way:

[1] Negligence: He participates with them in their holidays, celebrations, and funerals, and imitates them.

[2] Extremism/Transgression: He transgresses against them by killing, bombing, taking wealth, and insulting.

[3] The middle: He fulfills their covenants, does not transgress against them, calls them to Islam, loves good for them (which is their entering into Islam), fears the Fire for them, advises them, does not approve of them upon their falsehood, and deals with them in transactions; just as the Prophet ﷺ did.

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

THE IMPORTANCE OF STUDYING TAWHEED

Know, may Allah direct you to obey Him, that certainly, Al-Haneefiyyah (i.e., inclining towards Tawheed and truth, away from shirk and falsehood)

Legislatively: Al Haneefeeyyah: is a nation which is far from shirk and upon sincerity, Tawheed, and Imaan. Allah said [meaning]: “Ibrahim (ﷺ) was a [comprehensive] leader, Qaanit (one who does a lot of good deeds continuously for the sake of Allah), Haneef” (Quran, 16:120) [Haneef:] meaning heading towards Allah and away from shirk since Haneef is the one who is always upon Tawheed and far away from shirk.

is the way of Ibraheem ﷺ, 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 [meaning]: “**I did not create jinn and Mankind except to worship Me.**” (Quran 51:56). The meaning of “worship” is to single out Allah with all worship.

The author said: (The meaning of *ya'budoon* "worship me" is *yuwahhidoon* "to single me out"), and this is the saying of Ibn Abbas where he said: "Every mention of *worship* that comes in the Quran, its meaning is Tawheed," [this is] mentioned by Al-Baghawi ﷺ in his Tafseer.

The greatest of that which Allah has ordered us with is Tawheed; which is to single out Allah with all worship.

The author clarifies here the reason for studying Tawheed, and we have mentioned its importance previously.

The worst of that which He forbade is shirk; which is to worship others along with Him or besides Him. The proof is His saying, The Most High [meaning]: “**Worship Allah and do not associate anything with Him.**” (Quran 4:36)

They are two opposites that do not coexist: if one of them exists, the other is lifted. And there does not exist a human being who is neither a muwahh'id nor a mushrik.

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

[1] Tawheed:

- It is the greatest of the commands.
- It necessitates eternal abode in Paradise.
- In it glorification of Allah ﷻ.
- It is the call of the Prophets and Messengers.

[2] Shirk:

- It is the greatest of the prohibitions.
- It necessitates eternal abode in the Fire.
- In it is an insult to Allah ﷻ.
- It is the call of the tyrants and devils.

THE THREE FUNDAMENTALS

If it is said to you: What are the three fundamentals obligatory upon the people to know? Say: The slave of Allah must know his Lord, his religion, and his Prophet Muhammad ﷺ.

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 answers it.

[The First Fundamental:]

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 [meaning]: **“All the praise and thanks be to Allah, the Lord of the worlds (i.e., mankind and jinn).”** (Quran, 1:1).

The author clarifies the first principle that the Lord, the One deserving of worship is Allah, the Perfect and the Most High. Then he mentions the proof for it which is the saying of Allah [meaning]: **“All the praise be to Allah, the Lord of the worlds”**. So the Lord is the One who should be worshipped.

The ayah combined all Tawheed types:

“All the praise” *Alhamdu* – Tawheed of Names and Attributes

“be to Allah” *lillaahi* – Tawheed of worship

“the Lord of the worlds” *Rabbil ‘aalameen* – Tawheed of Lordship

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

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

It means that everything other than Allah is created and if I am created then it is a must upon me to thank the Creator, the Perfect and the Most High.

If it is said to you: How did you come to know your Creator? 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 [levels of] earth, everything within them, and everything between them. The proof is His, The Most High, saying [meaning]: **“The creation of the heavens and earth is greater than the creation of mankind, but most of the people do not know.”** (Quran, 40:57) And His, The Most High's, saying [meaning]: **“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.”** (Quran 41:37). And His, The Most High's, saying [meaning]: **“Your Lord is certainly Allah who has 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.”** (Quran, 7:54)

The author mentions some signs in the universe and creations 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 mentions the proofs from the Qur'an. Every created object is a sign which proves the existence of Allah, the Perfect and the Most High. However, the author differentiates between the signs in the universe and the created objects since the signs go through changes such as the night and the day. That which changes is a stronger proof than that which does not change.

The Lord is the One who should be worshiped. The proof is His, the Most High, saying [meaning]: **“O Mankind, worship your Lord, who has 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).”** (Quran, 2:22)

Some of the scholars said regarding this verse in the second chapter of the Qur'an: This verse mentions: the first call in the Quran “O Mankind”, the first order “worship” meaning single out with worship, the first prohibition “So do not worship others with Allah while you know” is prohibition against

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

shirk, and shows importance of Tawheed and danger of shirk.

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

The one who is singled out with Lordship must be singled out with worship.

The types of worship that Allah commanded, such as Islaam, Imaan, and Ihsaan. Moreover:

The author follows the saying of Ibn Katheer with a number of acts of worship of the heart and body while mentioning the proofs from the Qur'an and the Sunnah for each one of them.

1. Du'aa: Supplication [of request and worship].
2. Khawf: Fear.
3. Rajaa': Hope [accompanied with righteous action].
4. Tawakkul: True reliance [upon Allah, with confidence in Him that He fulfills His Promises, and taking the legislated means].
5. Raghbah: Longing [to what is desired].
6. Rahbah: Fearfully fleeing.
7. Khushu': Humble submission to Allah[is universal and legislative decrees].
8. Khashyah: Fearful awe of Allah based on knowledge.
9. Inaabah: Repentful return.
10. Isti'aanah: Seeking assistance.
11. Isti'aadhah: Seeking refuge.
12. Istighaathah: Seeking rescue.
13. Dhabh: Sacrificial slaughter.
14. Nadhr: Vow.

And all the other types of worship that Allah commanded; all of these belong to Allah alone. The proof for this is Allah's saying [meaning]: **"And the masaajid belong to Allah, so, do not invoke anyone along with Allah."** (Quran 72:18) 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 [meaning]: **"And whoever calls unto another god besides Allah without any proof, his reckoning is only with his Lord. Surely, the disbelievers will not be successful."** (Quran, 23:117). Also the hadeeth: "Du'aa is the core of worship". The proof is the saying of Allah [meaning]: And your Lord said: **"Call upon Me and I will respond to you. Those who scorn My worship will surely enter Hell in humiliation!"** (Quran, 40:60)

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

Supplication (Du'a) is divided into two categories:

[1] Supplication of worship: It is an indirect supplication; such as prayer, fasting, and hajj. Directing it to other than Allah is Major Shirk.

[2] Supplication for a request: It is a direct supplication. It is divided into two categories:

A. What only Allah is capable of (asking for Mercy, Forgiveness, etc.). Directing it to other than Allah is major shirk.

B. What the human is capable of. And this is allowed only if all these four conditions are fulfilled:

i. The one who is being asked is *alive* which it disqualifies the dead.

ii. The one being asked is *reachable* through one of the means of communication. This disqualifies the one who cannot be contacted.

iii. The one being asked is *capable*. This disqualifies the incapable.

iv. One must believe that the one who is being asked is only a *means*; that they cannot bring about benefit or repel harm himself.

Note:

- Believing that the one whom s/he is asking has the ability to bring about benefit or repel harm himself then this is Major Shirk.

- We study the ruling on certain actions. As for the ruling on the one who does those actions then that needs the establishing of the proof upon the individual and clarifying their doubts. The scholars are the ones who can correctly determine if a person is a believer or a disbeliever.

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

[1] Some believe that only what Allah has made a means can be used as a means; legislated or perceptible means. This is correct.

A. Legislated: Such as Ruqyah (Quran and Sunnah). This is permissible since it is a means which Allah has legislated in order to remove illnesses.

B. Perceptible Means: Medication; Allah has made it a means for healing.

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

The hadeeth “Du'a is the core of worship” is weak. However, the authentic hadeeth is “Du'a is worship”.

How is Du'a worship?

The verse Allah says [meaning]: "Your Lord has said 'call upon Me, I will respond to you. Indeed, those who arrogantly do not worship Me, will enter the Fire in humiliation'" (Quran, 40:60) explains this point. His saying “worship Me” shows that Du'a is worship.

The proof for Khawf (Fear) is Allah's saying: “**Do not fear them but fear Me, if you are believers.**” (Quran, 3:175)

Fear: is a feeling when one is faced with that which may harm or destroy him. Allah has prohibited us from fearing the protectors of Satan and has ordered us to fear Him alone.

Fear is of three types:

[1] This fear is a form of worship, glorification and inner fear: It is the fear of the worshiper for the one s/he worships. It is done with submission to, humbling one's self for, and glorifying the one worshipped. Allah must be feared in this manner and it is Major Shirk if done for other than Allah.

[2] Natural fear: Such as fire, the enemy, predators, etc. This is permissible.

[3] Prohibited fear: Losing hope in the mercy of Allah or obeying a created being while disobeying the Creator. This is prohibited

The proof for Rajaa' (Hope [accompanied with righteous action]) 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.**” (Quran, 18:110)

A hope which is accompanied with humble ness and submission should be only for Allah; directing it to other than Allah is Major Shirk. The praiseworthy hope is only for the one who does acts of obedience for Allah and hopes for the reward, or repents from sins and hopes for it to be accepted. Hoping without doing good deeds is deception and unpraiseworthy hope.

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

The proof for Tawakkul (True reliance [upon Allah, with confidence in Him that He fulfills His Promises, and taking the legislated means]) is Allah's saying [meaning]: **"And upon Allah alone put your reliance if you are truly believers."** (Quran, 5:23), and His saying [meaning]: **"And whoever relies upon Allah, then He is sufficient for him."** (Quran, 65:3)

Linguistically: To rely upon something or someone.

Legislatively: True reliance upon Allah, with confidence in Him, and taking the legislated means.

Three must be present for Tawakkul to be correct:

[1] Truthfulness: Be truthful in your dependence upon Allah.

[2] Confidence that Allah will fulfill what He has promised.

[3] Taking the necessary lawful means

The proof for Raghbah (Longing [to what is desired]), Rahbah (Fearfully fleeing), and Khushoo' (Humble submission to Allah['s universal and legislative decrees]) is Allah's saying [meaning]: **"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."** (Quran, 21: 90)

Raghbah: Longing to what is desired.

Rahbah: Fear which induces fleeing from that which is feared.

Khushoo': Humble submission to Allah's universal and legislative decrees.

Note: 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 thus be destroyed. Fear and hope should both be present like the two wings of a bird.

The proof for khashyah (Fearful awe of Allah based on knowledge) is Allah's saying [meaning]: **"So, do not be in awe of them, but have khashyah of Me."** (Quran, 2:150)

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

Khashyah; It is a fear based on knowing the greatness of the One being feared and His Complete Supremacy.

And the proof for Inaabah (Repentful return) is Allah's saying [meaning]: **“And turn to your Lord in repentance and submit to Him (as Muslims).”** (Quran, 39:54)

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 ﷺ said.

The proof for Isti'aanah (Seeking assistance) is Allah's saying [meaning]: **“You alone we worship and You alone we ask for help”** (Quran, 1:5). Likewise, the hadeeth, “If you ask for help, then ask help from Allah.”

Seeking Assistance: This verse indicates a method of constraint/restriction (Ḥasr) since the object of the sentence – even though usually comes after the verb in the Arabic language – is mentioned before the verb, affirming it for whom it is mentioned in the sentence and negating it for anything else. Therefore, it is as if the person has said, “We do not worship anything but you. We do not turn to anyone else for help except You.”

The proof for Isti'aadhah (Seeking refuge) is Allah's saying [meaning]: **“Say: I seek refuge with the Lord of the Daybreak.”** (Quran, 113:1) and [meaning]: **“Say: I seek refuge with the Lord of the people.”** (Quran, 114:1).

Seeking Refuge: seeking protection from something disliked.

The proof for Istighaathah (Seeking rescue) is Allah's saying [meaning]: **“And remember when you sought help from your Lord and He responded to you...”** (Quran, 8:9)

Seeking Rescue: To be rescued from a difficulty or disaster.

Note: Seeking assistance, seeking refuge, seeking rescue, and intercession can be sought from a human being as long as such human is able to while

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

fulfilling all four conditions; alive, reachable, capable, and is a means.

The proof for Dhabh (sacrificial slaughter) is Allah's saying [meaning]: **“Say: Verily my prayer, my sacrificial offerings, my living and my dying are for Allah, Lord of the Worlds. He has no partner. And with this I have been commanded, and I am the first of the Muslims.”** (Quran, 6:162-163). Also from the Sunnah, “May Allah curse the one who offers a sacrifice to other than Allah.”

Dhabh (sacrificial slaughter) is divided into three categories:

[1] Legislated: It is sacrificing to Allah out of love and veneration; like sacrificing for the jinn, and the occupants of graves.

[2] Major shirk: It is sacrificing to other than Allah out of love and veneration; like sacrificing for the jinn, and the occupants of graves.

[3] Permissible: Like a sheep for meat, honoring a guest, and commerce.

Note: There is more detail on the issue of sacrificing, to come in the explanation of the Book of Tawheed, by the permission of Allah the Exalted.

The proof for Nadhr (Vow) is Allah's saying [meaning]: **“They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread.”** (Quran, 76:7).

Linguistically: the covenant and obligation.

Legislatively: obligating the accountable person himself to something that is not obligatory upon him.

Note: The vow has: categories, conditions, and expiation, the details of which will come in the explanation of the Book of Tawheed, by the permission of Allah.

Types of Nadhr:

[1] A vow to Allah.

[2] A vow to other than Allah.

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

Note: The author's mentioning of these worship is not to limit, but rather by way of example; because there are many acts of worship which have not been mentioned, and the point is that whoever directs any of these acts of worship – or other types of worship – to other than Allah, then he has committed shirk.

[The Second Fundamental:]

Knowing the Religion of Islam, with proof. It (i.e., Islam) means submitting: to Allah with Tawheed, surrendering to Him with obedience, and disassociating and freeing oneself from Shirk and its people. They are three levels: Islam, Imaan, and Ihsaan, each level consisting of its own pillars.

[The First Level: Islam]

The author ascended to the second foundation, which is Knowing the Religion, by defining Islam.

Islam 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, and “The Master is Allah” – as the Prophet ﷺ said in the aforementioned hadeeth.

The author divided the religion into three levels:

[1] Islam

[2] Iman

[3] Ihsan

The pillars of Islam are five:

1. The Shahadah (i.e., testimony) that there is no deity worthy of worship in truth except Allah, and that Muhammad ﷺ is the Messenger of Allah

The pillars of Islam are five; first of them: The Shahaadah (i.e., testimony).

2. Establishing the Salah

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

3. Giving the Zakah
4. Fasting in Ramadan
5. Performing Hajj to Allah's House (i.e., the Ka'bah)

The proof for the testimony of Faith is Allah's saying [meaning]: **"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."** (Quran, 3:18).

The author mentions the proof for the Shahaadah.

The meaning of it (i.e., the Shahadah; 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.

The author clarified the meaning of the Shahaadah: la ilaaha illa Allah; There is no one that has the right to be worshipped except Allah alone.

It is a must for this testimony of Ikhlas (i.e., sincerity and purirty) to comprise of:

[1] Negation: la ilaaha; there is no one that has the right to be worshipped

[2] Affirmation: illa Allah; except Allah alone.

This structure [of the shahadah] shows restriction and affirmation; it restricts and affirms the worship for Allah alone and negates it for other than Him.

This is why the author "An explanation of this which will further clarify is" afterwards.

An explanation of this which will further clarify is found in Allah's saying [meaning]: **"And 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."** (Quran, 43:26-28).

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

His saying, the Exalted: [meaning]: " Verily, I am free from all that you worship" is the meaning of (La ilaaha), and His saying: [meaning]: " except for He who created Me" is the meaning of (illa Allah).

If a speaker said: The meaning of la ilaaha illa Allah is, "There is no worshipped deity except Allah"; then what is the response to him?

We say: This definition is false, because with this statement he validates every deity worshipped besides Allah, but when he says: (there is no deity worthy of worship in truth) this is evidence that he disbelieves in all that is worshipped besides Allah, and that, indeed, there is no deity worthy of worship in truth except Allah.

If a speaker said: The meaning of la ilaaha illa Allah is, "There is no Lord [in truth] except Allah); then what is the response to him?

We say: This statement is correct, but it is *not* the meaning of La ilaha illallah, for this is the Tawheed of Lordship, and the disbelievers whom the Prophet ﷺ was sent also affirmed it, yet it did not enter them into Islam.

Also His saying [meaning]: "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].” (Quran, 3:64)

This is a proof for the falsehood of the "Unity of Religions".

Proof for the testimony: "Muhammad ﷺ is the Messenger of Allah" is the saying of Allah [meaning]: "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 he is kind and merciful." (Quran, 9:128)

The author mentioned this ayah as a proof that Muhammad ﷺ is the Messenger of Allah. Allah has emphasized this ayah with three different emphatic devices: The oath, the Arabic letter 'Laam', and the 'Qad'.

The meaning of this testimony is: Obeying he ordered, believing what he said, avoiding what he prohibited and only worshipping Allah the way which is legislated.

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

The author clarified the meaning of the testimony that Muhammad ﷺ is the Messenger of Allah. There are four obligatory matters upon every Muslim male and female to fulfill this testimony:

- [1] Obeying him in everything he commanded ﷺ, because he conveys from Allah ﷻ.
- [2] Believing him in everything he informed of, for he is the truthful and believed ﷺ.
- [3] Avoiding what he forbade by putting what the Prophet ﷺ forbade on one side, while you are on another side.
- [4] That Allah not be worshipped except by what came from him ﷻ, and in this is a refutation of the innovators.

The proof for Salah

It is worshipping Allah with movements and statements, beginning with 'Takbeer' ('Allahu Akbar'-'Allah is the Greatest') and ending with 'Tasleem' (greetings of peace). It is a great pillar of the religion. Its obligation was conveyed to the Prophet ﷺ directly from Allah when the Prophet ascended to the heavens.

and Zakah and the explanation of Tawheed is Allah's saying [meaning]: **“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.”** (Quran, 98:5)

Zakah is of two types:

- [1] Purification of the body
- [2] Purification of the wealth

The proof for Fasting is Allah's saying [meaning]: **“O you who believe, fasting is prescribed for you just as it was prescribed for those before you, in order that you may acquire Taqwa (i.e., piety).”** (Quran, 2:183)

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

Fasting is to worship Allah by abstaining from that which breaks the fast, with a sincere intention from the beginning of Fajr to sunset. It is one of the best acts of worship, since the three types of patience are all present in it. Also, what shows its great status is the fact that Allah has told us that He Himself will reward the fasting person.

The proof for Hajj is Allah's saying [meaning]: **"Hajj (i.e., pilgrimage) to the House (i.e., Ka'bah) is a duty that people owe to Allah; those who are able to do it. And whoever disbelieves (by denying Hajj), then surely Allah is not in need of any of His creation."** (Quran, 3:97)

Hajj is to worship Allah by performing the rites of Hajj according to the way of the Prophet ﷺ. It is an obligation on every Muslim who is able to, once in a lifetime.

[The Second Level: Iman]

It is (i.e., consists of) seventy-odd branches. The highest of which is saying, "La ilaaha illa Allah", and the lowest of which is removing harmful objects from the pathways, and Hayaa' (i.e., modesty and shyness) is a branch of Iman.

Iman legislatively is:

- [1] statements of the tongue,**
- [2] beliefs in the heart,**
- [3] actions of the limbs;**
- [4] it increases with obedience to Allah,**
- [5] and it decreases by disobeying Him.**

Therefore, Eemaan is composed of five things; if one of the five is not fulfilled then this is not considered Imaan according to Ahlus-Sunnah wal-Jama'ah. The proof for these five conditions is the hadeeth, "The highest of them is saying La ilaaha illa Allah" this is a statement, "and the lowest of them is moving a harmful object from the road" this is an action of the limb, "and modesty is a branch from Imaan" this is an action of the heart. Allah's

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

saying [meaning]: “Which of you has had his Iman increased by it?” (Quran, 9:124) proves that iman increases, and if it increases then surely it must decrease. It has been clearly mentioned from the Prophet ﷺ regarding the decrease in one’s religion through his statement, “I haven’t seen anyone more deficient in reason and religion...” (Bukhari and Muslim). And the causes for the increase of iman are: performing acts of obedience, abandoning sins, reflecting upon the creations of Allah, and studying monotheism, and the opposite of all of this are causes for its decrease.

Its pillars are six:

1. That you believe in Allah,

The first pillar is the belief in Allah, and it necessitates four matters:

[1] Belief in the existence of Allah ﷻ, and it is through:

(a) The intellect cannot imagine the existence of the creation without the existence of the Creator; “Or were they created by nothing? Or were they themselves the creators?” (Quran, 52:35).

(b) The senses: When you are in distress and severity, you raise your hands to the heaven and say: O Lord, and you find this distress is lifted by the permission of Allah.

(c) The innate nature (fitrah): The Prophet ﷺ said, “Every child is born upon the fitrah, then his parents make him a Jew, or a Christian, or a Magian.” Agreed upon.

(d) The Legislation (i.e., the Shari’ah): Ibn al-Qayyim mentioned that there is not a single ayah in the Book of Allah except that in it is evidence for Tawheed.”

[2] Belief in the Tawheed of Lordship of Allah.

[3] Belief in the Tawheed of worship of Allah.

[4] Belief in Tawheed of His Names and Attributes.

2. His Angels,

The second pillar; the belief in the angels: They are a creation of the unseen, Allah created them from light, they obey Allah and do not disobey

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

Him, they have souls, Allah said [meaning]: “Holy Spirit”, and bodies, Allah said [meaning]: “Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four”, and intellects and hearts, Allah said [meaning]: “Until when fear is removed from their hearts, they say: What did your Lord say?”. We believe in them, and in what Allah has made known to us of their names (such as Jibreel, Mika'eel, and Israfeel), and their attributes, Allah said [meaning]: "They do not disobey Allah in whatever He commands them and do what they are commanded", and their duties such as: the eight carriers of the Throne, and Jibreel entrusted with the Revelation, and Mika'eel with the rain, and we believe in the rest of what has come about them in general and in detail.

3. His Books,

The third pillar: Belief in the Books. We must believe that they are the Words of Allah in reality, not metaphorically, and that they are revealed, not created, and that Allah sent down with every messenger a Book, and we believe in them and in what Allah has informed us of their names and rulings in general and in detail; as long as they have not been abrogated, and we believe that the Quran abrogates all that came before it from the Books, and they are: the Tawrah (i.e., Torah), the Injeel (i.e., Gospel), the Zaboor (i.e., Psalms), the Suḥuf (i.e., Scriptures) of Ibrahim ؑ and Musa ؑ.

4. His Messengers,

The fourth pillar: Belief in the Messengers. We must believe that they are humans, they have none of the characteristics of divinity, and that they are slaves who are not to be worshipped, and that Allah sent them and was gracious to them, and supported them with miracles, and that they fulfilled the trust, advised the nation, and delivered the message, and strived in the cause of Allah as He should be strived for, and we believe in what Allah has made known to us of their names, attributes, and stories, in general and in detail, and that the first of the prophets was Adam ؑ, and the first of the messengers was Nuh ؑ, and the seal of the prophets and messengers is Muhammad ﷺ, and that all previous laws are abrogated by the law of Muhammad ﷺ, and the five Messengers of strong will mentioned in Surah Ash-Shura and Al-Ahzab; Muhammad ﷺ, Nuh ؑ, Ibrahim ؑ, Musa ؑ and Isa ؑ.

5. The Last Day,

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

The fifth pillar: Belief in the Last Day. It includes belief in everything that the Prophet ﷺ informed of that will occur after death, such as: the fitnah (i.e., trial) of the grave, the blowing of the trumpet, the resurrection of people from their graves, the Scales, the records, the siraat (i.e., bridge) over Jahanna,, the Hawd (i.e., pool), intercession, Paradise, Hellfire, the believers seeing their Lord on the Day of Resurrection and in Paradise, and other matters of the unseen.

6. The Qadar (i.e., Divine Decree; Predestination); the good and bad of it.

The sixth pillar: Belief in Divine Decree; its good and evil. It has four levels:

[1] Knowledge: Belief that He ﷻ is All-Knowing of everything, in general and in detail, and the evidence is His saying, the Exalted: [meaning]: "He knows what is before them and what is behind them" (Quran, 20:110).

[2] Writing: Belief that Allah has written the decrees of everything until the Day of Resurrection is established, and the evidence is His saying, the Exalted: [meaning]: "And not of anything that will come to pass on the earth or among yourselves except that it is in a clear Book" (Quran, 57:22).

[3] Will: Belief that whatever Allah wills comes to pass, and whatever He does not will does not come to pass, and that the slaves have a will; but it is under the Will of Allah, He says, the Exalted: [meaning]: "And you do not will except that Allah wills." (Quran, 76:30).

[4] Creation: Belief that the slave is created, he *and* his actions, as well as all other created beings, and the evidence: [meaning]: "Allah is the Creator of all things" (Quran, 39:62), and [meaning]: "And Allah created you and that which you do" (Quran, 37:96)

The proof for these six pillars is Allah's statement [meaning]: "**Al-birr (i.e., piety, righteousness, and each and every act of obedience to Allah) is not that you turn your faces towards the east and the west [in prayer], but rather al-birr is [for] the one who believes in Allah, the Last Day, the Angels, the Books and the Prophets.**" (Quran, 2:177).

And the proof for Qadar (Divine Decree; Predestination) is Allah's saying [meaning]: "**Verily, We have created all things with Qadar (divine pre-decree ordained for it).**" (Quran, 54:49)

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

[The Third Level: Ihsan]

It has one pillar, it is that you worship Allah as if you are seeing Him, and even if you cannot see Him, He indeed sees you.

The third level is Ihsan. It is the highest level of the Religion and it has on pillar under which branch two levels:

[1] Worship of Mushahadah (i.e., watchfulness) [as if one sees Him] is a worship out of desire, love, and yearning for that which is with Allah [of reward]. For example: the worship of the Prophets and Messengers ﷺ. It is possible for other than them to reach this level as well.

[2] Worship of Muraqabah (i.e., being watched) [of the one who knows that he's being observed]. It is a worship out of fear and fleeing. A Muslim does not go outside of this.

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 urge that drives the servant of Allah to worship is the love of Allah The Most High. The Prophet ﷺ said, “Shouldn't I be a thankful servant” (Bukhari and Muslim).

And the proof is His saying [meaning]: **“Truly, Allah is with those who keep their duty unto Him, and those who are Muḥsinoon (i.e., good-doers).”** (Quran, 16:128). Also His saying [meaning]: **“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.”** (Quran, 26:217-220). Likewise His saying [meaning]: **“Whatever you (O Messenger) may be doing, and whatever portion you may be reciting from the Quran, - and whatever deed you people may be doing (good or evil), We are a Witness, when you are doing it.”** (Quran, 10:61)

The proof from the Sunnah is the famous hadeeth of Jibreel narrated by 'Umar as he said: “One day while we were sitting with the Messenger of Allah ﷺ, there appeared before us a man with extremely white clothes 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 thighs. He said: “O Muhammad, tell me about Islam”. The Messenger of Allah ﷺ said: “Islam is to testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, to establish the salah, to pay the zakah, to fast Ramadan, and to do the pilgrimage

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

at the House – if you have the means to do so.” He said: “You are correct”. We were amazed that he asks the question and then he believes. He said: “Tell me about Iman”. He ﷺ 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 Ihsan”. He ﷺ 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 ﷺ answered, “The one being asked does not know more than the one asking”. He said: “Tell me about its signs”. He ﷺ answered: “The slave-girl will give birth to her master; 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 ﷺ said: “O 'Umar, do you know who the questioner was?” I said: “Allah and His Messenger know best”. He ﷺ said: “It was [the Angel] Jibreel who came to teach you your religion.”

This Hadeeth is a proof for the pillars of Islaam, Imaan, and Ihsaan. His statement “The one being asked does not know more than the one asking” is a proof that no one knows when the Day of Judgement will be except Allah.

His saying: "The slave-girl will give birth to her master" means:

[1] Disobedience to parents.

[2] Slavery increases.

[3] Changing of roles [in the society].

[4] A king has relations with his female slave and she gives birth to his son. Once the king dies, his son becomes the king. Thus, that son becomes his mother's master.

Benefits from hadeeth Jibreel:

[1] Six rights of the student of ilm upon himself

A. Rights upon himself: The knowledge is a worship ([therefore it requires the two conditions:] sincerity and [authentic] conformity [to the salaf]). Truly be a Salafi upon the straight path, [with] fear [of Allah] based on knowledge and mushahadah (i.e., watchfulness), and lowering the wing

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

[of humility], and casting aside pride, and contentment and asceticism, and adorning oneself with the nectar of knowledge, and decorum, and assuming the qualities of manhood, and abandoning entertainment.

Turning away from gatherings of vain talk, and adorning oneself with gentleness, steadfastness and verification. The aspiration and keenness in seeking [of knowledge], and travel [in search of knowledge], writing it down, and memorizing it, and constantly reviewing the memorized, and understand by extracting the branches of knowledge from its foundations, and seeking refuge with Allah, and have academic integrity, and truthfulness.

The *paradise* of the student of knowledge is [saying]: "I do not know," and preserving the capital (i.e., which is time), and seek general knowledge on various topics, and reading the verified texts, and read the summarized before eventually the lengthy works.

Ask properly, then listen, then understand, then act, don't debate, accept the truth. Review knowledge. Be with the Quran, Sunnah, and complete studying the tools (i.e., foundations) of every science. Have action, and fleeing from the love of leadership, fame, and the world, and have negative assumption of oneself while positive assumption of others.

[Give] the zakah of knowledge (to be: speaking out with the truth, commanding the good, forbidding the evil, weighing between benefits and harms, continuously spreading knowledge), and loving to benefit, and expending one's status and good intercession for the Muslims in the calamities of truth and good, honor, and protecting knowledge, do not water-down, abandon dilettantism ("*ta'alum*", i.e., to pretend to have knowledge), and taking a position before being qualified, and to have a correct stance regarding the error of a scholar and the disagreement between scholars, repelling doubts, and casting aside sectarianism and partisanship upon which loyalty and disavowal is founded.

B. Rights upon his sheikh: People fall in three groups regarding this; two extremes and one moderation. We will study –if Allah wills- that the first shirk took place on earth is due to exaggerating on the status of the righteous, so it is a must that we remain moderate with the righteous; don't exaggerate by giving them rights they do not deserve nor fall short in giving them the rights which are due to them.

C. Rights upon the place he studies in.

D. Rights upon his colleagues: Allah said [meaning]: "You are the best

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

nation chosen for Mankind” (Quran, 3:110) and the Prophet ﷺ said, “None of you truly believes until he loves for his brother what he loves for himself”.

E. Rights upon his books: To preserve the book and take care of it. These books are a blessing from Allah; therefore, it is a must to preserve/memorize them.

F. Rights upon the knowledge which he has studied: 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.

[2] From the manners of asking questions is to ask about that which is more important or beneficial first.

[3] The student of knowledge must also take care of his appearance.

[4] After the death of the Prophet ﷺ, we do not say: 'Allah and His Messenger know best'; but rather, we only say: 'Allah knows best'.

[The Third Fundamental:]

Knowledge of your Prophet Muhammad ﷺ. He is: Muhammad ﷺ Ibn ‘Abdullah Ibn ‘Abdul-Muttalib Ibn Hashim, and Hashim is from Quraysh, and Quraysh is from the Arabs, and the Arabs are from [the descendants of] Ismaa’eel ﷺ Ibn Ibraaheem Al-Khaleel ﷺ. May Allah send the best of His peace and blessings on him and on our Prophet ﷺ.

This paragraph briefly talks about the Prophet ﷺ, including his name, his lineage, his age, and a little bit about his Da’wah.

We must know some facts about our Prophet ﷺ, from them:

[1] His name and lineage: He is: Muhammad ﷺ Ibn ‘Abdullah Ibn ‘Abdul-Muttalib Ibn Hashim, and Hashim is from Quraysh, and Quraysh is from the Arabs, and the Arabs are from [the descendants of] Ismaa’eel ﷺ Ibn Ibraaheem Al-Khaleel ﷺ.

[2] His age: He lived 63 years, from them are 40 before prophethood, and 23 after prophethood.

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

His Prophethood is broken down into two periods:

[1] The Makkah period, which lasted for 13 years.

[2] The Madeenah period, which lasted 10 years.

Is the he ﷺ a prophet or messenger?

He ﷺ is a prophet and a messenger; he ﷺ became a prophet with [the Revelation of] *Iqara'* (Quran, 96), and he ﷺ became a messenger with [the Revelation of] *Al-Muddathir* (Quran, 74).

He lived 63 years; 40 years prior to becoming a prophet, and 23 years as a prophet and a messenger. He became a prophet with [the revelation of:] “Iqra’”, and [he became] a messenger with [the revelation of:] “Al-Muddathir.” His city was Makkah, and he migrated to Madeenah. Allah sent him as a warner against Shirk (i.e., polytheism), and a caller to Tawheed.

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

He ﷺ was then ordered to migrate to Medinah, and his da’wah continued primarily focusing on Tawheed, plus the revelation of the remaining aspects of the religion such as acts of worship, business transactions, and daily affairs of life.

And if someone was to examine his biography, they would notice that his primary focus from the beginning of the prophethood until his death ﷺ was Tawheed. This is a clear and strong proof against those who discourage people from studying Tawheed, [falsely] claiming that one only needs a few minutes to completely study it.

The proof is His statement [meaning]: “O you who covers himself [with a garment]. Arise and warn. And your Lord glorify. And your clothing purify. And uncleanness avoid.” (Quran, 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.

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

“And uncleanness avoid”; Rujz refers to idols. Abandoning it means freeing yourself from it and its people, having enmity towards it and its people, and separating 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 emigrate to Madinah.

He spent ten years calling to Tawheed. And after ten years, he was taken up to the heavens, and the five daily salah were made obligatory on him. So, he prayed in Makkah for three years, and thereafter,

We can extrapolate two benefits from his statement ﷺ “he was taken up to the heavens”:

[1] Whatever we are informed of from the Prophet ﷺ from affairs of the unseen, we respond with: We believe, we affirm it is the truth, and we submit and accept it.

[2] The importance of the obligatory prayers, considering the fact that it was made obligatory in the heavens.

he was ordered to make the Hijrah (i.e., migration) to Madeenah.

Hijrah (i.e., migration; to abandon) is divided into three categories:

[1] From land of kufr to land of Islam – this is obligatory.

[2] From Makkah to Madeenah – this ended upon the conquest of Makkah.

[3] From everything which Allah obligated [us] to abandon/boycott, from:

A. Action; everything Allah made haram, on top of them all is shirk.

B. People; the disbelievers, hypocrites and others (i.e., deviants).

C. Times; which disbelievers celebrate.

D. Places; which disbelievers celebrate in.

Hijrah is moving from the land of disbelief to the land of Islam. And Hijrah is obligatory upon this ummah from the land of Shirk to the land of Islam, and it

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

remains until the Hour is established. The proof is His statement [meaning]: “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.” (Quran, 4:97-99) And His saying [meaning]: “O My servants who have believed, indeed My earth is spacious, so worship only Me” (Quran, 29:56) Al-Baghawi, may Allah have mercy on him, mentions: The reason behind the revelation of this ayah is the Muslims that were in Makkah that had not migrated, Allah called onto them with the name of faith; those who have believed. And the proof for migration in the Sunnah is his ﷺ saying, “Migration will not end until repentance comes to an end, and repentance will not come to an end until the Sun rises from where it sets (i.e., from the West).”

Repentance will come to end by one of two means:

[1] The sun rising from the west.

[2] The approach of death. Allah says [meaning], “But repentance is not accepted from those who continue to do evil deeds up until, when death comes to one of them, he says, 'Surely, I have repented now', or of those who die while they are disbelievers” (Quran 4:18).

The Prophet ﷺ said, “There is no hijrah after the conquest” (Agreed upon). This refers to the migration from Makkah to Madeenah, where the Prophet ﷺ is alluding to the fact that Makkah will never again return to a land of kufr.

So, when he ﷺ settled in Madeenah, he was commanded with the rest of the Legislations of Islam, such as zakah,

Sheikh Ibn Uthaymeen rahimaullah mentions: Zakah was first made obligatory in Makkah, 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.

sawm (i.e., fasting), hajj, jihad (i.e. struggle), adhan, commanding the good and forbidding the evil, along with other legislations. He ﷺ continued like this for 10 years until he passed away

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

The Prophet ﷺ died on the 10th year after hijrah, and was buried in the house of ‘A’isha – Allah be pleased with her.

and his Religion remains. This is his religion – there is no good except that he ﷺ directed the Ummah (i.e., Islamic nation) to it, and there is no evil except that he ﷺ warned them from it. The good that he ﷺ directed it to is Tawḥeed and everything that Allah loves and is pleased with. And the evil that he ﷺ warned them from is Shirk and everything that Allah hates and rejects.

“There is no good except that he ﷺ directed the Ummah to it, and there is no evil except that he ﷺ warned them from it”. It is essential that we bear witness that the Prophet ﷺ has fulfilled the entrustment, conveyed his Message, advised this nation, and has truly strove for the sake of Allah, until he left us on a clear path whose night is as clear as its day; no one deviates from it, except that he is destroyed.

The greatest muharramat (i.e., plural haram; prohibitions):

[1] Major Shirk: takes the person outside the fold of Islam, like sacrificing for other than Allah.

[2] Minor Shirk: does not take the person outside the fold of Islam, like saying, “What Allah wills and what you will.”

[3] Major Sins: everything that is ascribed to it a specific punishment, like drinking alcohol, fornication, theft, riba (i.e., usury), and illegally consuming (i.e., taking) people’s money .

[4] Minor Sins: everything that is not ascribed to it a specific punishment, like everything lesser than the major sins, like one haram glance.

Allah sent him to all the people and made obedience to him obligatory upon people and jinn. The proof is His saying [meaning]: **“Say, [O Messenger ﷺ], ‘O people, surely I am the Messenger of Allah to you all.’”** (Quran 7:158)

The Prophet ﷺ was sent to all people. Due to this, all other legislations that came before it became abrogated. Jews and Christians at the time of the Prophet ﷺ and in our time, if the message of Islam reaches them and they

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

do not accept it are considered disbelievers, even if they are upon the same religion of Musa ﷺ and Eesaa ﷺ.

From the proofs of this:

[1] Allah said [meaning], “Say, “O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allāh and not associate anything with Him [in worship]” (Quran, 3:64)

[2] Allah said [meaning], “Fight against those who do not believe in Allāh or in the Last Day and who do not consider unlawful what Allāh and His Messenger have made unlawful and who do not adopt the religion of truth [i.e., Islām] from those who were given the Scripture” (Quran, 9:29)

[3] The saying of the Prophet ﷺ. “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” (narrated by Muslim).

Allah has completed through him the religion. The proof is His saying, The Most High [meaning]: “**This day I have perfected for you your religion, completed My favor upon you, and have approved for you Islam as religion.**” (Quran, 5:3)

This ayah is a refutation to innovators.

And the proof for his death ﷺ is His saying, The Most High [meaning]: “**Certainly you will die and they will die. Then, on the Day of Resurrection, before your Lord, you will dispute.**” (Quran, 39:30-31)

CONCLUSION

When people die, they will be resurrected, and the proof is His saying [meaning]: “**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.**” (Quran 20:55). Also, His saying [meaning]: “**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.**” (Quran, 71:17-18).

After resurrection, they will be held accountable; either rewarded or punished for their actions. The proof of this is His saying [meaning]: “**And to Allah belongs whatever is in the heavens and whatever is in the earth - that He may recompense those who do evil with what they have done and recompense**

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

those who do good with the best [reward].” (Quran, 53:31)

All people will taste death without exception, and they will be resurrected for a great day, the Day of Judgement, and then they will be judged; either rewarded or punished for their actions

Whoever denies the resurrection has disbelieved, and the proof is His saying [meaning]: **“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 Allah, is easy.'”** (Quran, 64:7)

And whoever denies the resurrection and the judgement has disbelieved, because he has denied a pillar from the pillars of faith.

Allah has sent all the messengers to bring good news and to warn. The proof is His saying [meaning]: **“We have sent] messengers as bringers of good news and as well as of warning in order that mankind should have no plea against Allah after the [coming of] Messengers.”** (Quran, 4:165). The first of them is Nuh ﷺ, and the last of them is Muhammad ﷺ,

Nuh ﷺ is the first of the messengers, and the proof is His saying [meaning], “Indeed, We have revealed to you, [O Messenger], as We revealed to Nuh and the prophets after him” (Quran, 4:16). The first prophet is Adam ﷺ. The prophet ﷺ was asked if Adam ﷺ was a prophet? He ﷺ said: “A prophet that was spoken to by Allah” (Ibn Hibaan). The last prophet and messenger is Muhammad ﷺ. The proof is Allah’s saying [meaning]: “Muhammad (ﷺ) 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.” (Quran, 33:40) So, everyone who claimed prophethood or messengership after the Prophet ﷺ is a liar and kafir, and whoever believes him is also kafir.

and he ﷺ is the Seal (i.e., last and best) of the prophets and there is no prophet after him ﷺ. the proof is His saying, The Most High [meaning]: “Muhammad ﷺ is not the father of any of your men, but he is the Messenger of Allah and the last (i.e., end) of the Prophets, and the proof that Nuh is the first of the messengers is His saying [meaning]: **“Indeed, We have revealed to you, [O Messenger ﷺ], as We have revealed to Noah and the prophets after him.”** (Chapter 4:163) Allah has sent a messenger to every nation, from Nuh ﷺ to Muhammad ﷺ each ordering their people to worship Allah alone and forbidding them from taghoot.

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

Allah sent messengers and prophets to give good news and to warn; all have invited to Tawheed and fought against Shirk and taghoot (i.e., false deities) in all its forms. The proof is His saying [meaning], “We have certainly sent to every nation a messenger [saying], ‘Worship Allah’ meaning worship Him alone “and avoid taghoot,” (Quran, 16:36) meaning 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 it is from perfection of disavowal from shirk and its people.

Allah has made it obligatory on all His servants to reject taghoot (i.e., false deities) and to have faith in Allah, and this must begin by first rejecting taghoot (i.e., false deities) before having faith in Allah; Allah said [meaning], “So, whoever disbelieves in taghoot and believes in Allah has grasped the most trustworthy handhold with no break in it.” (Quran, 2:256)

Taghoot: Anything that a person exceeds his boundaries with regards to worship (such as worshipping a tree or a stone) , or someone they follow (such as an evil scholar), or obey (such as leaders who order to disobey Allah).

The tawagheet (i.e., false deities) are many, but their heads are five; Iblees [and the Sheikh rahimahullah is informing that Allah has cursed him (i.e., Iblees)], whoever is worshipped and they are pleased with it, whoever calls people to worshipping them, whoever claims to know the unseen, and whoever rules by something other than what Allah has revealed.

The proof is His saying [meaning]: “**And indeed, We have certainly sent to every nation a messenger, [saying], ‘Worship Allah and avoid Taghoot.’**” (Quran, 16:36) Allah has made it obligatory upon all the slaves to disbelieve in Taghoot and to believe in Allah. Ibn Qayyim, may Allah have mercy on him, has said: “The meaning of Taghoot is transgressing one's limits in worshipping, following or obedience.”

The Tawagheet (i.e., plural of Taghoot) are many, but their heads are five:

1. Iblees – the accursed by Allah
2. Whoever is worshipped and they are pleased with it
3. Whoever calls people to worshipping them
4. Whoever claims to know the unseen
5. Whoever rules by other than what Allah revealed [believing that is equal or better than what Allah revealed]

The proof is His saying [meaning]: “**There shall be no compulsion in**

THE THREE FUNDAMENTAL PRINCIPLES AND THEIR PROOFS

[acceptance of] the religion. The right course has become distinct from the wrong. So, whoever disbelieves in taghoot (i.e., false deities) and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.” (Quran, 2:256) This is the meaning of “la ilaha illa Allah” (i.e., there is no deity worthy of worship in truth except Allah). And in the hadeeth: “The head of the matter is Islam, its pillar is salah, and its peak is jihad in the way of Allah.”

Detail ruling on the one who judges by other than what Allah has revealed:

[1] Major disbelief if one believes that human laws are equal to or better than Allah’s Laws.

[2] Minor disbelief if one believes that judging by other than the Allah’s Laws is false, but he judges by it due to his desires, love for leadership, or other similar reasons.

Ibn Qayyim divides jihad (i.e., striving) into four types:

[1] Struggle of the Soul It is done by seeking knowledge, acting upon it, teaching it, and patience.

[2] Struggle against shaytan. It is done by avoiding doubts (Shirk and innovations) and desires (Major sins and Minor sins).

[3] Struggle against kuffar and munafiqeen with the heart, speech, wealth, and self.

[4] Struggle against people of oppression, innovation, and evil With the heart, speech, and hand.

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

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.

Register on Sunnah College (www.MahadSunnah.com)