

الأصُولُ الثَّلَاثَةُ

Workbook
**The Three Fundamental
Principles**

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

{So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord} [18:110]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِعْلَمَ رَحِمَكَ اللَّهُ أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ مَسَائِلَ ، الْأُولَى: الْعِلْمُ وَهُوَ مَعْرِفَةُ اللَّهِ وَمَعْرِفَةُ نَبِيِّهِ
وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ.
الثَّانِيَّةُ: الْعَمَلُ بِهِ.
الثَّالِثَةُ: الدَّعْوَةُ إِلَيْهِ.
الرَّابِعَةُ: الصَّبْرُ عَلَى الْأَذَى فِيهِ.

In the name of Allāh, the most Merciful, the Bestower of mercy.

Know, may Allāh have mercy upon you, that it is obligatory upon us to learn four matters:

1. Knowledge: It is knowing Allāh; knowing His Prophet; and knowing the religion of Islām with the proofs.
2. Righteous actions: according to knowledge.
3. Da'wah: propagating it and calling to it.
4. Patience: upon the harms encountered upon this way.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {وَالْعَصْرِ * إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ * إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا
بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ}
قَالَ الشَّافِعِيُّ رَحِمَهُ اللَّهُ: "لَوْ مَا أَنْزَلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا هَذِهِ السُّورَةَ لَكَفَتْهُمْ."
وَقَالَ الْبُخَارِيُّ: "بَابُ الْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ".

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} [103:1-3]

Shāfi'ī, may Allāh have mercy upon him, said: "If Allāh had not sent down to His creation any other proof besides this Ṣūrah, it would have been sufficient [as an proof] upon them."

Al-Bukhārī, may Allāh have mercy upon him, said: "Chapter: Knowledge comes before speech and action."

إِعْلَمَ رَحْمَتَكَ اللَّهُ أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ تَعَلُّمُ هَذِهِ الثَّلَاثِ مَسَائِلٍ 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 إِلَى فِرْعَوْنَ رَسُولًا * فَعَصَى
فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلاً}

The proof is His saying, the Most High: **{Know that none has the right to be worshipped except Allāh, and ask forgiveness of your Lord for your sins}** [47:19]

He began by mentioning knowledge before speech or action.

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

First: That Allāh created us and provided sustenance for us; He did not leave us without a purpose, rather, He sent Messengers to us. Whoever obeys them will enter Paradise, and whoever disobeys them will enter the Fire.

The proof is His saying, 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]

الثَّانِيَّة: أَنَّ اللَّهَ لَا يَرْضَى أَنْ يُشْرَكَ مَعَهُ أَحَدٌ فِي عِبَادَتِهِ لَا مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ. وَالذَّلِيلُ قَوْلُهُ تَعَالَى: {وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا}

الثَّالِثَةُ: أَنَّ مَنْ أَطَاعَ الرَّسُولَ وَوَحَّدَ اللَّهَ لَا يَجُوزُ لَهُ مُوَالَاةٌ مِنْ حَادِّ اللَّهِ وَرَسُولِهِ وَلَوْ كَانَ أَقْرَبَ قَرِيبٍ. وَالذَّلِيلُ 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}

Second: Allāh is not pleased that anyone should be made a partner with Him in Worship, neither a close angel, nor any Prophet sent as a Messenger.

The proof is His saying, the Most High, **{The places of worship are for Allāh alone, so do not invoke anyone along with Allāh}** [72: 18]

Third: Whoever is obedient to the Messenger and directs all Worship to Allāh upon Tawhīd, it is not permissible for him to love, have alliance and support for those who oppose Allāh and His Messenger, even if they are those most closely related to him.

The proof is His saying, the Most High, **{You will not find a people who believe in Allāh and the Last Day loving those who oppose Allāh and His Messenger, even if they are their fathers, their sons, their brothers or their kinsfolk. Allāh has decreed true Imān for their hearts, and strengthened them with proof and guidance from Him; He will enter them into the gardens, beneath whose trees rivers will flow, and they will dwell therein forever. Allāh is pleased with them and they with Him. They are the party of Allāh. Indeed the party of Allāh are the successful}** [52:18]

إِعْلَمَ أَرْشَدَكَ اللَّهُ لِيَطَاعَتِهِ أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ : أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ .
وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ وَخَلَقَهُمْ لَهَا .

كَمَا قَالَ تَعَالَى : {وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ} وَمَعْنَى يَعْبُدُونَ : يُوحِّدُونَ .
وَأَعْظَمُ مَا أَمَرَ اللَّهُ بِهِ التَّوْحِيدُ وَهُوَ : إِفْرَادُ اللَّهِ بِالْعِبَادَةِ . وَأَعْظَمُ مَا نَهَى عَنْهُ الشِّرْكَ وَهُوَ : دَعْوَةُ غَيْرِهِ
مَعَهُ . وَالدَّلِيلُ قَوْلُهُ تَعَالَى {وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا}

Know, may Allāh direct you to His obedience, Hanīfiyyah (the true and straight Religion) - the way of Ibrahīm - is that you worship Allāh alone, making the Religion purely and sincerely for Him. This is what Allāh commanded all of the people with, and He created them for this.

As the Most High said: **{I did not create jinn and mankind except that they should worship Me}** [51:56]

The meaning of 'worship Me' is: to single Him out in worship (Tawhīd).

The greatest matter that Allāh has commanded is Tawhīd, which is to single out Allāh with all worship. The most serious thing He forbade is Shirk, which is to invoke others besides Him.

The proof of this is His saying, the Most High, **{Worship Allāh alone, making all worship purely for Him, and do not associate anything in worship along with Him}** [04:36]

فَإِذَا قِيلَ لَكَ: مَا الْأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى الْإِنْسَانِ مَعْرِفَتُهَا؟
فَقُلْ: مَعْرِفَةُ الْعَبْدِ رَبَّهُ وَدِينَهُ وَنَبِيِّهِ مُحَمَّدًا ﷺ.

فَإِذَا قِيلَ لَكَ: مَنْ رَبُّكَ؟

فَقُلْ: رَبِّي اللَّهُ الَّذِي رَبَّنِي وَرَبِّي 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.

So if it said to you: 'What are the three principles which a person must know?'

Say: The servant's knowledge of his Lord; his Religion; and his Prophet Muhammad ﷺ

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

Say: 'My Lord is Allāh, 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 the saying of Allāh, the Most High, {All praise is for Allāh, the Lord of all creation} [01:01]

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

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. وَالذَّلِيلُ قَوْلُهُ تَعَالَى {وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ
لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنْتُمْ إِيَّاهُ تَعْبُدُونَ}

وَقَوْلُهُ تَعَالَى {إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْثِي
اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ
رَبُّ الْعَالَمِينَ}

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

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 Allāh, 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 Allāh who created them, if you truly worship Him**} [41:37]

Also His saying, the Most High {**Your Lord is Allāh who created the heavens and the earth to six days, then ascended upon the Throne. He causes the night to cover the day which it follows with haste; and 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]

وَالرَّبُّ هُوَ الْمَعْبُودُ

وَالدَّلِيلُ 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: "الخالق لهذه الأشياء هو المستحق للعبادة".

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. [He is the one] Who made the earth a resting place for you, the sky as a canopy, sent down water from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh (in worship) while you know} [02:21-22]

Ibn Kathīr, may Allāh have mercy upon Him, said: "The one who created these objects is the one who deserves to be worshipped."

وَأَنْوَاعِ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا مِثْلَ الْإِسْلَامِ وَالْإِيمَانِ وَالْإِحْسَانِ.

وَمِنْهُ: الدُّعَاءُ وَالْخَوْفُ وَالرَّجَاءُ وَالتَّوَكُّلُ وَالرَّغْبَةُ وَالرَّهْبَةُ وَالْخُشُوعُ وَالْخَشْيَةُ وَالْإِنَابَةُ وَالْاسْتِعَاذَةُ وَالْاسْتِعَاذَةُ وَالذَّبْحُ وَالتَّذْرُوعُ وَغَيْرُ ذَلِكَ مِنْ أَنْوَاعِ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا كُلُّهَا لِلَّهِ تَعَالَى.

[He should be singled out in
Worship in] all the types of worship
which Allāh commanded such as:

- Islām,
- Imān,
- and Ihsān.

[Also, other the types of worship
such as]:

- Du'ā [supplication].
- Khawf: [fear].
- Rajā: [hope].
- Tawakkul: [reliance].
- Raghbah: [desire].
- Rahbah: [dread].
- Khushū': [humility].
- Khashya: [awe].
- Inābah: [consistency in
obedience].
- Isti'ānah: [seeking help].
- Isti'ādah: [seeking refuge].
- Istighāthah: [seeking rescue].
- Dhabh: [slaughtering].
- Nadhr: [vows].
- ...and all the other forms of
worship that Allāh has
commanded.

All of it should be purely for the
sake of Allāh.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى {وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا}. فَمَنْ صَرَفَ مِنْهَا شَيْئًا لِغَيْرِ اللَّهِ فَهُوَ مُشْرِكٌ كَافِرٌ وَالدَّلِيلُ 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".

وَالدَّلِيلُ قَوْلُهُ تَعَالَى {وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ}. وَدَلِيلُ الْخَوْفِ قَوْلُهُ تَعَالَى {فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ}

The proof is His saying, the Most High: **{...and the places of worship are for Allāh alone, so do not invoke anyone along with Allāh}** [72:18]

Anyone who directs any of these types of worship to other than Allāh is a Mushrik, Kāfir,

The proof of this is His saying, the Most High, **{whoever worships along with Allāh any other object of worship has no proof for that; his reckoning will be with his Lord. Indeed the disbelievers will never prosper}** [23:117]

Also the Ḥadīth, "Du'ā is the core of worship".

The proof [for the above principle] is His saying, 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 proof for Khawf is His saying, the Most High, **{So do not fear them, but fear Me and beware of disobeying Me, if you are truly Believers}** [03: 175]

وَدَلِيلُ الرَّجَاءِ قَوْلُهُ تَعَالَى: {فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدٌ}
وَدَلِيلُ التَّوَكُّلِ قَوْلُهُ تَعَالَى: {وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ} {وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ}
وَدَلِيلُ الرَّغْبَةِ وَالرَّهْبَةِ وَالْحُشُوعِ قَوْلُهُ تَعَالَى: {إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا
وَكَانُوا لَنَا خَاشِعِينَ}

وَدَلِيلُ الْخَشْيَةِ قَوْلُهُ تَعَالَى: {فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي}
وَدَلِيلُ الْإِنَابَةِ قَوْلُهُ تَعَالَى: {وَأَنْيِبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ...}

The proof for Rajā is His saying, the Most High: **{Whoever hopes to meet His Lord, let him perform righteous actions and not ascribe partners in the worship of His Lord}** [18:110]

The proof for Tawakkul is His saying, the Most High: **{Place your reliance upon Allāh if you are true believers}** [05:23]

{And whoever places his reliance upon Allāh then He will suffice him} [65:03]

The proof Raghbah, rahbah and Khushū' is His saying, the Most High: **{They used to hasten to acts of goodness, and invoke Allāh upon desire and dread, and were reverent and humble before us}** [21:90]

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

The proof for Inābah is the saying of the Most High: **{So turn repentantly and obediently to your Lord, and submit to Him}** [39:54]

وَدَلِيلُ الاسْتِعَاثَةِ قَوْلُهُ تَعَالَى: {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ}

وَفِي الْحَدِيثِ: "...وَإِذَا اسْتَعَنْتَ فَاسْتَعِنِ بِاللَّهِ"

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

وَدَلِيلُ الاسْتِغَاثَةِ قَوْلُهُ تَعَالَى: {إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ...}

The proof for Isti'ānah is His saying, the Most High: **{O Allāh You alone we worship, and from You alone we seek assistance}** [01:05]

Also, the Ḥadīth: "If you seek help, seek the help of Allāh."

The proof for Isti'ādhah 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]

The proof for Istighātha is His saying, the Most High: **{When you sought aid and deliverance of your Lord and He responded to you}** [08:09]

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

وَمِنَ السُّنَّةِ "لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ"

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

The proof for Dhabḥ is His saying, the Most High: **{Say: Indeed my prayers, my slaughtering, my living and my dying are for Allāh alone, Lord of the worlds. There is no partner in that other than Him...}** [06:162]

And from the Sunnah: "Allāh has cursed the person who slaughters for other than Allāh."

The proof for Nadhr is His saying, the Most High: **{They fulfil their vows and they fear a day whose evil is widespread}** [76:07]

الأصل الثاني: معرفة دين الإسلام بالأدلة.

وهو: الاستسلام لله بالتوحيد والانقياد له بالطاعة والبراءة من الشرك وأهله.

وهو ثلاث مراتب: الإسلام والإيمان والإحسان. وكلُّ مرتبة لها أركان.

المرتبة الأولى: الإسلام.

فأركان الإسلام خمسة: شهادة أن لا إله إلا الله وأنَّ مُحَمَّدًا رَسُولُ اللَّهِ وإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ

وَصَوْمُ رَمَضَانَ وَحُجُّ بَيْتِ اللَّهِ الْحَرَامِ.

The Second Principle:

Knowledge of the Religion of Islām with the proofs.

It is to 'submit to Allāh with Tawhīd, being consistent in His obedience as well as disassociating oneself from Shirk and its people.'

[The Religion] is of three levels:

- Islām.
- Imān
- and Iḥsān.

Each level has its pillars.

The first level is Islām, its pillars are five:

- The testimony that none has the right to be worshipped except Allāh and that Muḥammad is the Messenger of Allāh;
- Establishing Ṣalāh,
- Giving Zakāh,
- Fasting Ramadān
- and performing Ḥajj to the sacred House of Allāh.

فَدَلِيلُ الشَّهَادَةِ قَوْلُهُ تَعَالَى: {شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ}

وَمَعْنَاهَا: لَا مَعْبُودَ يَحِقُّ إِلَّا اللَّهُ.

"لَا إِلَهَ" نَافِيًا جَمِيعَ مَا يُعْبَدُ مِنْ دُونِ اللَّهِ

"إِلَّا اللَّهُ" مُثَبِّتًا الْعِبَادَةَ لِلَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ فِي عِبَادَتِهِ كَمَا أَنَّهُ لَيْسَ لَهُ شَرِيكٌ فِي مُلْكِهِ.

The proof for the testimony is the saying of the Most High: **{Allāh bears a witness that none has the right to be worshipped but Him; and likewise the angels and the people of knowledge bear witness: He who maintains justice, none has the right to be worshipped but Him, the All Mighty, the All Wise}** [03:18]

The meaning of: 'Lā Ilāha Illa Allāh is: none has the right to be worshipped except Allāh'.

"Lā Ilāha" negating the right of everything being worshipped besides Allāh.

'Illa Allāh' affirming that worship for Allāh alone;

He has no partners in His worship just as he has no partner in His dominion and kingdom.

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}

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

وَدَلِيلُ شَهَادَةِ أَنَّ مُحَمَّدًا ﷺ رَسُولُ اللَّهِ: قَوْلُهُ تَعَالَى {لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ}

The explanation which will make it clear is the saying of Allāh, the Most High: {When Ibrahīm said to his father and his people: "Verily, I am free what you worship, except He who created me; verily, He will guide me. And he [Allāh] made it a Word lasting among his offspring, that they may turn back to [Him]} [43:26]

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

The proof for the testimony that Muḥammad is the messenger of Allāh, is His saying: {There has indeed come to you a messenger, from amongst you. It grieves him that you should suffer. He is eager and anxious for the guidance of those of you who are astray, and that they should repent and return to the truth, and he is full of compassion and mercy for the Believers} [09:128]

وَمَعْنَى شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ : طَاعَتُهُ فِيمَا أَمَرَ وَتَصَدِيقُهُ فِيمَا أَخْبَرَ وَاجْتِنَابُ مَا نَهَى عَنْهُ وَزَجْرَ
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}

The meaning of the testimony that Muḥammad ﷺ is the messenger of Allāh is: to obey him in whatever he commanded; to accept everything he informed of as being the truth; to avoid everything he forbade; and that you do not worship Allāh except as he legislated.

The proof for the Ṣalāh, Zakāh and the explanation of Tawḥīd is the saying of Allāh: **{They were not commanded except that they should worship Allāh alone; making their worship and obedience purely for Him, upon the true Religion and free from Shirk; and that they should establish the Ṣalāh and give Zakāh, and that is the straight and true religion}**[98:05]

The proof for fasting is the saying of the Most High: **{O you who believe fasting is prescribed [as an obligation] for you as it was prescribed as an obligation for those who came before you, so that you may attain Taqwa}** [02:183]

المرتبَةُ الثَّانِيَّةُ: الإِيْمَانُ. وَهُوَ: بِضَعُ وَسَبْعُونَ شُعْبَةً، أَعْلَاهَا قَوْلُ "لَا إِلَهَ إِلَّا اللَّهُ"، وَأَدْنَاهَا: إِمَاطَةُ الْأَيْدِي عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيْمَانِ.
وَأَرْكَانُهُ سِتَّةٌ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَبِالْقَدْرِ خَيْرِهِ وَشَرِّهِ.
وَالدَّلِيلُ عَلَى هَذِهِ الْأَرْكَانِ السِّتَّةِ قَوْلُهُ تَعَالَى: {لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ
وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ}
وَدَلِيلُ الْقَدْرِ قَوْلُهُ تَعَالَى: {إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ}

From amongst the recommended actions are:

1. The opening supplication of the Ṣalāh.
2. Placing the right hand over the left one on the chest while in the standing position
3. Raising the hands up to the level of the shoulders or near the ears with the fingers being close together (not separated) when saying "Allāhu Akbar" at the beginning of the Ṣalāh, when performing Rukū', when resuming the standing position after Rukū' and when standing to begin the third unit of the Ṣalāh.
4. The statements of glorification after the first time in both the Rukū' and Sujūd
5. Any increase in the statement 'rabbanā walaka al-ḥamd' (Our Lord, for you is praise) after standing from the Rukū', also an increase on the supplication for forgiveness between the two Sujūd.

المرتبة الثالثة: الإحسان وله ركنٌ واحدٌ.

كما في الحديث "أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك".

والدليل قوله تعالى: {إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ}

وقوله تعالى: {وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ الَّذِي يَرَاكَ حِينَ تَقُومُ وَتَقْلُبُكَ فِي السَّاجِدِينَ إِنَّهُ هُوَ السَّمِيعُ

الْعَلِيمُ}

وقوله تعالى: {وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا

إِذْ تُفِيضُونَ فِيهِ}

The third level is Ihsān, it is one pillar as has mentioned in the Ḥadīth "to worship Allāh as if you see Him and if you do not see him, then He sees you."

The proof is His saying, the Most High, {Truly, Allāh is with those who fear Him and those who do Ihsān (all types of good)} [16:128]

Also, His saying, the Most High, {Put your trust in the al-'Azīz ar-Raḥīm, who sees you when you stand up and your movements among those who fall prostrate. Verily, only He, is as-Samī' (all-Hearing) al-'Alīm (all-Knowing)} [26:217]

Also, His saying, the Most High, {Whatever you may be doing, and whatever portion you may be reciting from the Qur'ān, and whatever deed you perform, We are Witness thereof, when you are doing it} [10:61]

وَالدَّلِيلُ مِنَ السُّنَّةِ: حَدِيثُ جَبْرِيلَ الْمَشْهُورُ: عَنِ عُمَرَ بْنِ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: "بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ ﷺ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ، شَدِيدُ بَيَاضِ الثِّيَابِ وَشَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ. فَجَلَسَ إِلَى النَّبِيِّ ﷺ فَأَسَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ وَقَالَ: "يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ".

فَقَالَ "أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتُحَاجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا". قَالَ: "صَدَقْتَ". فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ.

قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا.

The proof from the Sunnah is the famous Ḥadīth of Jibrīl narrated by 'Umar: "One day when we were sitting with the Messenger of Allāh ﷺ, 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 ﷺ and put his hands on his thighs. He said, "O Muḥammad, tell me about Islām."

The Messenger of Allāh ﷺ said, "Islām is to testify that there is no deity worthy of worship except Allāh and Muḥammad is the Messenger of Allāh, to establish the Ṣalāh, to pay Zakāh, to fast Ramaḍān and to make Ḥajj if you are to do so."

He said "You have been truthful."

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

قَالَ: "أَخْبِرْنِي عَنِ الْإِيمَانِ". قَالَ: "أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ". قَالَ: صَدَقْتَ.

قَالَ: "أَخْبِرْنِي عَنِ الْإِحْسَانِ". قَالَ "أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ".

قَالَ: "أَخْبِرْنِي عَنِ السَّاعَةِ". قَالَ "مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ"

قَالَ: "فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا".

قَالَ: "أَنْ تِلِدَ الْأُمَّةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ".

He then said, "Tell me about Imān."

He responded, "It is to believe in Allāh, His Angels, His Books, His Messengers, the Last Day and to believe in the Decree - the good and bad of it."

He said "You have been truthful."

He said "Tell me about Iḥsān."

He responded, "It is that you worship Allāh as if you see Him; [if you cannot do this] due to knowing you cannot see him, know that He sees you."

He said, "Tell me about the Hour."

He responded, "The one being questioned knows no more than the one asking the question."

He said, "Tell me about its signs."

He responded, "The slave girl shall give birth to her mistress; and you will see the barefooted, scantily clothed, poor destitute shepherds competing in constructing lofty buildings."

فَمَضَى فَلَبِثْنَا مَلِيًّا.
فَقَالَ: "يَا عُمَرُ أَتَدْرُونَ مَنِ السَّائِلُ؟"
قُلْنَا: "اللَّهُ وَرَسُولُهُ أَعْلَمُ."
قَالَ: "هَذَا جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ".

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

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

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

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

الأصل الثالث : مَعْرِفَةُ نَبِيِّكُمْ مُحَمَّدٍ ﷺ

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 نَبِيِّنَا أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ .
وَلَهُ مِنَ الْعُمُرِ ثَلَاثٌ وَسِتُّونَ سَنَةً ، مِنْهَا أَرْبَعُونَ قَبْلَ التُّبُوَّةِ وَثَلَاثٌ وَعِشْرُونَ فِي التُّبُوَّةِ .
نُبِيَ بِ(اقْرَأْ) وَأُرْسِلَ بِ(الْمُدَّثِّرِ) وَبَلَدُهُ مَكَّةُ وَهَاجَرَ إِلَى الْمَدِينَةِ .
بَعَثَهُ اللَّهُ بِالنِّذَارَةِ عَنِ الشِّرْكِ وَبِالدَّعْوَةِ إِلَى التَّوْحِيدِ ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى : { يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ *
وَرَبَّكَ فَكَبِّرْ * وَثِيَابَكَ فَطَهِّرْ * وَالرُّجْزَ فَاهْجُرْ * وَلَا تَمْنُنْ تَسْتَكْبِرُ * وَلِرَبِّكَ فَاصْبِرْ }

The Third Principle: knowledge of your Prophet Muhammad ﷺ.

He is: Muḥammad the son of Abdullah, the son of AbdulMuṭalib, the son of Ḥāshim, the son of Quraysh who are from the Arabs. The Arabs are from the offspring of Ismā'īl, the son of Ibrāhīm, the beloved - may peace and blessings be on him and our Prophet.

He lived for 63 years; 40 years before Prophethood and 23 years as a Messenger and Prophet.

[Through the revelation of Sūrah] 'Iqra' he became a Prophet, and [through the revelation of Sūrah] 'Muddathir' he became a Messenger. His city was Makkah and he migrated to Madinah.

Allāh sent him to warn against Shirk and to call to Tawḥīd.

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

وَمَعْنَى ((قُمْ فَأَنْذِرْ)) أَي: يُنذِرُ عَنِ الشِّرْكِ وَيَدْعُو إِلَى التَّوْحِيدِ.

((وَرَبِّكَ فَكَبِّرْ)) أَي: عَظَّمَهُ بِالتَّوْحِيدِ.

((وَتِيَابَكَ فَطَهِّرْ)) أَي: طَهَّرَ أَعْمَالَكَ عَنِ الشِّرْكِ.

((وَالرُّجْزَ فَاهْجُرْ)) الرُّجْزُ: الْأَصْنَامُ وَهَجْرُهَا: تَرْكُهَا وَالبَّرَاءَةُ مِنْهَا وَأَهْلُهَا.

أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ يَدْعُو إِلَى التَّوْحِيدِ وَبَعْدَ الْعَشْرِ عُرِجَ بِهِ إِلَى السَّمَاءِ وَفُرِضَتْ عَلَيْهِ الصَّلَاةُ

الْخَمْسُ وَصَلَّى فِي مَكَّةَ ثَلَاثَ سِنِينَ وَبَعْدَهَا أُمِرَ بِالهَجْرَةِ إِلَى الْمَدِينَةِ.

وَالهَجْرَةُ الْإِنْتِقَالُ مِنْ بَلَدِ الشِّرْكِ إِلَى بَلَدِ الْإِسْلَامِ وَهِيَ بَاقِيَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ.

The meaning of **{arise and warn}**

is: "Warn against Shirk and call to Tawhīd".

The meaning of **{Exalt your Lord}**

is: "exalt Him with Tawhīd".

The meaning of **{purify your**

garments} is: "purify your deeds from Shirk".

The meaning of **{keep away from**

Ar-Rujz} is: "Ar-Rujz are the idols"; keep away from them is by leaving them, disassociating from them and their people.

In implementing this, the Prophet ﷺ spent ten years calling to Tawhīd.

After ten years he was taken to the Heavens and Ṣalāh was obligated upon him. He prayed in Makkah for three years.

He was then ordered to make Hijrah to Madinah.

Hijrah is: "Migrating from the land of Shirk to the land of Islām."

[This ruling and legislation] will remain thus until the establishment of the Hour.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى {إِنَّ الَّذِينَ تَوَقَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ * قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ * قَالُوا أَلَمْ تَكُنْ أَرْضَ 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 يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا غُفُورًا} وَقَوْلُهُ تَعَالَى {يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإَيَّي فَاعْبُدُونِ} قَالَ الْبَغَوِيُّ رَحِمَهُ اللَّهُ: "نَزَلَتْ هَذِهِ الْآيَةُ فِي الْمُسْلِمِينَ الَّذِينَ بِمَكَّةَ وَلَمْ يُهَاجِرُوا ، نَادَاهُمُ اللَّهُ بِاسْمِ الْإِيمَانِ"

The proof is the saying of the Most High: {Those people whom the angels take while they are wronging themselves, saying: 'In what condition were you?' They will reply: 'We were weak and oppressed on earth.' They will say: 'Was not the earth of Allāh spacious enough for you to migrate therein?' Such will find their abode in Hell; what an evil destination. Except the weak among men, women and children who cannot devise a plan, nor are they able to direct their way. For these, surely Allāh will forgive them, and Allāh is 'Afuww (pardoning), Ghafūr (Forgiving)}

Also, His saying: {O My slaves who believe, verily My earth is spacious so worship Me}

Al-Baghawi said: "This was revealed regarding the Muslims in Makkah who did not migrate. Allah has called them believers."

The proof of the Hijrah from the Sunnah is: "Hijrah shall not cease until Tawbah ceases; and Tawbah shall cease until the sun rises from the west".

فَلَمَّا اسْتَقَرَّ فِي الْمَدِينَةِ أَمَرَ بِبَقِيَّةِ شَرَائِعِ الْإِسْلَامِ مِثْلِ: الزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ وَالْأَذَانَ وَالْجِهَادِ وَالْأَمْرَ
 بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ وَغَيْرِ ذَلِكَ مِنْ شَرَائِعِ الْإِسْلَامِ.
 أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ وَتُوْفِيَ - صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ - وَدِينُهُ بَاقٍ وَهَذَا دِينُهُ. لَا خَيْرَ إِلَّا دَلَّ
 الْأُمَّةَ عَلَيْهِ وَلَا شَرًّا إِلَّا حَذَّرَهَا مِنْهُ. وَالْخَيْرُ الَّذِي دَلَّهَا عَلَيْهِ التَّوْحِيدُ وَجَمِيعُ مَا يُحِبُّهُ اللَّهُ وَيَرْضَاهُ وَالشَّرُّ
 الَّذِي حَذَّرَهَا مِنْهُ الشِّرْكَ وَجَمِيعُ مَا يَكْرَهُ اللَّهُ وَيَأْبَاهُ. بَعَثَهُ اللَّهُ إِلَى النَّاسِ كَافَّةً، وَافْتَرَضَ طَاعَتَهُ عَلَى
 جَمِيعِ الثَّقَلَيْنِ الْجِنِّ وَالْإِنْسِ.
 وَالِدَلِيلُ قَوْلُهُ تَعَالَى: {قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا}

When he settled in Madinah, the remaining rulings of Islām were legislated upon him such as Zakāh, fasting, Hajj, Jihād, Adhān, ordering the good and the forbidding evil, as well as the other legislation of Islām.

He worked on establishing this for ten years and after that he died – may the peace and blessings of Allāh 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 guided to is Tawhīd and all that Allāh loves and is pleased with; the evil he warned against is Shirk and all that Allāh hates and is not pleased with. Allāh 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 Allāh} [07:158]

وَأَكْمَلَ اللَّهُ بِهِ الدِّينَ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضَيْتُ لَكُمْ الْإِسْلَامَ دِينًا}

وَالدَّلِيلُ عَلَى مَوْتِهِ 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}

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

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

The proof of his death is the statement of Allāh, the Exalted: **{Verily, you will die and verily, 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 the saying of the Most High, **{And Allāh has brought you forth from the (dust of) earth. Afterwards He will return you into it and bring you forth}** [71:17-18]

وَبَعْدَ الْبَعْثِ مُحَاسِبُونَ وَمَحْزِيُّونَ 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 قُلْ بَلَى وَرَبِّي لَشَاعِرٌ نُمَّ لَشَنَّبُونَ بِمَا عَمِلْتُمْ وَذَلِكَ
عَلَى اللَّهِ يَسِيرٌ}

After the Resurrection the people are going to be asked about their deeds and made responsible for them.

The proof is His saying, the Most High {To Allāh belongs all that is in the heavens and all that is in the earth, that He may recompense those who do evil with that which they have done, and reward those who do good, with what is best} [53:31]

A person who rejects the Resurrection has disbelieved

The proof for this is His saying: {The disbelievers claim they will never be resurrected. Say "rather, by my Lord, you will certainly be resurrected, then you will be informed of what you did, and that is easy for Allāh} [65:07]

وَأَرْسَلَ اللَّهُ جَمِيعَ الرُّسُلِ مُبَشِّرِينَ وَمُنذِرِينَ ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى {رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِقَلًّا يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ}

وَأَوَّلُهُمْ نُوحٌ عَلَيْهِ السَّلَامُ وَآخِرُهُمْ مُحَمَّدٌ ﷺ وَهُوَ خَاتَمُ النَّبِيِّينَ ، وَالذَّلِيلُ 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 ﷺ يَأْمُرُهُمْ بِعِبَادَةِ اللَّهِ وَحْدَهُ وَيَنْهَاهُمْ عَنِ عِبَادَةِ الطَّاغُوتِ .

وَالذَّلِيلُ قَوْلُهُ تَعَالَى {وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ}

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

The first of the Prophets was Nuḥ and the last of them was Muḥammad.

The proof that the first amongst them was Nuḥ is, **{Verily, We have inspired you as We inspired Nuḥ and the Prophets after him}** [04:163]

Allāh sent a Messenger to every nation from Nūḥ to Muḥammad, ordering them to worship Allāh alone and forbidding them from worshipping false deities.

The proof for this is His saying, the Most High, **{And verily, We have sent to every nation a Messenger [proclaiming], 'Worship Allāh and abandon all Iāghūt (false deities)}** [16:36]

وَأَفْتَرَضَ اللَّهُ عَلَى جَمِيعِ الْعِبَادِ الْكُفْرَ بِالطَّاغُوتِ وَالْإِيمَانَ بِاللَّهِ.
قَالَ ابْنُ الْقَيِّمِ - رَحِمَهُ اللَّهُ تَعَالَى - "مَعْنَى الطَّاغُوتِ مَا تَجَاوَزَ بِهِ الْعَبْدُ حَدَّهُ مِنْ مَعْبُودٍ أَوْ مَتَّبُوعٍ أَوْ
مُطَاعٍ".

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

Allāh has made it compulsory on all people that they reject the Tāghūt and worship Allāh.

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

They are many, however their heads are five:

- Iblīs, the accursed;
- Anybody worshipped [besides Allāh] whilst being pleased with this;
- Anybody who calls people to worship him;
- A person who claims that he knows something from the future.
- A who rules by that which Allāh has not revealed.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى {لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ} وَهَذَا هُوَ مَعْنَى لَا إِلَهَ إِلَّا اللَّهُ.

وَفِي الْحَدِيثِ "رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذُرْوَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ".
وَاللَّهُ أَعْلَمُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

The proof is His saying, the Most High, {There is no compulsion in religion. Verily, the right path has become distinct from the wrong path. Whoever rejects Tāghūt and believes in Allāh, has grasped the most trustworthy handhold that will never break. And Allah is as-Samī' (all-Hearing) al-Alīm (all-Knowing)} [02:156]

This is the meaning of "Lā ilāha illa Allāh".

Also, the Ḥadīth, "The head of the matter is Islām, its pillar is Ṣalāh and its peak is Jihād in the way of Allāh."

Allāh is the One who truly has the Knowledge

May Allāh send His blessings on Muḥammad and his family and companions.