

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Three Fundamental Principles

by ‘Muhammad ibn Sulaymaan at-Tameemee

Prepared by Aboo Shaybah

This is a collection of handouts prepared for the book *al-Usool ath-Thalaathah* which we covered as a small weekly reading session in the Scott Religious Centre at York University (Toronto) during the second semester of the 2003-2004 academic year. The handouts contain only the text of the book in both English and Arabic taken from “Notes to the Three Tenets” published by Dar al-Khair (the original Arabic entitled *Haashiyah al-Usool ath-Thalaathah* of ‘Abdur-Rahmaan ibn Muhammad ibn Qaasim).

- 1 In the name of Allāh, ar-Raḥmān [the most gracious], ar-Raḥīm [the bestower of mercy].
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.
- 2 Know, may Allāh have mercy upon you, that it is an obligation upon us to learn four matters:
اعْلَمْ رَحِمَكَ اللَّهُ أَنَّهُ يَجِبُ عَلَيْنَا تَعْلَمُ أَرْبَعَ مَسَائِلَ:
- 3 the first is knowledge, which is comprehension of Allāh, comprehension of His Prophet and comprehension of the religion [*dīn*] of Islām with its proofs;
الأُولَى: الْعِلْمُ، وَهُوَ مَعْرِفَةُ اللَّهِ، وَمَعْرِفَةُ نَبِيِّهِ، وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ.
- 4 the second is to act in accordance to this knowledge;
الثَّانِيَّةُ: الْعَمَلُ بِهِ.
- 5 the third is to invite to it;
الثَّالِثَةُ: الدَّعْوَةُ إِلَيْهِ.
- 6 and the fourth is to be patient and endure the hardships in this regard.
الرَّابِعَةُ: الصَّبْرُ عَلَى الْأَذَى فِيهِ.
- 7 The evidence [for this] is His [*ta'āla*] statement:
In the name of Allāh, ar-Raḥmān [the most gracious], ar-Raḥīm [the bestower of mercy].
"By time; indeed, man is in [a state of] loss; except those who have *īmān* [i.e., faith and compliance] and do righteous deeds; and who advise and counsel each other with the truth and patience." al-'aṣr
وَالدَّلِيلُ قَوْلُهُ تَعَالَى: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
﴿وَالْعَصْرِ﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿١﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٢﴾
- 8 ash-Shāfi'ī, may Allāh have mercy upon him, commentated:
If Allāh had not revealed any other *sūrah* besides this one to establish the proof over His creation, it would have sufficed them.
قَالَ الشَّافِعِيُّ رَحِمَهُ اللَّهُ تَعَالَى: (لَوْ مَا أَنْزَلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا هَذِهِ السُّورَةُ لَكَفَتْهُمْ).
- 9 al-Bukhārī, may Allāh have mercy upon him, wrote:
Chapter: knowledge precedes speech and action; the evidence [for this] is His [*ta'āla*] saying, 'So know that none has the right to be worshipped but Allāh and seek forgiveness for your sin.' Muḥammad:19
وَقَالَ الْبُخَارِيُّ رَحِمَهُ اللَّهُ: (بَابُ الْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ).
وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ﴾
- 10 Thus, He started with knowledge before speech and action.
فَبَدَأَ بِالْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ.

- 11 Know, may Allāh have mercy upon you, that it is an obligation upon every Muslim and Muslimah to learn the following three issues and act in accordance to them:
- 12 The first is that Allāh created and sustained us and He has not left us void of any purpose. In fact, He sent a messenger to us; whoever obeys him will enter the Garden [Jannah] and whoever disobeys Him will enter the Fire [nār].
- 13 The evidence is His [ta'āla] statement:
"Verily, We have sent to you a messenger to be a witness over you, just as We sent a messenger to Fir'awn [Pharaoh]. But Fir'awn disobeyed the Messenger, so We seized him with a severe punishment." al-muzzammil:15-16
- 14 The second is that Allāh does not consent to be associated with in worship of Him, neither with a close angel nor with a dispatched prophet.
- 15 The evidence is His [ta'āla] saying:
"And the places of prostration are for Allāh [alone], so do not invoke anyone or anything along with Allāh." al-jinn:18
- 16 The third is that whoever obeys the Messenger and establishes the *tauhīd* of Allāh, it is not permissible for him to offer *walā'* [i.e., love, support and allegiance] to one who opposes Allāh and His Messenger, even if the person is his nearest kin.
- 17 The evidence is His [ta'āla] statement:
"You will not find any people who believe in Allāh and the Last Day, having love for those who oppose Allāh and His Messenger, even if they were their fathers; sons; brothers; or kindred. For such, He has written *īmān* in their hearts, and strengthened them with a spirit [rūh] from Himself; And We will admit them to Gardens under which rivers flow, to dwell therein forever. Allāh is pleased with them, and they with Him. They are the Party of Allāh. Verily, it is the Party of Allāh that will be the successful." al-mujādilah:22

اعْلَمَ رَحِمَكَ اللَّهُ ، أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ تَعْلَمُ ثَلَاثَ هَذِهِ الْمَسَائِلِ 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

شَهِيدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا ﴿١٥﴾

فَعَصَى فِرْعَوْنَ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيًّا ﴿١٦﴾

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

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا

تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾

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

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ

بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ

وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ

عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ

وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا

الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

- 18 Know, may Allāh direct you to obey Him, that *al-hanīfiyyah* is the path of Ibrāhīm [Abraham], which is to worship Allāh making the religion sincerely for Him.
- 19 Allāh commanded all people with this and He created them for this purpose, as He [*ta'āla*] said:
"And I only created the *jinn* and humans so that they should worship Me [alone]." adh-dhāriyāt:56
- 20 The meaning of *worship Me* is *single Me out [in worship]*.
- 21 The greatest matter that Allāh has commanded is *tawhīd*, which is to single Allāh out in worship and the gravest matter that Allāh has forbidden is *shirk*, which is to supplicate to others as well as Allāh.
- 22 The evidence is His [*ta'āla*] statement:
"And Worship Allāh and do not associate anyone or anything with Him." an-nisā':36
- اعْلَمْ أَرْشَدَكَ اللَّهُ لَطَاعَتِهِ أَنْ الْحَنِيفِيَّةَ ، مِلَّةَ
إِبْرَاهِيمَ: أَنْ تَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ.
- وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ وَخَلَقَهُمْ لَهَا ،
كََمَا قَالَ اللَّهُ تَعَالَى: ﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ
إِلَّا لِيَعْبُدُونِ ﴾ ﴿٥٦﴾
- وَمَعْنَى يَعْبُدُونِ: يُوحِدُونِ.
- وَأَعْظَمُ مَا أَمَرَ اللَّهُ بِهِ التَّوْحِيدُ ، وَهُوَ: إِفْرَادُ اللَّهِ
بِالْعِبَادَةِ ، وَأَعْظَمُ مَا نَهَى عَنْهُ الشِّرْكُ ، وَهُوَ:
دَعْوَةُ غَيْرِهِ مَعَهُ.
- وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا
بِهِ شَيْئًا ﴾ ﴿٣٦﴾

- 23 If you are asked,
What are the three tenets that a person must know?
فَإِذَا قِيلَ لَكَ: مَا الْأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى الْإِنْسَانِ مَعْرِفَتُهَا؟
- 24 Answer,
That a slave knows his Lord [Rabb], his religion and his Prophet, Muḥammad ﷺ.
فَقُلْ: مَعْرِفَةُ الْعَبْدِ رَبِّهِ ، وَدِينَهُ ، وَنَبِيِّهِ مُحَمَّدًا ﷺ.
- 25 [The first tenet: comprehension of Allāh]
If you are questioned,
Who is your Rabb [Lord]?
[الْأَصْلُ الْأَوَّلُ: مَعْرِفَةُ اللَّهِ]
فَإِذَا قِيلَ لَكَ: مَنْ رَبُّكَ؟
- 26 Answer,
My Rabb is Allāh, who has nurtured and cherished me and all of the worlds with His blessings. He is my deity; I do not have any other deity besides Him.
فَقُلْ: رَبِّي اللَّهُ الَّذِي رَبَّانِي ، وَرَبِّي جَمِيعَ الْعَالَمِينَ بِنِعَمِهِ ، وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ.
- 27 The evidence is His [*ta'āla*] saying:
"All praise [*ḥamd*] is for Allāh, the Rabb of the worlds [*'ālamīn*]." al-fātiḥah:1
وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾
- 28 Everything besides Allāh is an '*ālam* and I am a part of that '*ālam*.
وَكُلُّ مَا سِوَى اللَّهِ عَالَمٌ ، وَأَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ.
- 29 If you are asked,
How did you come to know your Rabb?
فَإِذَا قِيلَ لَكَ: بِمَ عَرَفْتَ رَبَّكَ؟
- 30 Answer,
Through His signs [*āyāt*] and creations [*makhluqāt*]. Some of His *āyāt* are the night and day; and the sun and moon. Some of His creations are the seven heavens and the seven earths and all within and between them.
فَقُلْ: بِآيَاتِهِ وَمَخْلُوقَاتِهِ ، وَمِنْ آيَاتِهِ: اللَّيْلُ وَالنَّهَارُ ، وَالشَّمْسُ وَالْقَمَرُ ، وَمِنْ مَخْلُوقَاتِهِ: السَّمَوَاتُ السَّبْعُ وَالْأَرْضُونَ السَّبْعُ ، وَمَنْ فِيهِنَّ وَمَا بَيْنَهُمَا.

- 31 The evidence is His [*ta'āla*] saying:
 “And from among His signs [*āyāt*] are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allāh Who created them, if you [really] worship Him.” *fuṣṣilat*:37

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَمِنْ ءَايَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾

- 32 And His [*ta'āla*] saying:
 “Indeed your Lord is Allāh, Who created the heavens and the earth in six days, and then He ascended the throne [*‘arsb*]. He brings the night as a cover over the day, seeking it rapidly, and [He created] the sun, the moon, and the stars; [all are] subjected to His command. Surely, His is the creation and command. Blessed be Allāh, the Rabb of the ‘*ālamīn* [mankind, *jinn* and all that exists]!” *al-a’rāf*:54

وَقَوْلُهُ تَعَالَى: ﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُعْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

- 33 The Rabb is the object of worship [*ma'būd*] and the evidence is His [*ta'āla*] saying:
 “O mankind! Worship your Rabb [Lord], Who created you and those who were before you so that you may achieve *taqwā* [piety and dutifulness]. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water [i.e., rain] from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh while you know.” *al-baqarah*:21-22

وَالرَّبُّ ، هُوَ الْمَعْبُودُ ، وَالِدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿يَأْتِيهَا النَّاسُ عِبْدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

- 34 Ibn Kathīr, may Allāh have mercy upon him, commentated:
 The creator of these things is the one who deserves to be worshipped.

قَالَ ابْنُ كَثِيرٍ رَحِمَهُ اللَّهُ تَعَالَى: (الْخَالِقُ لِهَذِهِ الْأَشْيَاءِ هُوَ الْمُسْتَحِقُّ لِلْعِبَادَةِ.)

- 35 The types of worship that Allāh has commanded are e.g., Islām, *īmān*, and *iḥsān*.

وَأَنْوَاعُ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا: مِثْلُ الْإِسْلَامِ ، وَالْإِيمَانِ ، وَالْإِحْسَانِ .

- 36 Other types are to supplicate [*du'ā*]; to fear [*khawf*]; to have hope [*rajā*]; to rely and trust [*tawakkul*]; to desire [*raghbah*]; to have awe [*rahhah*]; to submit [*khushū*]; to dread [*khashyah*]; to turn back in repentance and devotion [*inābah*]; to seek aid [*isti'ānah*]; to seek refuge [*isti'ādhah*]; to seek deliverance [*istighāthah*]; to sacrifice [*dhabh*]; to make a vow [*nadhr*];
- 37 and other such types of worship, which Allāh has enjoined; all of these types being for Allāh [*ta'āla*].
- 38 The evidence is His [*ta'āla*] saying:
"And the places of prostration [*masājid*] are for Allāh [alone], so do not invoke anyone or anything along with Allāh." al-jinn:18
- 39 One who directs any part of this to other than Allāh is a polytheist [*mushrik*], disbeliever [*kāfir*].
- 40 The evidence is His [*ta'āla*] saying:
"And whoever invokes besides Allāh any other *ilāh* [deity], for whom he has no proof, then his reckoning is only with his Lord. Surely! The disbelievers [*kāfirūn*] will not be successful." al-mu'minūn:117
- 41 Further, [it is stated] in a *ḥadīth*:
"Supplication is the essence of worship."
- 42 The evidence is His [*ta'āla*] saying:
"And your Lord said, 'Invoke Me, I will respond to you. Verily! Those who scorn My worship, they will surely enter Hell in humiliation!'" ghāfir:60
- 43 The proof for fear [*khawf*] is His [*ta'āla*] saying:
"So fear them not, but fear Me, if you are [true] believers." al-ʿimrān:175
- وَمِنْهُ: الدُّعَاءُ، وَالْخَوْفُ، وَالرَّجَاءُ، وَالتَّوَكُّلُ،
وَالرَّغْبَةُ، وَالرَّهْبَةُ، وَالْخُشُوعُ، وَالْخَشْيَةُ،
وَالْإِنَابَةُ، وَالِاسْتِعَاذَةُ، وَالِاسْتِعَاذَةُ، وَالِاسْتِعَاذَةُ،
وَالذَّبْحُ، وَالتَّنْذِرُ.
- وغير ذلك من أنواع العبادة التي أمر الله بها،
كلها لله تعالى.
- والدليل قوله تعالى: ﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا
تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾
- فَمَنْ صَرَفَ مِنْهَا شَيْئًا لغيرِ اللَّهِ فَهُوَ مُشْرِكٌ
كَافِرٌ.
- وَالدليل قوله تعالى: ﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ
لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا
يُقْلِحُ الْكَافِرُونَ﴾
- وفي الحديث: ((الدُّعَاءُ مُخُّ الْعِبَادَةِ.))
- وَالدليل قوله تعالى: ﴿وَقَالَ رَبُّكُمْ ادْعُونِي
أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾
- وَدَلِيلُ الْخَوْفِ قَوْلُهُ تَعَالَى: ﴿فَلَا تَخَافُوهُمْ
وَخَافُونِ إِن كُنتُمْ مُؤْمِنِينَ﴾

- 44 The proof for hope [*rajā'*] is His [*ta'āla*] saying:
 "So whoever hopes for the Meeting with his Lord, let him work righteous deeds and associate none as a partner in the worship of his Lord." al-kahf:110
- وَدَلِيلُ الرَّجَاءِ قَوْلُهُ تَعَالَى: ﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ ﴿١١٠﴾
- 45 The proof for reliance and trust [*tawakkul*] is His [*ta'āla*] saying:
 "And upon Allāh [alone] have *tawakkul* if you are indeed believers." al-mā'idah:23
- وَدَلِيلُ التَّوَكُّلِ قَوْلُهُ تَعَالَى: ﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾ ﴿٢٣﴾
- 46 And He said:
 "And whosoever has *tawakkul* upon Allāh, then He is his *ḥasb* [i.e., one who suffices him]." aṭ-ṭalāq:3
- وَقَالَ: ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ ﴿٣﴾
- 47 The proof for desire [*raghbah*], awe [*rahbah*] and reverence [*khushū'*] is His [*ta'āla*] saying:
 "Verily, they used to hasten on to do good deeds, and they used to call on Us out of *raghbah* and *rahbah*, and they used to have *khushū'* before Us." al-anbiyā':90
- وَدَلِيلُ الرَّغْبَةِ وَالرَّهْبَةِ وَالْخُشُوعِ قَوْلُهُ تَعَالَى: ﴿إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ﴾ ﴿٩٠﴾
- 48 The proof for dreading [*khashyah*] is His [*ta'āla*] saying:
 "So dread them not, but dread Me!" al-baqarah:150
- وَدَلِيلُ الْخَشْيَةِ قَوْلُهُ تَعَالَى: ﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي﴾ ﴿١٥٠﴾
- 49 The proof for turning back in repentance and devotion [*inābah*] is His [*ta'āla*] saying:
 "And turn back in repentance and obedience [*inābah*] to your Lord and submit to Him [in Islām]." az-zumar:54
- وَدَلِيلُ الْإِنَابَةِ قَوْلُهُ تَعَالَى: ﴿وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ﴾ ﴿٥٤﴾
- 50 The proof for seeking aid [*isti'ānah*] is His [*ta'āla*] saying:
 "You alone we worship and from You alone we seek help." al-fātiḥah:5
- وَدَلِيلُ الْإِسْتِعَانَةِ قَوْلُهُ تَعَالَى: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ ﴿٥﴾
- 51 Further, [it is stated] in a *ḥadīth*:
 "And if you seek aid, then seek aid from Allāh."
- وَفِي الْحَدِيثِ: ((إِذَا اسْتَعْنَتْ فَاسْتَعِنْ بِاللَّهِ.))

- 52 The proof for seeking refuge [*isti'ādhah*] is His [*ta'āla*] saying:
"Say, 'I seek refuge with the Lord of the daybreak'." al-falaq:1
- 53 And His [*ta'āla*] saying:
"Say, 'I seek refuge with the Lord of mankind'." an-nās:1
- 54 The proof for seeking deliverance [*istighāthah*] is His [*ta'āla*] saying:
"[Remember] when you beseeched your Lord for deliverance and He answered you." al-anfāl:9
- 55 The proof for sacrificing [*dhabh*] is His [*ta'āla*] saying:
"Say [O Muḥammad], 'Verily, my prayer, my sacrifice, my living, and my dying are for Allāh, the Lord of the worlds. He has no partner...' al-an'ām:162-163
- 56 A proof from the *Sunnah* is:
"Allāh curses the one who sacrifices for other than Allāh."
- 57 The proof for vowing [*nadhr*] is His [*ta'āla*] saying:
"They [are those who] fulfil vows, and they fear a Day whose evil will be wide-spreading." al-insān:7
- وَدَلِيلُ الْإِسْتِعَاذَةِ قَوْلُهُ تَعَالَى: ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾
- وَقَوْلُهُ تَعَالَى: ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾
- وَدَلِيلُ الْإِسْتِغَاثَةِ قَوْلُهُ تَعَالَى: ﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبَ لَكُمْ﴾
- وَدَلِيلُ الذَّبْحِ قَوْلُهُ تَعَالَى: ﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾ لَا شَرِيكَ لَهُ ۖ الْآيَةُ.
- وَمِنَ السُّنَّةِ: ((لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ.))
- وَدَلِيلُ النَّذْرِ قَوْلُهُ تَعَالَى: ﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾

58 The second tenet: comprehension of the religion [*dīn*] of Islām with proofs.

Islām means to surrender to Allāh with *tawhīd* and to submit to Him with obedience and to disavow *shirk* and its people.

59 It is of three ranks: Islām, *īmān*, and *iḥsān*; each rank has pillars specific to it.

60 The pillars of Islām are five: testifying that none has the right to be worshipped but Allāh [*lā ilāha illa Allāh*] and that Muhammad is the Messenger of Allāh; establishing prayer; giving *zakāh*; fasting [during the month of] Ramaḍān; and undertaking *hajj* to the sacred House of Allāh.

61 The proof for the testimony [*shahādah*] is His [*ta'āla*] Saying:

“Allāh bears witness that none has the right to be worshipped but He, and the Angels, and those having knowledge also give this witness; He is forever maintaining His creation in Justice. None has the right to be worshipped but He, al-‘Azīz, al-Ḥakīm [the all-Mighty, the all-Wise].” *al ‘imrān*:18

62 Its meaning is, there is no deity in truth except Allāh.

63 *lā ilāha* [there is no deity], negates everything worshipped besides Allāh.

64 *illa Allāh* [except Allāh], affirms worship for Allāh alone, without any partner in worship of Him, just as He has no partner in His dominion.

الأَصْلُ الثَّانِي: مَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ.

وَهُوَ الْإِسْتِسْلَامُ لِلَّهِ بِالتَّوْحِيدِ وَالْإِنْقِيَادَ لَهُ بِالطَّاعَةِ وَالْبَرَاءَةَ مِنَ الشِّرْكِ وَأَهْلِهِ.

وَهُوَ ثَلَاثُ مَرَاتِبَ: الْإِسْلَامُ ، وَالْإِيمَانُ ، وَالْإِحْسَانُ ، وَكُلُّ مَرْتَبَةٍ لَهَا أَرْكَانٌ.

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

فَدَلِيلُ الشَّهَادَةِ قَوْلُهُ تَعَالَى: ﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴾

وَمَعْنَاهَا: لَا مَعْبُودَ بِحَقِّ إِلَّا اللَّهُ.

(لَا إِلَهَ) نَافِيًا جَمِيعَ مَا يُعْبَدُ مِنْ دُونِ اللَّهِ.

(إِلَّا اللَّهُ) مُثَبِّتًا الْعِبَادَةَ لِلَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ فِي عِبَادَتِهِ ، كَمَا أَنَّ لَا شَرِيكَ لَهُ فِي مُلْكِهِ.

65 Its explanation that clarifies it is His [*ta'āla*] saying:

“And [remember] when Ibrāhīm said to his father and his people, ‘Verily, I am free from what you worship, Except from Him [i.e., I worship none but Allāh Alone], Who did create me, and verily, He will guide me’. And He made it [i.e., *lā ilāha illa Allāh*] a word lasting among his offspring, that they may turn back [i.e., to repent to Allāh or receive admonition].” az-zukhruf:26-28

66 And His saying:

“Say [O Muḥammad], ‘O people of the Scripture [i.e., Jews and Christians]: Come to a word that is just between us and you, that we worship none but Allāh, and that we do not associate 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’.” al ‘imrān:64

67 The proof for the testimony that Muḥammad is the Messenger of Allāh ﷺ is His [*ta'āla*] saying:

“Verily, there has come unto you a messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you [to be rightly guided, to repent to Allāh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire]; for the believers, he is full of pity, kind, and merciful.” at-tawbah:128

68 The meaning of the testimony that Muḥammad is the Messenger of Allāh is to obey him in what he commands; believe him in what he informs about; to avoid what he prohibits or rebukes and [it also signifies] that Allāh is not to be worshipped except with what he legislated.

وَتَفْسِيرُهَا الَّذِي يُوضِّحُهَا قَوْلُهُ تَعَالَى: ﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ۖ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ۖ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ﴾

وَقَوْلُهُ: ﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾

وَدَلِيلُ شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَوْلُهُ تَعَالَى: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ﴾

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

- 69 The proof for *ṣalāh* [prayer] and *zakāh* and the explanation of *tawḥīd* is His [*ta'āla*] saying:
 “And they were commanded not, but that they should worship Allāh, making the religion sincerely and purely for Him, remaining upright [*ḥunafā*] and establish prayer and give *zakāh*: and that is the right religion.” al-bayyinah:5
- 70 The proof for fasting [*ṣiyām*] is His [*ta'āla*] saying:
 “O you who believe! Observing the fast is prescribed for you as it was prescribed for those before you, that you may have *taqwā*.” al-baqarah:183
- 71 The proof for *ḥajj* is His [*ta'āla*] saying:
 “And undertaking *ḥajj* to the House is a duty that mankind owes to Allāh, those who have the means; and whoever disbelieves, then Allāh stands not in need of any of the worlds.” al-'imrān:97
- 72 The second rank: *īmān*.
- 73 It is of seventy odd [*bid*] parts [*shu'bah*].
- 74 Its highest part is the declaration, *none has the right to be worshipped but Allāh*, and its lowest part is removing something harmful from a pathway, and modesty is a part [*shu'bah*] of *īmān*.
- 75 Its pillars are six: to have *īmān* in Allāh, His Angels, His Books, His Messengers, the Last Day and to have *īmān* in *Qadar*, its good and bad.
- وَدَلِيلُ الصَّلَاةِ وَالزَّكَاةِ وَتَفْسِيرُ التَّوْحِيدِ قَوْلُهُ تَعَالَى: ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ﴾
- وَدَلِيلُ الصِّيَامِ قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾
- وَدَلِيلُ الْحَجِّ قَوْلُهُ تَعَالَى: ﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾
- الْمَرْتَبَةُ الثَّانِيَّةُ: الْإِيمَانُ.
- وَهُوَ بَضْعٌ وَسَبْعُونَ شُعْبَةً.
- فَأَعْلَاهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ.
- وَأَرْكَائُهُ سِتَّةٌ: أَنْ تُؤْمِنَ بِاللَّهِ ، وَمَلَائِكَتِهِ ، وَكُتُبِهِ ، وَرُسُلِهِ ، وَالْيَوْمِ الْآخِرِ ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.

- 76 The proof for these six pillars is His [*ta'āla*] saying:

"It is not *birr* [piety, righteousness, and each and every act of obedience to Allāh etc.] that you turn your faces towards the East and [or] West [in prayers]; but *birr* is [the quality of] the one who believes in Allāh, the Last Day, the Angels, the Books, the Prophets..." al-baqarah:177

وَالدَّلِيلُ عَلَى هَذِهِ الْأَرْكَانِ السُّنَّةُ قَوْلُهُ تَعَالَى:
﴿لَيْسَ الْبِرُّ أَنْ تُولُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ
وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ﴾

- 77 The proof for *Qadar* is His [*ta'āla*] saying:
"Verily, We have created all things with *Qadar*." al-qamar:49

وَدَلِيلُ الْقَدَرِ قَوْلُهُ تَعَالَى: ﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ
بِقَدَرٍ﴾

- 78 The third level: *ihsān*. It comprises one pillar, which is, to worship Allāh as though you see Him, and if you cannot see Him, then He indeed sees you.

الْمَرْتَبَةُ الثَّالِثَةُ: الْإِحْسَانُ: رُكْنٌ وَاحِدٌ، وَهُوَ: أَنْ
تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ
يَرَاكَ.

- 79 The proof is His [*ta'āla*] saying:
"Truly, Allāh is with those who fear Him [keep their duty unto Him], and those who are *muhsinūn* [i.e., people who practice *ihsān*]." an-nahl:128

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا
وَالَّذِينَ هُمْ مُحْسِنُونَ﴾

- 80 And His saying:
"And put your trust in al-'Azīz [All-Mighty], ar-Raḥīm [the bestower of mercy], Who sees you [O Muḥammad] when you stand up [alone at night for prayers] and your movements among those who fall prostrate [along with you to Allāh in the five compulsory congregational prayers]. Verily! He, only He, is as-Samī' [the all-Hearer], al-'Alīm [the all-Knower]." ash-shu'arā':183

وَقَوْلُهُ: ﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ﴾ الَّذِي
يَرَبُّكَ حِينَ تَقُومُ ﴿وَتَقَلُّبِكَ فِي الْمَجَادِبِ
﴿إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

- 81 And His saying:
"Whatever you [O Muḥammad] may be doing; and whatever portion you may be reciting from the Qur'ān; and whatever deed you [mankind] may be doing [good or evil], We are Witness thereof, when you are doing it." Yūnus:61

وَقَوْلُهُ: ﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ
قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ
شُهُودًا إِذْ تُفِيضُونَ فِيهِ﴾ الْآيَةُ.

- 82 The proof from the *Sunnah* is the famous *ḥadīth* of Jibrā'il, which is related by 'Umar, may Allāh be pleased with him.

وَالدَّلِيلُ مِنَ السُّنَّةِ حَدِيثُ جِبْرَائِيلَ الْمَشْهُورُ عَنْ
عُمَرَ رَضِيَ اللَّهُ عَنْهُ.

83 He said:

“While we were sitting in the company of Allāh’s Messenger ﷺ, there suddenly appeared before us a man dressed in pure white clothes, his hair was extraordinarily black. There were no signs of travel on him and none amongst us recognized him.

قَالَ:

بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ ، شَدِيدُ سَوَادِ الشَّعْرِ ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ.

84 At length, he sat before the Messenger ﷺ; he knelt before him placing his knees next to his knees and his palms on his thighs and said,

حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَيْهِ عَلَى فَخْذَيْهِ وَقَالَ:

85 ‘Muhammad, inform me about Islam’.

يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ.

86 The Messenger of Allah ﷺ said, ‘Islam implies that you testify that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah, and you establish prayer, pay *zakāh* [obligatory alms tax], observe the fast of Ramaḍān, and perform pilgrimage to the House if you have the means to make the journey’.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ، وَتُقِيمَ الصَّلَاةَ ، وَتُؤْتِيَ الزَّكَاةَ ، وَتَصُومَ رَمَضَانَ ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا.

87 He [i.e., the inquirer] said, ‘You have told the truth’.

فَقَالَ: صَدَقْتَ.

88 [‘Umar Ibn al-Khaṭṭāb] said: “It amazed us that he would put the question and then he himself would verify the truth.”

فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ.

89 He [i.e., the inquirer] then said, ‘Inform me about *īmān*.

قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ.

- 90 He [i.e., the Prophet] replied,
‘That you have *īmān* in Allāh, in His Angels, in His Books, in His Messengers, in the Last Day, and you have *īmān* in *Qadar*, its good and bad’.
- 91 He [i.e., the inquirer] said,
‘You have told the truth’.
- 92 He then said,
‘Inform me about *iḥsān*’.
- 93 He [i.e., the Prophet] said,
‘That you worship Allāh as if you are seeing Him, for though you do not see Him, He, verily, sees you’.
- 94 He said,
‘Inform me about the Hour.’
- 95 He [i.e., the Prophet] remarked,
‘The one being asked about it knows no more than the questioner’.
- 96 He [i.e., the inquirer] said:
Then tell me some of its indications.
- 97 He [i.e., the Prophet] said,
‘That the slave-girl will give birth to her *rabbah* [i.e., mistress], and that you will find barefooted, unclothed, destitute goat-herders vying with one another in the construction of buildings’.
- 98 He [i.e., the narrator, ‘Umar Ibn al-Khaṭṭāb] said:
Then he [i.e., the inquirer] went on his way but I stayed with him [i.e., the Prophet] for a while.
- 99 He then, said to me,
‘Umar, do you know who this inquirer was?’
- 100 I replied,
‘Allāh and His Messenger know best’.
- 101 He remarked,
‘He was Jibrā’il, he came to you all in order to instruct you in the matters of your religion’.
- قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ
وَالْيَوْمِ الْآخِرِ ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.
- قَالَ: صَدَقْتَ.
- قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ.
- قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ ، فَإِنْ لَمْ تَكُنْ
تَرَاهُ فَإِنَّهُ يَرَاكَ.
- قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ.
- قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ.
- قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا.
- قَالَ: أَنْ تُلِدَ الْأُمَةُ رَبَّتَهَا ، وَأَنْ تَرَى الْخُفَاءَ
الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ.
- قَالَ: فَمَضَى فَلَبِثْنَا مَلِيًّا.
- فَقَالَ: يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟
- قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.
- قَالَ: هَذَا جِبْرَائِيلُ ، أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ.

- 102 The third tenet: comprehension of your Prophet, Muḥammad ﷺ. الْأَصْلُ الثَّلَاثُ: مَعْرِفَةُ نَبِيِّكُمْ مُحَمَّدٍ ﷺ.
- 103 He is Muḥammad, the son of ‘Abdullāh, the son of ‘Abd al-Muṭṭalib, the son of Hāshim, the son of Quraysh. وَهُوَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ، وَهَاشِمٌ مِنْ قُرَيْشٍ.
- 104 Quraysh is from the Arabs, and the Arabs are from the progeny of Ismā‘īl, the son of Ibrāhīm, the *khalīl*, may Allāh praise and send peace upon him and our Prophet in the best manner. وَقُرَيْشٌ مِنَ الْعَرَبِ، وَالْعَرَبُ مِنْ ذُرِّيَةِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ، الْخَلِيلِ، عَلَيْهِ وَعَلَى نَبِينَا أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ.
- 105 He lived for sixty-three years: forty before prophethood and twenty-three as a prophet [*nabiyy*] and messenger [*rasūl*]. وَلَهُ مِنَ الْعُمُرِ ثَلَاثٌ وَسِتُّونَ سَنَةً، مِنْهَا أَرْبَعُونَ قَبْلَ النَّبَوَّةِ، وَثَلَاثٌ وَعَشْرُونَ نَبِيًّا وَرَسُولًا.
- 106 He assumed the role of prophethood with [the first *āyah* to be revealed to him] “Read” and of messengership with [*sūrah*] al-Muddaththir. نَبِيٌّ بَاقِرًا، وَأُرْسِلَ بِالْمُدَّثِّرِ.
- 107 His homeland is Makkah and he migrated to al-Madīnah. وَبَلَدُهُ مَكَّةُ، وَهَاجَرَ إِلَى الْمَدِينَةِ.
- 108 Allāh sent him as a warner against *shirk* and a caller to *tawḥīd*. بَعَثَهُ اللَّهُ بِالنَّذَارَةِ عَنِ الشِّرْكِ وَيَدْعُو إِلَى التَّوْحِيدِ.
- 109 The proof is His [*ta‘āla*] saying: “O you [Muḥammad] enveloped [in garments]! Arise and warn! And your Lord magnify! And your garments purify! And from *ar-rujz* [the idols] keep away! And give not a thing to have more! And for the sake of your Lord, be patient!” al-muddaththir:1-7 وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ وَرَبِّكَ فَكَبِّرْ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾ وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾ وَلَا تَمْنُنْ تَسْتَكْثِرُ ﴿٦﴾ وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾﴾
- 110 The meaning of “Arise and warn!” i.e., warn against *shirk* and call to *tawḥīd*. وَمَعْنَى ﴿قُمْ فَأَنْذِرْ﴾ يُنذِرُ عَنِ الشِّرْكِ وَيَدْعُو إِلَى التَّوْحِيدِ.

- 111 “And your Lord magnify!” i.e., glorify Him with *tawhīd*. ﴿وَرَبَّكَ فَكَبِّرْ﴾ أَيُّ: عَظَّمَهُ بِالتَّوْحِيدِ.
- 112 “And your garments purify!” i.e., purify your actions from *shirk*. ﴿وَتِيَابَكَ فَطَهِّرْ﴾ أَيُّ: طَهَّرْ أَعْمَالَكَ عَنِ الشِّرْكِ.
- 113 “And from *ar-rujz* keep away!” *ar-rujz* means idols and keeping away from them means to abandon them, and to disavow them and its people. ﴿وَالرُّجْزَ فَاهْجُرْ﴾ الرُّجْزُ: الْأَصْنَامُ ، وَهَجَرُهَا: تَرَكُهَا ، وَالْبَرَاءَةُ مِنْهَا وَأَهْلِهَا.
- 114 For ten years, the Prophet took to this, calling to *tawhīd*; and after ten years he was taken up to the heavens and the five prayers were enjoined upon him and he prayed in Makkah for three years. أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ يَدْعُو إِلَى التَّوْحِيدِ ، وَبَعْدَ الْعَشْرِ عُرِجَ بِهِ إِلَى السَّمَاءِ ، وَفُضِّتْ عَلَيْهِ الصَّلَوَاتُ الْخَمْسُ ، وَصَلَّى فِي مَكَّةَ ثَلَاثَ سِنِينَ.
- 115 Thereafter, he was commanded to make *hijrah* to al-Madīnah. وَبَعْدَهَا أُمِرَ بِالْهَجْرَةِ إِلَى الْمَدِينَةِ.
- 116 *Hijrah* is the transfer from the land of *shirk* to the land of Islām. وَالْهَجْرَةُ: الْإِنْتِقَالُ مِنْ بَلَدِ الشِّرْكِ إِلَى بَلَدِ الْإِسْلَامِ.
- 117 *Hijrah* is a duty upon this *ummah* from the land of *shirk* to the land of Islām and it remains so until the Hour will be established. وَالْهَجْرَةُ فَرِيضَةٌ عَلَى هَذِهِ الْأُمَّةِ مِنْ بَلَدِ الشِّرْكِ إِلَى بَلَدِ الْإِسْلَامِ ، وَهِيَ بَاقِيَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ.

- 118 The proof is His [*ta'āla*] saying:
 “Verily! As for those whom the Angels take [in death] while they are wronging themselves, they [i.e., the Angels] say [to them], ‘In what [condition] were you?’ They reply, ‘We were weak and oppressed on earth.’” They [i.e., the Angels] say, ‘Was not the earth of Allāh spacious enough for you to emigrate therein?’ Such will find their abode in Hell - What an evil destination! Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. For these, there is hope that Allāh will pardon them, and Allāh is Ever Oft Pardoning, Oft-Forgiving.”
 an-nisā':97-98
- 119 And His [*ta'āla*] saying:
 “O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me [alone].”
 al-ankabūt:56
- 120 al-Baghawī, may Allāh have mercy upon him, said:
 The reason for the revelation of this *āyah* concerns the Muslims who remained residing in Makkah and did not make *hijrah*; Allāh addressed them with the description of *īmān*.
- 121 The proof for *hijrah* from the *Sunnah* is his ﷺ saying:
 “*Hijrah* will not discontinue until repentance comes to an end [i.e., ceases to be valid] and repentance will not come to an end until the sun rises from its setting point.”
- 122 When he settled in al-Madīnah, he was instructed with the rest of the rites of Islām, such as *zakāh*; *ṣawm*; *ḥajj*; *jihād*; the *adhān*; enjoining the good and forbidding the evil; and other rites of Islām.
- 123 He took to this for ten years and thereafter he passed away, may Allāh exalt and send peace upon him.
- وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ۝٧٧ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ۝٧٨ فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ۝٧٩﴾
 وَقَوْلُهُ تَعَالَى: ﴿يَعْبَادِي الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَسِعَةٌ فَايْبِسْ فَاَعْبُدُونِ ۝١٦١﴾
 قَالَ الْبَغَوِيُّ رَحِمَهُ اللَّهُ تَعَالَى: (سَبَبُ نُزُولِ هَذِهِ الْآيَةِ فِي الْمُسْلِمِينَ الَّذِينَ بِمَكَّةَ لَمْ يُهَاجِرُوا؛ نَادَاهُمُ اللَّهُ بِاسْمِ الْإِيمَانِ).
 وَالدَّلِيلُ عَلَى الْهَجْرَةِ مِنَ السَّنَةِ قَوْلُهُ ﷺ: ((لَا تَنْقَطِعُ الْهَجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ وَلَا تَنْقَطِعَ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا.))
 فَلَمَّا اسْتَقَرَّ بِالْمَدِينَةِ أُمِرَ بِبَقِيَّةِ شَرَائِعِ الْإِسْلَامِ ، مِثْلَ الزَّكَاةِ ، وَالصَّوْمِ ، وَالْحَجِّ ، وَالْجِهَادِ ، وَالْأَذَانِ ، وَالْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ ، وَغَيْرِ ذَلِكَ مِنْ شَرَائِعِ الْإِسْلَامِ .
 أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ ، وَبَعْدَهَا تُوفِّيَ صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ .

- 124 His religion remains and this is his religion. He instructed his nation towards every good and warned them of every evil. وَدِينُهُ بَاقٍ ، وَهَذَا دِينُهُ ، لَا خَيْرَ إِلَّا دَلَّ الْأُمَّةَ عَلَيْهِ ، وَلَا شَرَّ إِلَّا حَذَّرَهَا مِنْهُ.
- 125 The good, which he pointed out to, is *tawḥīd* and everything that Allāh loves and is pleased with. وَالْخَيْرُ الَّذِي دَلَّ عَلَيْهِ: التَّوْحِيدُ وَجَمِيعُ مَا يُحِبُّهُ اللَّهُ وَيَرْضَاهُ.
- 126 The evil that he warned of is *shirk* and everything that Allāh hates and repudiates. وَالشَّرُّ الَّذِي حَذَّرَ مِنْهُ: الشِّرْكُ وَجَمِيعُ مَا يَكْرَهُهُ اللَّهُ وَيَأْبَاهُ.
- 127 Allāh sent him to all of mankind and Allāh enjoined obedience to him upon all of the *thaqalayn*: *jinn* and mankind. بَعَثَهُ اللَّهُ إِلَى النَّاسِ كَافَّةً ، وَافْتَرَضَ اللَّهُ طَاعَتَهُ عَلَى جَمِيعِ الثَّقَلَيْنِ: الْجِنِّ وَالْإِنْسِ.
- 128 The proof is His [*ta'āla*] saying: "Say [O Muḥammad], 'O mankind! Verily, I am sent to you all as the Messenger of Allāh'." al-a'rāf:158 وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ قُلْ يَتَأْتِيهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ﴾
- 129 Allāh perfected the religion through him and the proof is His [*ta'āla*] saying: "This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion." al-mā'idah:3 وَأَكْمَلَ اللَّهُ بِهِ الدِّينَ ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾
- 130 The evidence for his ﷺ death is His [*ta'āla*] saying: "Verily, you [O Muḥammad] will die and verily, they [too] will die. Then, on the Day of Resurrection, you will be disputing before your Lord." az-zumar:30-31 وَالدَّلِيلُ عَلَى مَوْتِهِ ﷺ قَوْلُهُ تَعَالَى: ﴿ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾
- 131 When people die, they will thereafter be resurrected and the proof is His [*ta'āla*] saying: "Thereof [the earth] We created you, and into it We shall return you, and from it We shall bring you out once [*tāratan*] again." fāḥā:55 وَالنَّاسُ إِذَا مَاتُوا يُبْعَثُونَ ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴾ ﴿٥٥﴾
- 132 And His [*ta'āla*] saying: "And Allāh has brought you forth from the earth. Afterwards He will return you into it, and then will definitely bring you forth [again on the Day of Resurrection]." Nūḥ:17-18 وَقَوْلُهُ تَعَالَى: ﴿ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٧﴾

- 133 After being resurrected, they will be held to account and recompensed for their deeds and the proof is His [*ta'āla*] saying:

"That He may requite those who do evil with what they have done, and reward those who do good, with what is best [*al-ḥusnā*]." an-najm:31

وَبَعْدَ الْبَعْثِ مُحَاسِبُونَ وَمَجْزِيُّونَ بِأَعْمَالِهِمْ ،
وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا
عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴾ ﴿٣١﴾

- 134 One who denies the resurrection commits disbelief and the proof is His [*ta'āla*] saying:

"The disbelievers pretend that they will never be resurrected [for the Account]. Say [O Muḥammad], 'Yes! By my Lord, you will certainly be resurrected, then you will be informed of [and recompensed for] what you did, and that is easy for Allāh'." at-taghābun:7

وَمَنْ كَذَبَ بِالْبَعْثِ كَفَرَ ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى:
﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي
لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ
﴿٧﴾

- 135 Allāh sent all the Messengers as conveyers of glad tidings and warners, and the proof is His [*ta'āla*] 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."

an-nisā':165

وَأَرْسَلَ اللَّهُ جَمِيعَ الرُّسُلِ مُبَشِّرِينَ وَمُنْذِرِينَ ،
وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ
لِنَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ﴾ ﴿١٦٥﴾

- 136 The first of them is Nūḥ [Noah], may peace be upon him, and the last of them is Muḥammad ﷺ.

- 137 The proof that the first of them is Nūḥ, peace be upon him, is His [*ta'āla*] saying:

"Verily, We have inspired you [O Muḥammad] just as We inspired Nūḥ [Noah] and the Prophets after him." an-nisā':163

وَأَوَّلُهُمْ نُوحٌ عَلَيْهِ السَّلَامُ ، وَآخِرُهُمْ مُحَمَّدٌ
ﷺ .
وَالدَّلِيلُ عَلَى أَنَّ أَوَّلَهُمْ نُوحٌ عَلَيْهِ السَّلَامُ قَوْلُهُ
تَعَالَى: ﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ
وَالنَّبِيِّينَ مِنْ بَعْدِهِ ﴾ ﴿١٦٣﴾

- 138 Allāh has sent a messenger to every nation, from Nūḥ until Muḥammad, who commanded them with the worship of Allāh alone and forbade them to worship *tāghūt*.

وَكُلُّ أُمَّةٍ بَعَثَ اللَّهُ إِلَيْهَا رَسُولًا مِنْ نُوحٍ إِلَىٰ
مُحَمَّدٍ ، يَأْمُرُهُمْ بِعِبَادَةِ اللَّهِ وَحْدَهُ ، وَيَنْهَاهُمْ
عَنْ عِبَادَةِ الطَّاغُوتِ .

- 139 The proof is His [*ta'āla*] saying:

"And verily, We have sent among every *ummah* [community, nation] a messenger [proclaiming], 'Worship Allāh [alone], and keep away from *tāghūt* [i.e., all false deities]." an-naḥl:36

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ
رَسُولًا أَنْ أَعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾ ﴿٣٦﴾

- 140 Allāh enjoined upon all His slaves to have *kufr* [disbelief] in the *tāghūt* and have *īmān* in Allāh. وَأَفْتَرَضَ اللَّهُ عَلَى جَمِيعِ الْعِبَادِ الْكُفْرَ بِالطَّاغُوتِ وَالْإِيمَانَ بِاللَّهِ.
- 141 Ibn al-Qayyim, may Allāh have mercy upon him, said:
The *tāghūt* is anything or anyone whose limit is exceeded by a person whether worshipped, followed or obeyed. قَالَ ابْنُ الْقَيِّمِ رَحِمَهُ اللَّهُ تَعَالَى: (الطَّاغُوتُ مَا تَجَاوَزَ بِهِ الْعَبْدُ حَدَّهُ مِنْ مَعْبُودٍ أَوْ مَتَّبُوعٍ أَوْ مُطَاعٍ).
- 142 The *tawāghūt* are many and their heads are five: Iblīs, may Allāh curse him; one who is worshipped and pleased [at that]; one who calls the people to worship himself; one who claims to have some knowledge of the unseen; and one who rules by other than what Allāh has revealed. وَالطَّوَاعِثُ كَثِيرَةٌ ، وَرُؤُوسُهُمْ خَمْسَةٌ: إِبْلِيسُ لَعَنَهُ اللَّهُ ، وَمَنْ عُبِدَ وَهُوَ رَاضٍ ، وَمَنْ دَعَا النَّاسَ إِلَى عِبَادَتِهِ ، وَمَنْ ادَّعَى شَيْئًا مِنْ عِلْمِ الْغَيْبِ ، وَمَنْ حَكَّمَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ.
- 143 The proof is His [*ta'āla*] saying:
"There is no compulsion in the religion. Verily, the right path has become distinct from the wrong path. Whoever disbelieves in *tāghūt* and believes in Allāh, then he has grasped the most trustworthy handhold." al-baqarah:256 وَالذَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى ﴾
- 144 This is the meaning of *none has the right to be worshipped but Allāh*. وَهَذَا مَعْنَى لَا إِلَهَ إِلَّا اللَّهُ.
- 145 In a *ḥadīth* it is stated:
"The head of the matter is Islām, its pillar is the prayer and its uppermost part is *jihād* in the cause of Allāh." وَفِي الْحَدِيثِ: ((رَأْسُ الْأَمْرِ الْإِسْلَامُ ، وَعَمُودُهُ الصَّلَاةُ ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ.))
- 146 And Allāh knows best and may He praise and send peace upon Muḥammad, his family and his companions. وَاللَّهُ أَعْلَمُ ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ ، وَآلِهِ وَصَحْبِهِ وَسَلَّمَ.