

شرح الأصول الثلاثة

**A Commentary on The Three
Fundamental Principles**

A Commentary on The Three Fundamental Principles

'Abdul-'Azīz bin 'Abdullah bin Bāz

An Explanation of 'The Three Fundamental Principles'

By Imam Muhammad Al-Tamimi, may Allah have mercy on him

Explained by the eminent scholar Sheikh

Abdul-'Azīz ibn Abdullah ibn Bāz

(May Allah have mercy on him)

A brief biography of the commentator, his eminence, Sheikh Abdul Aziz bin Baz

Name, lineage, kunya, and nickname:

He is his eminence Shaykh, Imam, Mujtahid, Abdul-'Azīz ibn Abdullāh ibn Abdur-Raḥmān ibn Muḥammad ibn Abdullāh ibn Bāz.

His Kunya is: Abu Abdullah, named after his eldest son, his famous title by which he is known is: Ibn Baz, may Allah have mercy on him.

Birth and Early Life:

He was born in Riyadh on 12th Dhul-Hijjah, 1330 AH. He grew up there under the care of his mother, as his father died in 1333 AH when he had not even reached three years old. His mother raised him well (may Allah have mercy upon her), and she passed away in 1356 AH.

Academic and Professional Life:

Academic Life:

He was taught by a distinguished group of scholars of the Salafi Da'wah, the most prominent of whom are:

Shaykh Muhammad ibn Ibrāhīm ibn 'Abdul-Latīf Āl ash-Shaykh (may Allah have mercy upon him), Grand Mufti of Saudi Arabia, from whom he acquired all the sciences of Shariah.

As for his professional life, he held several positions, including:

- A judge in the Al-Kharj region in Ad-Dilam from (1357 AH - 1371 AH), then.

- Teaching, in the governorates of Riyadh and Madinah from (1371 - 1395 AH).

- He was then appointed the president of the Directorate for Scholarly Research, Iftā', Da'wah, and Guidance with the rank of minister from (14/10/1395 AH till 14/01/1414 AH).

- He was appointed Grand Mufti of the Kingdom, and President of the Council of Senior Scholars and the Permanent Committee for Scholarly Research and Ifta' on (20/01/1414 AH), and he remained in this position until he died, may Allah have abundant mercy upon him, on (27/1/1420 AH).

His works:

He has numerous authored works, most of which were compiled in his well-known book "Majmū' Fatawā wa Maqālāt Mutanawwi'ah", comprising of 30 volumes. His radio program "Nūr 'Alā Al-Darb"

was converted into a book titled "Fatāwā Nūr 'Alā Al-Darb", published in (34) volumes. He also has other compilations, commentaries, and fatāwā.

The Abdulaziz Ibn Baz Charitable Foundation has also published some of his commentaries and explanations on certain books of the scholars, including the books of the reviver, Imam Sheikh Muhammad At-Tamimi, may Allah have mercy on him, such as the book "Kashf Ash-Shubuhāt, Al-Uṣul Ath-Thalāthah, Al-Qawā'id Al-Arba'", and Fadl Al-Islām"; and the book "Al-Fatwa Al-Hamawīyyah, and Al-Aqīdah Al-Wasītiyyah", both by Sheikh Al-Islām Ibn Taymiyyah, may Allah have mercy on him; the book "Waza'if Ramadan" by Sheikh Abdul Rahman bin Muhammad bin Qasim, may Allah have mercy on him; and the book "At-Tabsir fī Ma'alim Ad-Dīn" by Ibn Jarir, may Allah have mercy on him, among others.

His death:

He passed away in Ta'if shortly before dawn on Thursday, 27 Muharram al-Harām, 1420 AH. The funeral prayer was offered over him after the Friday prayer at the Sacred Mosque and he was buried in Al-'Adl cemetery in Makkah (May Allah have mercy on him).¹

¹ See his biography in: "Majmū' Fatāwa Wa Maqālāt Mutanawwi'ah" by his eminence (1/9-12), collected and arranged by Dr. Muhammad ibn Sa'd ash-Shuway'ir; and "Al-Injāz fī Tarjamat al-Imām 'Abdul-'Azīz ibn Bāz" by Shaykh 'Abdur-Rahmān ibn Yūsuf ar-Rahmah (pp. 27, 28, 29, 34, 45, 377);

The Commentator's Introduction to The Three Fundamental Principles and Its Author

This is an important treatise on creed authored by Sheikh Abu Abdullah Muhammad bin Abdul Wahhab bin Sulaiman bin Ali Al-Tamimi Al-Hanbali, the famous Imam, the reviver of what had faded of the landmarks of Islam in the second half of the twelfth century, may Allah have mercy upon him and honor his resting place.

He, may Allah have mercy on him, used to teach students and the general public these principles so that they would study and memorize them, and so that they would settle in their hearts, as they are the foundations of creed.

He was born in the year 1115 after Hijrah, and he died in the year 1206 after Hijrah. He lived for ninety-one years, and it was a life full of goodness, calling to Allah, teaching, guiding, and patience in doing so.¹

and the book "Jawānib min Sīrat al-Imām 'Abdul-'Azīz ibn Bāz" narrated by Shaykh Muhammad al-Mūsā, prepared by: Dr. Muhammad ibn Ibrāhīm al-Hamad (33); and "Al-Ibrīziyyah fī at-Tis'īn al-Bāziyyah" by Dr. Hamad ibn Ibrāhīm ash-Shitwī (18, 20, 21, 30, 189); and "Tarjamat Samāhat ash-Shaykh 'Abdul-'Azīz ibn 'Abdullah ibn Bāz", prepared and edited by: Shaykh 'Abdul-'Azīz ibn Ibrāhīm ibn Qāsim (13, 23, 26, 138), and others.

¹ The commentator, may Allah have mercy on him, lectured and wrote about Sheikh Muhammad, his biography, and his reformist call, and refuted the misconceptions of some of his opponents. See: "Majmu' Fatawa wa Maqalat Mutanawwi'ah" (1/354-384), "Fatawa Nur 'ala al-Darb" compiled by Al-Tayyar and Al-Musa (1/19-25, Q6, and Q7), and "Fatawa Nur 'ala al-Darb" edited by Al-Shuway'ir (3/138-154).

Through him, Allah saved servants and lands during his time in this peninsula. Subsequently, his call spread to other regions such as the Levant, Egypt, Iraq, India, and elsewhere, through callers who had received knowledge from him and traveled to those lands and countries, and because of the books that were spread by him (may Allah have mercy upon him), his followers, his supporters, and the callers who followed him in the Da'wah (calling to Allah).

Author's Introduction

Shaykh Muhammad al-Tamimi said:

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

First: Knowledge, that is to know about Allah, His Prophet, and the religion of Islam with the relevant proofs.

Second: To act upon this knowledge.

Third: To call people to it.

Fourth: Patience upon the harm that comes with it, and the proof is His saying, the Exalted: In the name of Allah, the Most Gracious, the Most Merciful.

{وَالْعَصْرُ 1 إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ 2 إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَّاصَوْا بِالْحَقِّ وَتَوَّاصَوْا بِالصَّبْرِ 3}

{By time,
man is in utter loss,

except those who believe and do righteous deeds, and exhort one another to the truth and exhort one another to patience.} [Surat al-'Asr: 1-3]

Ash-Shāfi'i (may Allah have mercy upon him) said:¹ "Were this surah the only evidence that Allah Almighty sent down upon His creation, it would have been sufficient for them."²

Bukhari (may Allah Almighty have mercy upon him) said: Chapter: "Knowledge comes before statements and actions. The proof is the saying of Allah Almighty: [Muhammad: 19]

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ...﴾

{Then know [O Prophet] that none has the right to be worshiped except Allah, and seek forgiveness for your sins...} So he began with knowledge before speech and action.³

Sheikh Abdul Aziz bin Baz said:

"It is obligatory upon every believing male or female, young or old, to learn these issues:

First: Knowledge: man must learn and gain insight so that he is upon clear proof, and he must know the religion of Allah for which he was created. This knowledge consists of knowing about Allah,

¹ His biography, and the biography of Imam Al-Bukhari, will come in the words of the commentator when explaining their words, may Allah Almighty have mercy on them both, in (17 and 18).

² Tafsīr Ash-Shāfi'i (3/1461).

³ The Book of Knowledge, which is the tenth chapter (p. 38), Bayt al-Afkār al-Dawliyyah edition.

His Prophet, and the religion of Islam with the relevant proofs,

The first thing: A servant must understand: Who is his Lord?

Thus, he knows that his Lord is the Creator who created him and provided for him, bestowed blessings upon him, created those before him, and creates those after him; and that He is the true God who is worshiped, and that no one deserves to be worshiped apart from Him—neither a close angel, nor a sent prophet, nor a jinn, nor a human, nor an idol, nor anything else. Rather, worship is the right of Allah alone, for He is the only One truly worthy of worship, Almighty and Exalted.

He is the One Who deserves to be worshiped, and He is the Lord of the worlds, and He is your Lord, your Creator, and your true deity, Glorified and Exalted is He. So this is the first principle: to know your Lord.

The second fundamental principle: To know your Prophet, who is Muhammad bin Abdullah bin Abdul-Muttalib, the Hashimite, the Qurashi, the Makkan, then the Madinan (upon him be peace and blessings). Thus, you should know that he is your Prophet, and that Allah sent him to you with the religion of truth to teach you and guide you. Thus, you believe that he is truly the Messenger of Allah, that Allah sent him to all the worlds of jinn and

mankind, and that it is obligatory to follow him and proceed upon his methodology.

The third fundamental principle: To know your religion with the relevant proofs, namely what Allah said and what the Messenger said, not by opinion, nor by the saying of so-and-so; but rather with the proofs from the Quranic verses and Prophetic Hadiths. And that is the religion of Islam which you are commanded to embrace and adhere to.

It is the worship of Allah, regarding which He, the Glorified and Exalted, says:

{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ 56}

{I have not created jinn and mankind except to worship Me.} [Surat adh-Dhāriyāt: 56] This worship: It is Islam, and it is obedience to Allah and His Messenger, performing the command of Allah, and abstaining from His prohibitions.

This is the worship for which mankind was created, and which Allah commanded them to perform in His statement:

{يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ...}

{O people, worship your Lord...} [Surat al-Baqarah: 21] Meaning: Worship Him by obeying His commands, avoiding His prohibitions, submitting oneself to Him, and devoting worship solely to Him, the Almighty - the explanation of these three principles will come.

Second: Acting upon it: meaning, to act upon this religion through prayer, fasting, jihad, Hajj, faith, and piety; because you are created to worship Allah, so you must learn the religion of Allah and act upon it, worshipping Allah alone, establishing prayer, paying Zakat, fasting Ramadan, performing Hajj to the House, believing in Allah, His angels, His books, His messengers, the Last Day, and the divine decree— its good and its evil, enjoining good and forbidding evil, being dutiful to your parents, upholding ties of kinship, and so on, thus acting upon what Allah has commanded you, refraining from what Allah has forbidden you, abandoning the sins you were forbidden from, and performing the obligatory duties you were commanded with.

Third: Calling to it: That is, to call to this religion, advising people to be steadfast upon it and guiding them, enjoining them to do good, and forbidding them from evil. This is the call to the religion of Islam. Therefore, every Muslim must call to Allah according to their ability and knowledge. Every individual—man or woman—has a share of this obligation, of conveying, calling, guiding, and advising.

Also, to call to the Oneness of Allah, to prayer and maintaining it, Zakat and paying it, fasting Ramadan, pilgrimage to the House if able, dutifulness to parents, maintaining ties of kinship, and abandoning all sins.

Fourth: To be patient with the harm one receives in the cause: meaning, to be patient with any harm received in these matters, for a person may be harmed. He may become exhausted by those he is preaching to or by others, such as his family. So, it is obligatory to be patient and hope for reward from Allah.

Thus, the believer is patient in his faith in Allah, in acting upon what Allah has obligated upon him, and in leaving what Allah has forbidden him, and he is patient in calling to Allah, teaching, enjoining good, and forbidding evil.

Therefore, patience is necessary in all of these matters, for the entire religion requires patience: patience in calling to Allah alone, patience in praying, giving Zakat, fasting, performing Hajj, enjoining good and forbidding evil, and patience in refraining from prohibitions and sins, thus being wary of approaching them. For if a person is not patient, he will fall into what Allah has forbidden him, or abandon what Allah has obligated upon him; and for this reason, the Almighty said to His Messenger (ﷺ):

﴿وَأَصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ...﴾

{And be patient, as the Messengers of Firm Resolve were patient...} [Al-Ahqaf: 35] Allah Almighty also says:

﴿وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا...﴾

{Be patient [O Prophet] with your Lord's decree, for indeed you are under Our [Watchful] Eyes...} [Surat at-Tūr: 48] Allah Almighty also said:

﴿وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ...﴾

{And be patient, for your patience comes only from Allah...} [Surat an-Nahl: 128], And Allah Almighty said:

﴿...وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

{...and be patient, for Allah is with those who are patient.} [Surat al-Anfāl: 46] Meaning: Be patient in obedience to Allah and refraining from disobedience to Him, and beware of opposing His command and doing what He forbids.

The proof of these four matters is the saying of Allah Almighty:

﴿وَالْعَصْرَ 1 إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ 2 إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ 3﴾

{By time,

man is in utter loss,

except those who believe and do righteous deeds, and exhort one another to the truth and exhort one another to patience.} [Surat al-'Asr: 1-3]

Thus, in this great Surah is the proof for these matters, and these four matters are the entire religion, for the entire religion consists of faith, deeds, Da'wah, and patience.

Belief in the truth, acting upon it, calling to it, and patience over the harm that accompanies it, and all people are in loss:

﴿إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾3

{except those who believe and do righteous deeds, and exhort one another to the truth and exhort one another to patience.} [Surat al-‘Asr: 1-3]

That is: those who are made an exception by Allah, for all the children of Adam are in loss and on the path of destruction, except those who believe and perform righteous deeds, and advise one another to uphold the truth and recommend patience to each other.

It is these people who are the winners, and they are the blessed, and Allah Almighty has sworn to this, saying:

﴿وَالْعَصْرِ﴾1

{By time} Allah Almighty is the All-Truthful, even if He does not take an oath; but in this case He took an oath to emphasize this matter.

And Allah Almighty takes an oath by whatever He wills of His creation, for no one can restrict Him¹, so He took an oath by..

﴿وَالسَّمَاءِ ذَاتِ الْبُرُوجِ﴾1

¹ From "Hajr", which means: preventing. "Hajarahu" means: he prevented him from something, as is in "Al-Qamus Al-Muhit" by Al-Fayruz Abadi, entry: [Hajr], chapter of Ra', section of Ha' (p. 348).

{By the sky full of constellations} [Surat al-Burūj: 1] And:

﴿وَالسَّمَاءِ وَالطَّارِقِ ۝۱﴾

{By the sky and the night comer} [Surat al-Tāriq: 1] And:

﴿وَالضُّحَىٰ ۝۱﴾

{By the morning sunlight} [Surat ad-Duha: 1] And:

﴿وَالشَّمْسِ وَضُحَاهَا ۝۱﴾

{By the sun and its brightness} [Surat ash-Shams: 1] And:

﴿وَاللَّيْلِ إِذَا يَغْشَىٰ ۝۱﴾

{By the night when it covers} [Surat al-Layl: 1] And:

﴿وَاللَّزْغَةِ...﴾

{By those (angels) who pull out...} [Surat an-Nāzi'āt: 1] and other things besides them he took an oath by; because these creations indicate His greatness, and that He, Exalted is He, is worthy of being worshiped. He swore by them to demonstrate the great significance of these creations, which indicate His Oneness and that He alone is worthy of being worshiped.

As for the created being, they should not take an oath except by their Lord. So, they should not swear nor take an oath except by Allah, and it is forbidden

for one to swear by the prophets, idols, the righteous, by trust, the Ka'bah, or anything else.

This is what is obligatory upon a Muslim, based on the statement of the Prophet (ﷺ):

«مَنْ حَلَفَ بِشَيْءٍ دُونَ اللَّهِ فَقَدْ أَشْرَكَ»

"Whoever swears by anything other than Allah has committed shirk." Narrated by Imām Ahmad¹ with an authentic Isnād.

The Prophet (ﷺ) said:

«مَنْ كَانَ حَالِفًا فَلْيَخْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ».

"Whoever has to take an oath, let him swear by Allah or else he should remain silent."²

It is incumbent upon every Muslim man and woman to beware of swearing by other than Allah, and all their oaths must be by Allah alone, the Almighty and Exalted.

Ash-Shāfi'i (may Allah have mercy upon him), the famous Imām, from the great scholars, and one of the four Imāms, his name being: Muhammad ibn Idrīs Ash-Shāfi'i Al-Muttalibi, born in the year one hundred and fifty after Hijrah, and died in the year two hundred and four AH.³

¹ Narrated by Imām Ahmad (1/47, 2/34, no. 329, 4904) from 'Umar ibn al-Khattāb (may Allah be pleased with him).

² Narrated from Ibn Umar (may Allah be pleased with them both) by Bukhāri, no. (2679) and Muslim, no. (1646).

³ See his biography in: "Siyar A'lām An-Nubalā'" by Adh-Dhahabi (8/379-429, biography no. 1539).

He (may Allah have mercy upon him) says: "Were this surah the only evidence that Allah Almighty had sent down upon His creation, it would have been sufficient for them." In another narration: "Were people to ponder over this surah, it would have been sufficient for them." That is: if they looked into it and reflected upon it, it would have been sufficient to bind them to the truth, to perform what Allah obligated upon them, and to abandon what He forbade them; because Allah clarified that those who believe and do righteous deeds and exhort one another to hold onto the truth and to be patient are the winners, and other than them are losers.

This is an established proof of the obligation of enjoining, advising, belief, patience, and truthfulness, and that there is no path to happiness and success except through these four characteristics: sincere belief in Allah and His Messenger, righteous deeds, enjoining one another to the truth, and enjoining one another to patience.

Bukhari, may Allah have mercy on him, is Abu Abdullah Muhammad bin Ismail bin Ibrahim Al-Bukhari, from Bukhara in the Far East, born in the year one hundred and ninety-four AH at the end of the second century, and he died in the year two hundred and fifty-six AH in the middle of the third century. His age - at his death - was sixty-two years old, and he is the author of "Al-Sahih" and has other

great and beneficial works, may Allah have mercy on him.¹

He says: in his "Sahih²", Chapter: Knowledge comes before statements and actions; due to the saying of Allah the Exalted:

{فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ...}

{Then know [O Prophet] that none has the right to be worshiped except Allah, and seek forgiveness for your sins...} [Surat Muhammad: 19].

Thus, Allah mentioned "knowledge" before words and deeds, so one should first learn and then act, learning one's religion and acting with insight, and Allah knows best.

Introduction to the first fundamental principle

The author said:

Know, may Allah have mercy upon you, that every Muslim, male and female, must learn these three issues and act upon them:

First: That Allah has created us and provided for us. He did not neglect us; rather, He sent for us a messenger so that whoever obeys him will enter Paradise and whoever disobeys him will enter the

¹ For more about his biography and life, see "Siyar A'lām An-Nubalā'" by adh-Dhahabi (10/273, biography no. 2136).

² In the Book of Knowledge (p. 38), which is the tenth Chapter in the book after no. 67 and before 68.

Hellfire. The proof is the statement of Allah Almighty:

﴿إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ۖ فَعَصَىٰ فِرْعَوْنَ الرَّسُولَ فَأَخَذْنَاهُ أَخَذًا وَبِيلًا ۖ﴾ (16)

{Indeed, We have sent to you a Messenger to be a witness over you, just as We sent to Pharaoh a messenger.

But Pharaoh disobeyed the messenger, so We seized him with a severe punishment.} [Surat al-Muzzammil: 15-16].

Second: Allah does not accept that anyone be associated with Him in worship, whether a close angel or a sent prophet. The proof is the saying of Allah Almighty:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ (18)

{The mosques are for Allah alone, so do not supplicate anyone along with Allah.} [Surat al-Jinn: 18].

Third: It is impermissible for anyone who obeys the Messenger and believes in the oneness of Allah, to take as allies those who oppose Allah and His Messenger, even if they are the closest of relatives. The proof is the saying of Allah Almighty:

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَٰئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾ (22)

{You will not find any people who believe in Allah and the Last Day taking as allies those who oppose Allah and His Messenger, even if they were their parents, their children, their brothers, or their kindred. It is they in whose hearts Allah has instilled faith and strengthened them with a spirit from Him. He will admit them to gardens beneath which rivers flow, abiding therein forever. Allah is pleased with them, and they are pleased with Allah. They are the party of Allah. Indeed, it is the party of Allah that will be successful.} [Surat al-Mujādalah: 22].

The commentator said:

These three issues are among the most important issues relating to the Tawhīd of Allah and His rights, Glorified and Exalted be He.

The first issue: Allah created the creation to worship Him. He did not create them neglected, nor without purpose, nor in vain; rather, He created them for a great purpose and a great wisdom, in which lies their happiness and salvation, which is: to worship Allah alone, with no partner, as Allah Almighty says:

{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ 56}

{I have not created jinn and mankind except to worship Me.} [Surat adh-Dhāriyāt: 56].

Allah Almighty commands them to perform this act of worship in the verse that reads:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ...﴾

{O people, worship your Lord...} [Surat al-Baqarah: 21] And the verse that reads:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا...﴾

{Worship Allah and do not associate any partners with Him...} [Surat an-Nisā': 36], And the verse that reads:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ...﴾

{Your Lord has ordained that you worship none but Him...} [Surat al-Isrā': 23] And in his statement:

﴿...فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ﴾

{...so worship Allah with sincere devotion to Him.} [Surat az-Zumar: 2] And the verse that reads:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ...﴾

{although they were commanded only to worship Allah with sincere devotion to Him...} [Surat al-Bayyinah: 5].

He commanded them to worship in many verses, which is affirming His Oneness, Glorified and Exalted be He, and dedicating worship exclusively to Him in supplication, fear, hope, reliance, longing, dread, prayer, fasting, and so on.

So He Almighty is the only One deserving of worship, without anyone else, and this (worship) includes performing obligatory commands and staying away from prohibitions. Thus, performing the commands that Allah and His Messenger have

commanded you with, and abstaining from the prohibitions that Allah and His Messenger have prohibited you from is included in worship, and this is Islam, religion, Imān (faith), and guidance.

So, offer prayer to none but Allah, bow to none but Him, slaughter sacrifices for none but Him, supplicate to none but Him, and rely on none but Him, as well as with other acts of worship.

As for seeking help from a present and capable person in matters within their ability, this does not constitute an act of worship, as He, the Exalted, said in the story of Musa

{...فَاسْتَعْنَاهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ...}

{...the one from his own people called him for help against his enemy...} [Surat al-Qasas: 15] For indeed, Musa was able to help him.

As for calling upon the dead, and supplicating one who is absent and who cannot hear your words, or supplicating an idol, jinn, trees, and the like, this constitutes the Shirk of the polytheists, and it is major Shirk, about which Allah says:

{إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ 13}

{Indeed, Shirk is a great injustice.} [Surat Luqmān: 13], And He, the Exalted, said:

{إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ...}

{Allah does not forgive associating partners with Him, but He forgives anything less than that

for whom He wills...} [Surat an-Nisā': 48, 116] And Allah Almighty said:

{... وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ}

{... and if they were to associate others with Him, all their deeds would have been nullified.} [Surat al-An'ām: 88], He Almighty also says:

{وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ 65}

{It has already been revealed to you and to those who came before you that if you associate others with Allah, your deeds will surely become worthless, and you will certainly be among the losers.} [Surat az-Zumar: 65].

Allah has created us and provided for us, and did not leave us neglected; but rather, He commanded us to worship Him alone, obey Him, and shun His disobedience.

And He sent to us a Messenger, who is: Muhammad, may peace and blessings be upon him, with all that he put forth, and He revealed the Quran to him; so that we may be upright upon the guidance it contains, act upon its commands, and refrain from its prohibitions, through the hands of Muhammad, the Messenger of Allah (ﷺ), the Seal of the Prophets and Messengers, who came to teach the people their religion, for he is the Seal of the Prophets, their Imam, and the best of them.

Whoever obeys this Messenger and remains steadfast upon his religion will have Paradise, and whoever disobeys this Messenger and deviates from his religion will have Hellfire, as Allah Almighty says:

﴿إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِدًا عَلَيْكُمْ...﴾

{Indeed, We have sent to you a Messenger to be a witness over you...} [Surat al-Muzzammil: 15] Meaning: by your deeds - which he saw -:

﴿كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا﴾

{Just as We sent to Pharaoh a messenger.} The messenger mentioned here is Musa (Moses), peace be upon him

﴿فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا 16﴾

{But Pharaoh disobeyed the messenger, so We seized him with a severe punishment.} [Surat al-Muzzammil: 16] Meaning: We seized Pharaoh with a harsh punishment in this world by drowning him, and in the Hereafter by the Fire.

The second issue: It is an affirmation of the first issue, which is: to know that Allah does not accept anyone to be associated with Him in worship. Just as He is the Creator, the Provider, the Giver of life, and the Causer of death, Who created you and granted you blessings, He, Exalted is He, does not accept anyone from the creation to be associated with Him in worship, whether a sent prophet, a

close angel, or anyone else, because worship is the right of Allah alone, as Allah Almighty says:

{وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ...}

{Your Lord has ordained that you worship none but Him...} [Surat al-Isrā': 23] Allah Almighty also said:

{إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ 5}

{You alone we worship, and You alone we ask for help.} [Surat al-Fātihah: 5] Because associating partners with Him in worship is the gravest sin.

The command of dedicating worship solely to Allah alone and the prohibition of worshipping anything besides Him has been mentioned in many verses. Thus, you combine two matters: you believe that Allah is the Creator, the Provider, the Giver of life, and the Causer of death, and you believe that He Almighty is the One Who deserves to be worshiped through slaughtering (an animal for his sake), prayer, fasting, and other acts of worship, as He Almighty says:

{وَالْهُنَّامُ إِلَهٌ وَحْدٌ...}

{And your god is one God...} [Surat al-Baqarah: 163], And Allah Almighty said:

{...فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا}

{...so do not supplicate to anyone along with Allah.} [Surat al-Jinn: 18].

The third issue: It is one of the most important obligations that every Muslim man and woman must know that it is impermissible to be an ally of the polytheists or to love them. Therefore, anyone who obeys Allah and His Messenger and believes in the oneness of Allah, the Exalted and Majestic, is obligated to show enmity to the disbelievers and to hate them for the sake of Allah, and it is impermissible for him to be an ally of them and to love them, due to the saying of Allah Almighty:

{لَا تَجِدُ قَوْمًا...}

{You will not find..} That is: You will not find, O Muhammad, any people of true faith:

{...يُؤَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ...}

{...taking as allies those who oppose Allah and His Messenger...} [Surat al-Mujādalah: 22].

And Allah Almighty said:

{يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ 15}

{O you who believe, do not take the Jews and Christians as allies; they are allies of one another. Whoever among you takes them as allies is indeed one of them. Allah does not guide the wrongdoing people.} [Surat al-Ma'idah: 51], Allah Almighty also says:

{قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لَقَوْمِهِمْ إِنَّا بُرَءُوكُمْ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحَدَّهُ...}

{Indeed, you have a good example in Abraham and those with him, when they said to their people, "We dissociate ourselves from you and whatever you worship besides Allah. We renounce you, and enmity and hatred have arisen between us and you forever until you believe in Allah alone..."} [Surat al-Mumtahanah: 4].

So, there must be hatred and hostility towards the enemies of Allah, and affection and love for the believers. Thus, a believer loves the allies of Allah and shows loyalty to them, and dislikes the enemies of Allah, hating them and showing hostility to them for the sake of Allah, even if he calls them to Allah, and even if he allows them to reside in his lands and collects the Jizyah from them, as the ruler does; because the Messenger (ﷺ)..

«أَخَذَ الْجِزْيَةَ مِنَ الْيَهُودِ وَالنَّصَارَى وَالْمَجُوسِ»

"He took the Jizyah (protection tax) from the Jews, Christians and Magians."¹ Taking the Jizyah from them is a source of support for the Muslims, not out of love for them. The Jizyah is taken from them if they do not embrace Islam, and they are not fought; rather, they are allowed to remain, while hating

¹ The Jizyah is taken from the Jews and the Christians based on Allah's saying: {...nor do they profess the religion of truth, from among those who were given the Scripture, until they pay the Jizyah...} [At-Tawbah: 29]. As for the Magi, it is based on the Prophet's statement: "Treat them as you treat the People of the Book." Recorded from Abdur-Rahman (may Allah be pleased with him) by Bukhari, nos. (3157-3159), and Muslim, no. (1731).

them for the sake of Allah and not taking them as allies.

If they refuse Islam and refuse to pay the Jizyah, they are to be fought, provided there is a capability for that. This is specific to the People of the Book and the Magians. As for the rest of the disbelievers, the Jizyah is not accepted from them; rather, they are to be fought until they embrace Islam—such as the idolaters, the communists, and other categories of disbelievers—for Allah Almighty says:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ...﴾

{Fight them until there is no more fitnah and the religion is entirely for Allah...} [Surat al-Anfāl: 39], Allah Almighty also says:

﴿فَإِذَا أَسْلَخَ الْأَشْهُرَ الْحُرُمَ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ
وَاحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ
فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

{Then when the [four] sacred months are over, kill the polytheists wherever you find them, seize them, besiege them and lie in wait for them on every route. But if they repent, establish prayers and give zakah, then set them free, for Allah is All-Forgiving, Most Merciful.} [Surat at-Tawbah: 5], Allah Almighty also says:

﴿انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ
كُنْتُمْ تَعْلَمُونَ﴾

{March forth, whether lightly or heavily armed, and strive in the cause of Allah with your wealth

and your lives. That is best for you, if only you knew.} [Surat at-Tawbah: 41], The verses on this matter are numerous.

The intended meaning by the Almighty here is - to fight them, if there's an ability to do so; due to His saying:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا...﴾

{Allah does not burden a soul with more than it can bear...} [Surat al-Baqarah: 286], Allah Almighty also says:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ...﴾

{So fear Allah as much as you can...} [Surat at-Taghābun: 16], Also because he (ﷺ) did not fight the polytheists until he had the strength to do so. Then He Almighty said at the end of the verse:

﴿...أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنَّا...﴾

{...it is they in whose hearts Allah has instilled faith and He has strengthened them with a spirit from Him...} [Surat al-Mujādalah: 22], i.e., He strengthened them with power from Him.

The author said:

Know—may Allah guide you to His obedience—that the Hanifiyyah, the religion of Ibrahim (Abraham), is to worship Allah alone, sincerely devoting the religion to Him. Allah commanded all people with that, and He created them for it, as He Almighty said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ 56﴾

{I have not created the jinn and mankind except to worship Me.} [Surat adh-Dhāriyāt: 56], The meaning of “to worship Me” is: to single Me out in worship.

Tawhid (Oneness of Allah) is the greatest command from Allah to His slaves, and it means singling Him out with worship. Shirk (polytheism) is the gravest sin that Allah has forbidden His slaves from, and it means calling upon others along with Him. The proof is His saying, the Most High:

{وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا...}

{Worship Allah and do not associate any partners with Him...} [Surat an-Nisā': 36].

The commentator said:

He, may Allah have mercy upon him, said: "Know—may Allah guide you to His obedience"—he, may Allah have mercy upon him, combined teaching and supplication—"that the Hanīfiyyah, the religion of Ibrahim" is: "to worship Allah alone with sincere devotion." It is concerning this that Allah said to His Prophet (ﷺ):

{ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا...}

{Then We revealed to you [O Prophet] to follow the religion of Abraham, the monotheistic one...} [Surat an-Nahl: 123].

Thus, Hanifism (monotheism) is the religion that entails sincere devotion to Allah and loyalty to Him, and shunning the association of partners with Him,

Glorified is He. The "Haneef" is the one who turns towards Allah and stays away from everything other than Him, and sincerely devotes worship to Him, like Ibrahim¹ and his followers, and likewise the prophets and their followers.

He said: "Allah commanded all people to do that, and He created them for it." Thus, He commanded them to observe Tawhid and sincerity, and created them to worship Him. He commanded them to worship Him alone in their prayer, fasting, supplication, fear, hope, sacrifice, and vows, and other forms of worship, all of it for Allah, as Allah Almighty says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ...﴾

{Your Lord has ordained that you worship none but Him...} [Surat al-Isrā': 23], He also said:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ 5﴾

{You alone we worship, and You alone we ask for help.} [Surat al-Fātihah: 5], Allah Almighty also says:

﴿... فَأَعْبُدِ اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾

{...so worship Allah with sincere devotion to Him.} [Surat az-Zumar: 2], Allah Almighty also says:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ...﴾

¹ Ibrahim was called Haneef; because he turned away from what his father and his people used to worship, from the worship of false deities to the worship of Allah alone... See: "An-Nihāyah fī Gharīb al-Hadīth wal-Athar" by Ibn Al-Athīr, entry: [Hanaf], Chapter of Hā' with Nūn (p. 236).

{O people, worship your Lord...} [Surat al-Baqarah: 21], This is the worship for which both mankind and jinn were created, which is: Tawhid of Allah, obedience to His commands, and avoiding His prohibitions. Allah Almighty says:

{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ 56}

{I have not created the jinn and mankind except to worship Me.} [Surat adh-Dhāriyāt: 56], i.e., they single Me out in worship, and dedicate it exclusively to Me, by adhering to the commands and avoiding the prohibitions, among other verses.

"Tawhīd is the greatest command from Allah to His slaves, and it means singling Him out in worship." Thus, you direct worship to Him alone, excluding all others besides Him; so you do not worship alongside Him an idol, nor a prophet, nor an angel, nor a stone, nor a jinn, nor anything else.

"Shirk is the gravest sin that Allah has forbidden His slaves from, and it means calling upon others along with Him." And He, Glorified is He, said:

{...وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ}

{...if they associated others with Him, all their deeds would have been nullified.} [Surat al-An'ām: 88], Allah Almighty also says:

{وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ 65}

{It has already been revealed to you and to those who came before you that if you associate others

with Allah, your deeds will surely become worthless, and you will certainly be among the losers.} [Surat az-Zumar: 65].

In the Two Sahīh Collections, it is reported that the Prophet (ﷺ) was asked: What is the gravest sin? He said:

«أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ، قِيلَ ثُمَّ أَيُّ؟ قَالَ: وَأَنْ تَقْتُلَ وَلَدَكَ خَشْيَةً أَنْ يَطْعَمَ مَعَكَ، قِيلَ: ثُمَّ أَيُّ؟ قَالَ: أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ»

"That you set an equal to Allah while He is the One who created you." It was said: "What comes next?" He said: "That you kill your child for fear he should share your food with you." It was said: "What comes next?" He said: "That you commit adultery with your neighbor's wife."¹ Thus, he (ﷺ) clarified that Shirk is the gravest, most serious, and most fatal of all sins.

In another Hadīth, the Prophet (ﷺ) said:

«أَلَا أُتَبِّحُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟ قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ؟ قَالَ: الْإِشْرَاكُ بِاللَّهِ»

"Shall I inform you of the gravest of the major sins?" We said: "Yes, O Messenger of Allah." He said: "Associating partners with Allah." (until the end of the Hadīth), narrated by Bukhari and Muslim.²

Tawhid is to solely devote worship to Allah. Shirk is invoking others along with Allah:

¹ Recorded on the authority of Ibn Mas'ud, may Allah be pleased with him, by Bukhari, No. (4477), and Muslim, No. (86).

² Narrated from Abu Bakrah (may Allah be pleased with him) by Bukhari no. (2654) and Muslim no. (87).

supplicating to them, fearing them, placing hope in them, slaughtering for them, making vows to them, or any other acts of worship.

This is major Shirk, whether the one being supplicated to is a prophet, an angel, a Wali, a righteous person, a Jinn, a tree, a stone, or anything else; and for this reason, the Almighty said:

{وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا...}

{Worship Allah and do not associate any partners with Him...} [Surat an-Nisā': 36], So

{وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ...}

{although they were only commanded to worship Allah alone with sincere devotion to Him...} [Surat al-Bayyinah: 5], Thus, Tawhid is the greatest command from Allah to His slaves, and it means singling Him out in worship, and Shirk is the gravest sin that Allah has forbidden, as previously mentioned; for this reason, He, the Glorified and Exalted, has frequently commanded Tawhid and forbidden Shirk in the Quran.

The author said:

"If someone asks you: What are the three fundamental principles that every person must know? Say: One must know his Lord, his religion, and his Prophet, Muhammad (ﷺ)."

So if it is said to you: Who is your Lord? You should say: My Lord is Allah, Who provided for me and all the worlds through His favor. He is my deity,

and I worship none but Him. The proof is the saying of Allah Almighty:

{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ 2}

{All praise be to Allah, the Lord of the worlds.}
[Surat al-Fātihah: 2], "Everyone other than Allah is a world, and I am one of that world."

The commentator said:

These are the three fundamental principles which encompass the entire religion: Who is your Lord? What is your religion? Who is your Prophet? And these are what the servant is asked about in their grave.¹

So if a questioner asks: Who is your Lord? You should say: My Lord is Allah, Who provided for me and for all the worlds through His favor. He is my deity, and I worship none but Him. He is the Lord of all, as Allah Almighty says:

{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ 2}

{All praise be to Allah, the Lord of the worlds.}
[Surat al-Fātihah: 2]

{Al-‘ālamūn} - ‘the worlds’: All creatures, all of them are ‘ālamūn — Jinn, mankind, animals, mountains, and trees — each of them is a world. Allah Almighty says:

¹ It refers to the Hadith of Al-Bara', may Allah be pleased with him, recorded by Abu Dawud, No. (4753). Al-Mundhiri said in "At-Targhib wat-Tarhib" (4/195-197, No. 5396): "A Hasan Hadith, its narrators are relied upon as proof in the Sahih."

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ 54﴾

{Your Lord is Allah, Who created the skies and the earth in six days and then settled above [i.e., istawa] the Throne. He makes the night and day overlap in rapid succession. He made the sun, the moon, and the stars — all subservient to His command. Behold, to Him belongs the creation and the command. Blessed is Allah, the Lord of the worlds.} [Surat al-A'rāf: 54], So, He is the Lord of all things, to Him belongs the creation and the command, and He is the One worthy of worship; for this reason, Allah Almighty says:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ...﴾

{O people, worship your Lord...} [Surat al-Baqarah: 21], He is my Deity, and I have no deity other than Him.

The proof is Allah Almighty's statement:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ 2﴾

{All praise be to Allah, the Lord of the worlds.} [Surat al-Fātihah: 2], Meaning: All praise is due to Allah, and both praise and laudation are acts of worship.

Everything other than Allah is a world, including the jinn, mankind, animals, and mountains; they are all worlds, and I am one of that world which Allah created and brought into existence, and made

obedience to Him obligatory upon it. Therefore, it is obligatory upon all the worlds of the accountable from the jinn and mankind to obey Allah and His Messenger, and to worship Him alone, may He be glorified and exalted.

Thus, the angels must worship Allah alone; for this reason, Allah Almighty says about the angels:

{... لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ}

{...who do not disobey Allah in whatever He commands them and they do whatever they are commanded.} [Surat at-Tahrīm: 6], And Allah Almighty said:

{لَا يَسْتَفِئُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهٖ يَعْمَلُونَ 27 يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ أَرَادُوا وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ 28}

{They do not speak before He speaks, and they only do as He commands,

He knows what is ahead of them and what is behind them. They cannot intercede except for whom He pleases, and they are fearful in awe of Him.} [Surat al-Anbiyā': 27-28].

Clarification of the first fundamental principle

The author said:

"If you are asked: How did you come to know your Lord? You should say: Through His signs, such as the night and the day, the sun and the moon, and through His creations that include the seven skies

and the seven earths along with all that exists in them and between them. The proof is the statement of Allah Almighty:

﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾ (37)

{Among His signs are the night and 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.} [Surat Fussilat: 37], And the verse that reads:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُعْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ (54)

{Your Lord is Allah, Who created the skies and the earth in six days and then settled above [i.e., istawa] the Throne. He makes the night and the day overlap in rapid succession. He made the sun, the moon, and the stars — all subservient to His command. Behold, to Him belongs the creation and the command. Blessed is Allah, the Lord of the worlds.} [Surat al-A'raf: 54].

The “Lord” means: the worshiped god. The proof is Allah Almighty's saying:

﴿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 لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾ (22)

{O people, worship your Lord, Who created you and those before you, so that you may become

righteous; Who made for you the earth a bed and the sky a canopy, and sent down from the sky water, and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know.} [Surat al-Baqarah: 21-22].

Ibn Kathīr (may Allah have mercy upon him)¹ said: "The Creator of these things is the One Who alone deserves to be worshiped."²

The commentator said:

He, may Allah have mercy upon him, says: "If you are asked: "O Muslim, "How did you come to know your Lord?, say: By His signs and creation," meaning: I came to know Him by His many signs and His great creations, which indicate that He is the Great Lord, the All-Knowing Creator, and that He alone is worthy of worship, and that He is the One who creates whatever He wills, gives and withholds, benefits and harms; everything is in His hand, Glorified and Exalted is He.

Therefore, He is the One Who deserves that we worship Him by obeying Him, supplicating Him, seeking His help, and through all our other deeds

¹ He is Abu al-Fidā' al-Hāfizh 'Imād ad-Dīn Ismā'īl ibn 'Umar ibn Kathīr al-Qurashi ad-Dimashqi ash-Shāfi'i, author of the Tafsīr and the history known as Al-Bidāyah wa an-Nihāyah (d. 774 H). See his biography in: Siyar A'lām an-Nubalā' by adh-Dhahabi (1/29, biography 7), Ad-Durar al-Kāminah fī A'yān al-Mi'ah ath-Thāminah by Ibn Hajar (1/445, biography no. 944), and Al-A'lām by az-Zirikli (1/320).

² "Tafsīr al-Qur'ān al-'Azhīm" by Ibn Kathīr (1/197).

and acts of worship; because Allah created us for this purpose. Allah Almighty says:

{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ 56}

{I have not created the jinn and mankind except to worship Me.} [Surat adh-Dhāriyāt: 56].

This worship is through singling Him out, obeying Him, following His Shariah, and venerating His commands and prohibitions, in one's words and actions.

The proof for knowing Allah through His signs is the saying of Allah Almighty:

{وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ...}

{Among His signs are the night and the day, the sun and the moon...} [Surat Fussilat: 37], All of this proves that He is the Lord of the worlds and that He is the Creator, the All-Knowing. He brings the night with its darkness and takes away the day with its light, then He brings the day and takes away the night.

This sun rises over people throughout the entire world, and they benefit from it, and likewise the moon during the night. These, along with other great signs—such as the earth and what it contains of mountains, rivers, seas, trees, and animals, and the skies that people see—are all among His signs indicating His greatness and that He is the Lord of the worlds, the All-Knowing Creator, and the only

One worthy of being worshiped. For this reason, He said:

﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ 37﴾

{Among His signs are the night and 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.} [Surat Fussilat: 37], Meaning: do not worship these created beings; rather, worship the One Who created them and brought them into existence, the Glorified and Exalted. For He is the One worthy for the servant to show humility and subservience to, obey His commands, and to stay away from His prohibitions, the Glorified and Exalted, out of veneration and sanctification of Him, fear of Him, and desire for what He has as reward.

He Almighty also says:

﴿إِنَّ رَبَّكُمُ اللَّهُ...﴾

{Indeed your Lord is Allah...} [Surat al-A'rāf: 54] Meaning: Indeed, your Lord, O servants from among jinn and mankind, is Allah. Your Lord means: your Creator, and He is your true God, alone, with no partner:

﴿...الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ...﴾

{...Who created the skies and earth in six days and then settled on the Throne...} [Surat al-A'rāf:

54], Meaning: then He ascended over the Throne, and rose above it, Glorified and Exalted be He.

His knowledge is in every place, and He is above the Throne, above all creation. The Throne is the roof of all creation, and it is the highest of all creations. Allah, the Almighty, is above it, elevated above it in a manner that befits His Majesty. He does not resemble His creation in any of His Attributes. Allah Almighty says:

{...أَلَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ}

{...there is nothing like Him, and He is the All-Hearing, the All-Seeing.} [Surat ash-Shūra: 11] And Allah Almighty said:

{وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ}

{And there is none comparable to Him.} [Surat al-Ikhlās: 4].

And the verse that reads:

{...يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا...}

{...He makes the night and day overlap in rapid succession...} [Surat al-A'rāf: 54], Meaning: covering this with that, and that with this,

{...يَطْلُبُهُ حَثِيثًا...}

{...in rapid succession...} [Surat al-A'rāf: 54] Meaning: quickly, each one following the other; when one ends, another begins, and so on... till the Hour is established,

{...وَالشَّمْسُ وَالْقَمَرُ...}

{...and the sun and the moon...} [Surat al-A'rāf: 54] Meaning: He created the sun and the moon,

{...وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِ اللَّهِ...}

{...and the stars - all subservient to His command...} [Surat al-A'rāf: 54], They are obedient and subservient to His command, Glorified is He.

Then, Allah the Exalted said:

{...أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ...}

{...Behold, to Him belongs the creation and the command...} [Surat al-A'rāf: 54] So the creation belongs to Him, Exalted be He, and command belongs to Him. He is the Supreme Creator whose universal command cannot be opposed, which is executed among mankind, as the Almighty said:

{إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ 82}

{Whenever He wills something to be, He only says to it, "Be", and it is.} [Surat Yāsīn: 82], And the verse that reads:

{وَمَا أَمْرُنَا إِلَّا وَجْدَةٌ كُلَّمَا يَأْبَسُ بِالْبَصَرِ 50}

{Our command is but a single word, which is fulfilled in the blink of an eye.} [Surat al-Qamar: 50] Thus, the universal and predestined command of Allah cannot be repelled, and for this reason He says:

{...أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ}

{...Behold, to Him belongs the creation and the command. Blessed is Allah, the Lord of the worlds.}
[Surat al-A'rāf: 54].

Then

﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ...﴾

{Blessed is He in Whose Hand is the dominion...}
[Surat al-Mulk: 1] It's said about a created being: 'May Allah bless so-and-so,' or 'so-and-so is blessed.' As for "Tabārakta" (blessed You are), it is only befitting (to be said to) for Allah alone.

"The Lord" means: the worshiped god, and

﴿الْعَلَمِينَ﴾

{the worlds} All creatures, from the jinn and mankind, and the sky and the earth, He is their Lord, Glorified and Exalted be He, and the Lord and Creator of all things, Majestic and Exalted be He.

Allah Almighty says:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ 21﴾

{O people, worship your Lord, Who created you and those before you, so that you may become righteous} [Surat al-Baqarah: 21], He created everyone from Adam, those before us and those after us, and whoever was before him, and whoever comes after him. Thus, He created all creation so that they would worship Him and fear Him, as Allah Almighty says:

﴿...لَعَلَّكُمْ تَتَّقُونَ﴾

{...so that you may become righteous.} [Surat al-Baqarah: 21] Then He, the Exalted, explained some of His actions, and said:

﴿الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً...﴾

{He Who made the earth a resting place for you, and the sky a canopy...} [Surat al-Baqarah: 22] So He made the earth a spread for humans, and a resting place for them; upon it they live, upon it they build, upon it they sleep, and upon it they walk, and He anchored it with mountains.

Then, Allah Almighty said:

﴿...وَالسَّمَاءَ بِنَاءً...﴾

{...and the sky a canopy...} [Surat al-Baqarah: 22], So He made it a building and

﴿...سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرَضُونَ﴾

{...a well-protected canopy, yet they turn away from its signs.} [Surat al-Anbiyā': 32], And He adorned it with the stars, the sun, and the moon, then the Almighty said:

﴿...وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً...﴾

{...and He sent down water from the sky...} [Surat al-Baqarah: 22] Meaning: from the clouds:

﴿...فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ...﴾

{...producing therewith fruits as provision for you...} So, the various types of provision are everywhere, and with it Allah revives the earth after its death.

Then, He says:

{...فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ}

{...so do not set up rivals to Allah while you know.} [Surat al-Baqarah: 22] i.e. equals and rivals that you worship along with Him, not an idol, nor a jinn, nor an angel, nor anything else.

Worship is a right due to Allah alone; He has no rival, peer, or equal; rather, He is the true God. The polytheists used to set up rivals, peers, and equals to Him from among idols, jinn, and angels, worshiping them besides Allah and seeking their aid. Thus, Allah condemned them for that, and clarified that these created beings have no right to be worshiped, nor do they have power over anything except by the permission of Allah, Glorified, and His decree.

Al-Hafiz Ibn Kathir, may Allah have mercy on him, said in his Tafsir: "The Creator of these things," the Creator of these things such as the sky, earth, fruits, trees, rain, and others, "is the One deserving of worship," Glorified and Exalted be He, and to be obeyed; because He is the Lord of all, and their Creator, as the Almighty said:

{وَالْهُكَمُ إِلَهٌ وَحْدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ 163}

{And your god is one God. None has the right to be worshiped except Him – the Most

Compassionate, the Most Merciful.} [Surat al-Baqarah: 163]¹.

The Meaning of Worship and its Different Forms

The author said:

"Types of worship that Allah has commanded, such as Islam, Imān (faith), Ihsān (excellence in worship), Du'ā' (supplication), Khawf (fear of Allah), Rajā' (hope in Allah), Tawakkul (reliance upon Allah), Raghbah (aspiring to earn His pleasure), Rahbah (awe of Him), Khushū' (submission and humility), Khashyah (apprehension), Inābah (turning to Him in repentance), Isti'ānah (seeking His help), Isti'ādhah (seeking refuge with Him), Istighāthah (seeking relief from Him), Dhabh (slaughtering), Nadhr (making vows), and other acts of worship that Allah has commanded should be offered exclusively to Allah. The proof is the saying of Allah Almighty:

{وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا 18}

{The mosques are for Allah alone, so do not supplicate anyone along with Allah.} [Surat al-Jinn: 18].

Whoever dedicates any of such acts of worship to other than Allah, then he is a polytheist and

¹ Its attribution is cited earlier in footnote (2), page (29).

disbeliever. The proof is the saying of Allah Almighty:

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ
الْكَافِرُونَ﴾ (117)

{Whoever invokes another god besides Allah, for which he has no proof, his reckoning will be with his Lord. Indeed, the disbelievers will never succeed.} [Surat al-Mu'minūn: 117].

The Hadīth states:

«الدُّعَاءُ مُخُّ الْعِبَادَةِ»

“Supplication is the essence of worship.”¹² The proof is Allah Almighty's saying:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ
جَهَنَّمَ دَاخِرِينَ﴾ (60)

{Your Lord says, “Call upon Me; I will respond to you. Those who are too proud to worship Me will enter Hell, utterly debased.”} [Surat Ghāfir: 60]

The commentator said:

Worship is of various types: among them is Islam with its pillars, for everything Allah has commanded of the acts of Islam is worship, such as prayer, fasting, and so on. Likewise is faith with its

¹ Its referencing was mentioned previously on (p. 34).

² At-Tirmidhī reported it from the Hadīth of Anas ibn Mālik (may Allah be pleased with him) under No. (3371), and he said: 'This is a Gharīb (strange) Hadīth from this route; we do not know it except from the Hadīth of Ibn Lahī'ah, who is weak.' However, this Hadīth is supported by the Hadīth of An-Nu'mān ibn Bashīr (may Allah be pleased with them both): "Supplication is worship." Therefore, the Sheikh used it as support in his commentary, as will be mentioned on (p. 36).

inward acts, such as belief in Allah, His angels, His books, His messengers, the Last Day, and belief in the divine decree, both its good and its evil. Similarly, fear, love, hope, and so forth; thus, everything related to the heart is included in worship. And likewise Ihsan is:

«أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ»

"To worship Allah as if you see Him"¹ This is also a form of worship; indeed, it is the highest and greatest type of worship.

Thus, every accountable person is commanded to worship Allah alone with sincerity and not to call upon the prophets, righteous persons, idols, trees, stones, or stars alongside Allah, for worship is the right of Allah alone. Allah, the Almighty, says:

{وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا 18}

{The mosques are for Allah alone, so do not supplicate anyone along with Allah.} [Surat al-Jinn: 18], He Almighty also says:

{إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ 5}

{You alone we worship, and You alone we ask for help.} [Surat al-Fātihah: 5], And Allah Almighty said:

{وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ}

{106}

¹ Narrated by Bukhari from the Hadith of Abu Hurayrah (may Allah be pleased with him), no. (50) and Muslim, no. (9).

{Do not supplicate to anything besides Allah that which can neither benefit nor harm you, for if you do so, you will be one of the wrongdoers.} [Surat Yūnus: 106], He Almighty also says:

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ﴾ 117

{Whoever invokes another god besides Allah, for which he has no proof, his reckoning will be with his Lord. Indeed, the disbelievers will never succeed.} [Surat al-Mu'minūn: 117], Allah Almighty also says:

﴿يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلَّ يَجْرِ لِأَجَلٍ مُّسَمًّى ذَلِكَمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ 13 إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بَشِرْكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ 14﴾

{He merges the night into the day and the day into the night, and has subjected the sun and the moon, each running its course for an appointed term. Such is Allah, your Lord. To Him belongs the dominion, whereas those whom you invoke besides Him do not own so much as the skin of a date stone.

If you call upon them, they cannot hear your call, and even if they were to hear, they could not respond to you. On the Day of Resurrection they will disown your associating them as partners with Allah. And none can inform you like the All-Aware.} [Surat Fātir: 13-14].

Thus, the Almighty termed their supplication Shirk. Therefore, it is obligatory upon all accountable individuals to devote worship sincerely to Allah alone—whether it be hope, fear, seeking help, seeking aid, sacrifice, vows, fear of Allah, prayer, fasting, or the like; all of it must be for Allah alone. So whoever draws near to other than Allah—be it a pious servant of Allah, a Prophet, an idol, a tree, or a stone—through supplication, sacrifice, vows, prayer, fasting, or the like, is a polytheist and disbeliever who has committed Shirk with Allah and worshipped others alongside Him, just like the actions of the early polytheists among the worshippers of graves, trees, stones, and idols; and for this reason, the Almighty says:

{...وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ}

{...if they were to associate others with Him, all their deeds would have been nullified.} [Surat al-An'ām: 88], He Almighty also says:

{وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ 66}

{It has already been revealed to you and to those who came before you that if you associate others with Allah, your deeds will surely become worthless, and you will certainly be among the losers.} [Surat az-Zumar: 66], And Allah Almighty said:

{...إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ...}

{...whoever associates any partners with Allah, Allah has forbidden Paradise for them, and their abode will be the Fire...} [Surat al-Ma'idah: 72].

Therefore, all of these acts of worship must be sincerely devoted to Allah, and whoever dedicates any of these acts of worship to other than Allah—whether to an idol, a tree, a stone, or a grave—then he is a polytheist associating partners with Allah; due to the saying of Allah Almighty:

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ
الْكَافِرُونَ﴾ (117)

{Whoever invokes another god besides Allah, for which he has no proof, his reckoning will be with his Lord. Indeed, the disbelievers will never succeed.} [Surat al-Mu'minūn: 117] And other previous verses, and this is a proof of what has already been cited.

The Hadith states:

«الدُّعَاءُ مُخُّ الْعِبَادَةِ»

“Supplication is the essence of worship.” According to another version:

«الدُّعَاءُ هُوَ الْعِبَادَةُ» ثُمَّ قَرَأَ ﷺ: ﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ ذَاخِرِينَ﴾ (غافر: 60)

"Supplication is worship." Then, he (ﷺ) recited: {Your Lord says: "Call upon Me; I will respond to you. Those who are too proud to worship Me will

enter Hell, utterly debased."} [Surat Ghāfir: 60]¹ So He called supplication worship in His statement:

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي﴾

{Those who are too proud to worship Me...}

Meaning: to call upon me.

Supplication: it is to beseech Allah, call upon Him, ask Him for salvation, and ask Him for provision. All of this is worship. So if one directs it to an idol, a tree, a stone, or a dead person, he becomes a polytheist associating partners with Allah Almighty. Therefore, one must beware of all polytheism, both its minor and major forms, and worship must be for Allah alone; however, calling upon a living, present, and capable person, and seeking their help in something they are capable of doing, is permissible and is not considered part of polytheism.

So if you were to say to your brother who is present: "O servant of Allah, help me cut down this tree, or dig this well," there is no harm in that, as He, the Exalted, says in the story of Musa:

﴿فَاسْتَعِذْهُ الْوَلَّىٰ مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ...﴾

{...the one from his own people called him for help against his enemy...} [Surat al-Qasas: 15], The

¹ Narrated by Abu Dāwūd, no. (1479), Tirmidhi, no. (2969) and he said this is a Hasan Sahīh (sound and authentic) Hadīth, and Ibn Mājah, no. (3828), from the Hadīth of An-Nu'mān ibn Bashīr (May Allah be pleased with them). It was judged as Sahīh by Al-Hākim, and Adh-Dhahabi agreed with him (1/667, no. 1802).

Israelite's plea for help against the Copt; because Musa was capable of coming to his aid, as he could speak and hear.

However, if one relies on a created being for what can only be done by Allah, whether present, absent, or dead, and believes that it can benefit or harm the one who invokes it, not through tangible means, then this constitutes Shirk with Allah, as Allah Almighty says about them that they said:

{...هُوَ لَا يَشْفَعُنَا عِنْدَ اللَّهِ...}

{...these are our intercessors with Allah...} [Surat Yūnus: 18], Thus, they think that by worshiping them, they can intercede on their behalf with Allah in attaining their demands, or that they bring them closer to Allah, as Allah Almighty says about them in the other verse:

{...مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى...}

{...[saying], "We only worship them so that they may bring us closer to Allah..." } [Surat az-Zumar: 3], This is from their ignorance and misguidance regarding the intercessor and the One interceded with.

To Allah, the Exalted, belongs all intercession, and He is the One who deals with His servants as He wills. Thus, He does not permit intercession except on behalf of those whose deeds Allah approves of, and no one can intercede with Him except by His permission, as Allah, the Exalted, said:

{...وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى...}

{...they cannot intercede except for whom He pleases...} [Surat al-Anbiyā': 28], And Allah Almighty said:

{...مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ...}

{...who is there that can intercede with Him except by His permission?...} [Surat al-Baqarah: 255].

Thus, intercession will not be granted except by His permission for the intercessor, and His pleasure with the person for whom the intercession is made. He, the Exalted, does not approve of intercession except for the people of Tawhid, as it was authentically reported from him (ﷺ) when Abu Hurayrah, may Allah be pleased with him, asked him, saying: "Who are the luckiest people to have your intercession, O Messenger of Allah?" He said:

«مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ»

"Whoever says: 'La ilāha illa Allah (there is no god but Allah)' sincerely from his heart." Narrated by Bukhāri in his Sahih.¹

Intercession will not be granted except for those whose speech and actions Allah is pleased with, from among the people of Tawhid and faith.

¹ In The Book of Knowledge, number (99).

The Evidences for Some of the Types of Worship

The author said:

The proof of Khawf (fear) is the saying of Allah Almighty:

﴿...فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ...﴾

{Do not fear them, but fear Me, if you are [true] believers.} [Surat Āl ‘Imrān: 175].

The proof of hope is the saying of Allah Almighty:

﴿...فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

{...so whoever hopes for the meeting with his Lord, let him do righteous deeds and associate none in the worship of his Lord.} [Surat al-Kahf: 110].

The proof of reliance upon Allah is the saying of Allah Almighty:

﴿...وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنتُمْ مُؤْمِنِينَ﴾

{...and put your trust in Allah, if you are believers.} [Surat al-Ma’idah: 23],

﴿...وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ...﴾

{...and whoever puts their trust in Allah, He is sufficient for them...} [Surat at-Talāq: 3].

The proof of Raghbah (aspiration), Rahbah (awe), and Khushū (submission and humility) is the saying of Allah Almighty:

﴿... إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا...﴾

{...they used to hasten in doing good deeds and used to call upon Us with hope and fear...} [Surat al-Anbiyā': 90].

The proof of Khashyah (apprehension) is the saying of Allah Almighty:

{... فَلَا تَخْشَوُا النَّاسَ وَآخِشُوا...}

{...so do not fear (have Khashyah of) people but fear Me...} [Surat al-Ma'idah: 44].

The proof for Inābah (returning to Allah in repentance) is the saying of Allah Almighty:

{وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ...}

{Turn to your Lord [in repentance] and submit to Him...} [Surat az-Zumar: 54].

The proof of Isti'ānah (seeking help from Allah) is the saying of Allah Almighty:

{إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ 5}

{You alone we worship, and You alone we ask for help...} [Surat al-Fātihah: 5], As narrated in the Hadith:

{... إِذَا اسْتَعْنَيْتَ فَاسْتَغْنِ بِاللَّهِ...}

“...when you seek help, seek it from Allah...”¹

The proof of Isti'ādhah (seeking refuge with Allah) is the saying of Allah Almighty:

{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ 1}

¹ Narrated by Tirmidhi, no. (2516) from Ibn Abbās (May Allah be pleased with them) and he said it is Hasan Sahih (sound authentic).

{Say, "I seek refuge with the Lord of the daybreak"} [Surat al-Falaq: 1], And the verse that reads:

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ 1﴾

{Say, "I seek refuge with the Lord of mankind"} [Surat an-Nās: 1].

The proof of Istighāthah (seeking relief from Allah) is the saying of Allah Almighty:

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ...﴾

{[Remember] when you were seeking the help of your Lord and He responded to you...} [Surat al-Anfāl: 9],

The proof of Dhabh (slaughtering) is the saying of Allah Almighty:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ 162 لَا شَرِيكَ لَهُ
وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ 163﴾

{Say, "Indeed, my prayer, my sacrifice, my living and my dying are all for Allah, Lord of the worlds.

{He has no partner. This is what I have been commanded with, and I am the first to submit to Allah.} [Surat al-An'ām: 162-163], The proof from the Sunnah:

«لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ».

"Allah curses whoever slaughters a sacrifice to anyone other than Allah."¹²

¹ Its reference is previously mentioned on (p. 40).

² Narrated by Muslim from the Hadīth of Ali (may Allah be pleased with him) no. (1978).

The proof of Nadhr (making vows) is the saying of Allah Almighty:

﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ۝۷﴾

{They fulfil their vows and fear a Day whose evil will spread far and wide.} [Surat al-Insān: 7]

The commentator said:

The author, may Allah have mercy upon him, says, mentioning the evidences for some of the types of worship, among which is: Khawf (fear of Allah), which is of three categories:

The first: secret fear, and this is exclusive to Allah; because He is capable of all things, and He is the One who is feared and revered, as the Exalted said:

﴿...فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ﴾

{...do not fear them, but fear Me, if you are [true] believers.} [Surat Āl ‘Imrān: 175], And the Almighty said:

﴿...وَلَمْ يَخْشَ إِلَّا اللَّهَ...﴾

{...and they fear none but Allah...} [Surat at-Tawbah: 18], And the Almighty said:

﴿...فَلَا تَخْشَوُا النَّاسَ وَاخْشَوُا اللَّهَ...﴾

{...so do not fear people but fear Me...} [Surat al-Ma‘idah: 44].

Therefore, reverence and fear of Allah are obligatory, because He is the Controller and Turner of hearts, and the One Who has power over all

things, and He is the One Who benefits and harms, and gives and withholds.

Therefore, it is obligatory to dedicate fear exclusively to Him, and not to harbor this fear—secret fear—of anyone except Allah in all matters.

Inner fear is exclusive to Him, the Almighty. This is when a person fears due to a special secret power that is not tangible. For this reason, grave-worshippers believe that some people have the ability to dispose of affairs in the universe along with Allah the Almighty. They also believe this regarding idols, jinn, and others, and this is the major Shirk. They also believe regarding them that they have the power to give, prevent, cause the deviation of hearts, and cause the death of souls without tangible causes.

Second: Fear of tangible causes, as Allah Almighty says in the story of Uḥud, when it was said to the Prophet (peace be upon him): "Indeed, the polytheists have gathered against you, and they will return to you":

﴿إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنْتُمْ مُؤْمِنِينَ 175﴾

{That was only from Satan trying to prompt you to fear his allies, so do not fear them but fear Me if you are [true] believers.} [Surat Āl ‘Imrān: 175].

So Satan frightens people with his allies, and magnifies them in the hearts of people until they fear them. Allah says:

﴿فَلَا تَخَافُوهُمْ﴾

{So do not fear them} Rather, rely on Me, make the necessary preparations, and pay no attention to them, as Allah Almighty says:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ...﴾

{Prepare against them what you can from (military) power...} [Surat al-Anfāl: 60], There is no harm in this tangible fear; but the fear of the heart, the secret fear, is what is prohibited.

As for tangible fear: such as fearing a thief, a robber, or an enemy, and thus preparing the necessary means of defense, all of this is necessary. For this reason, the Almighty said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ...﴾

{O you who believe, take your precautions...} [Surat an-Nisā': 71], and Allah Almighty also says in the story of Musa, when he left Egypt in a state of fear of Pharaoh and his people:

﴿فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ...﴾

{So he left the city, fearful and vigilant...} [Surat al-Qasas: 21].

Indeed, this fear is a tangible fear, and there is no harm in it; however, it is impermissible to fear the enemy in a way that prevents one from fighting them and supporting the truth. Rather, this fear leads one to prepare for the enemy and take precautions.

Third: Natural fear, which is innate in man, and there is no harm in this, such as a person's fear of a snake, a scorpion, or a predator, so they stay away from them, kills them, and avoids places where predators are likely to be found so as not to be harmed by them.

This is an inevitable matter, and Allah has naturally disposed people to fear what causes harm so that a person may guard against it. One fears the cold, so they wear thick clothes; one fears hunger, so they eat; and one fears thirst, so they drink. These are natural matters in which there is no harm in fearing them.

Thus, hope is an act of worship to Allah, so one hopes in Allah and thinks well of Him, as the Exalted said:

﴿...فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرَكَ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

{...so whoever hopes for the meeting with his Lord, let him do righteous deeds and associate none in the worship of his Lord.} [Surat al-Kahf: 110].

Thus, fervently desiring (to meet) Him and hoping for what He has (in reward) is worship of Allah Almighty. He Almighty says:

﴿...إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خُشِعِينَ﴾

{...they used to hasten in doing good deeds and used to call upon Us with hope and fear, and they were humble before Us.} [Surat al-Anbiyā': 90].

Thus, raghab is hope, and rahab is fear, and both are acts of worship. A person must have good expectations of his Lord and pursue the prescribed means. Indeed, having good expectations along with pursuing the means brings a person goodness, mercy, admission into Paradise, and forgiveness of sins.

Thus, reliance upon Allah is an act of worship, and it means entrusting matters to Allah and depending on Him in all affairs, while taking the necessary means. So you rely on Allah for safety from evil, protection from trials, obtaining provision, entering Paradise, and salvation from the Fire, while taking the prescribed means. The Almighty said:

{... وَ عَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ}

{...and put your trust in Allah, if you are believers.} [Surat al-Ma'idah: 23], Allah Almighty also said:

{... وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ...}

{...and whoever puts their trust in Allah, He is sufficient for them...} [Surat at-Talâq: 3] It means He will suffice him.

Likewise, hope, fear, and humility are all acts of worship. Allah Almighty says about the prophets and the righteous people:

{... إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خُشِعِينَ}

{...they used to hasten in doing good deeds and used to call upon Us with hope and fear, and they were humble before Us.} [Surat al-Anbiyā': 90], Meaning: they fear Allah and have humility towards Him, and are humbled before His greatness, i.e. lowered.

Likewise, Khashyah (humility) is worship; Allah Almighty says:

{... فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي...}

{...so do not fear them but fear Me...} [Surat al-Baqarah: 150] So, one fears Allah and hopes in Him, combining fear with hope, and adding to it with good deeds.

Likewise, inaabah (turning in repentance) is a form of worship. Allah says:

{أَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلَمُوا لَهُ...}

{Turn to your Lord [in repentance] and submit to Him...} [Surat az-Zumar: 54] "Inābah" means: returning to Allah, repenting to Him, and steadfastness upon obedience to Him. Thus, this is an act of worship to Allah; it is obligatory upon people to turn to Allah, return to Him, repent to Him, and be steadfast upon obedience to Him.

Isti'ānah (seeking help from Allah) is also worship, as Allah Almighty says:

{إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ 5}

{You alone we worship, and You alone we ask for help.} [Surat al-Fātihah: 5] The Hadīth states:

﴿إِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ﴾

“When you seek help, seek it from Allah.” Thus, a servant seeks the help of Allah, so you say: "O Allah, help me to remember You and give thanks to You, O Allah, help me in acts of obedience to You, O Allah, help me in every good deed," and so on; you seek the help of Allah in all important matters.

Also, Isti'ādhah (seeking refuge with Allah) is a form of worship, which is to seek refuge with Allah from evils and resort to Him, as Allah Almighty says:

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ 1﴾

{Say, “I seek refuge with the Lord of the daybreak”} [Surat al-Falaq: 1], And the verse that reads:

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ 1﴾

{Say, “I seek refuge with the Lord of mankind”} [Surat an-Nās: 1] Thus, seeking refuge with Allah from the devil, from every harmful thing, and from every enemy is commanded, as Allah Almighty says:

﴿وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ...﴾

{If you are tempted by Satan, then seek refuge with Allah...} [Surat al-A'rāf: 200].

Seeking help is an act of worship: to seek help from Allah in times of hardship against an enemy, or to ask Him to send down blessed rain, or to remove harm, as the Almighty said:

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ...﴾

{[Remember] when you were seeking the help of your Lord and He responded to you...} [Surat al-Anfāl: 9].

Likewise, Dhabh (slaughtering) is an act of worship. Allah says:

﴿قُلْ إِنْ صَلَاتِي وَنُسُكِي﴾

{Say, "Indeed, my prayer, my sacrifice..."} i.e., my slaughter.

﴿وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾

{...my living and my dying are all for Allah, Lord of the worlds.} [Surat al-An'ām: 162].

The Hadīth states:

«لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ»

"Allah curses whoever slaughters a sacrifice to anyone other than Allah." Slaughtering is an act of worship, so whoever directs it to other than Allah is cursed, deserving of this great condemnation. Being cursed is the expulsion and distancing from the mercy of Allah.¹

Likewise, making vows is an act of worship: Allah Almighty says:

﴿يُوفُونَ بِالنَّذْرِ...﴾

¹ If cursing occurs from people, then it means insulting and supplicating. See: "An-Nihāyah fi Gharīb al-Hadīth wa Al-Athar" by Ibn Al-Athīr, entry: [la'an], chapter of Lām with 'Ayn.

{They fulfill their vows...} [Surat al-Insān: 7],
Allah Almighty also said:

﴿وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ...﴾

{Whatever charity you give or vow you make,
Allah surely knows it...} [Surat al-Baqarah: 270],
The Prophet (ﷺ) said:

«مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ، فَلْيُطِيعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ، فَلَا يَعْصِهِ».

"Whoever vows to obey Allah, let him obey Him,
and whoever vows to disobey Him, let him not
disobey Him."¹

So, a vow is an act of worship and obedience to
Allah; if a person makes it, he is obliged to fulfill it,
according to the saying of the Messenger (ﷺ):

«مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِيعْهُ»

"Whoever vows to obey Allah should obey Him."
So, if one vows to perform an act of worship, such
as prayer, fasting, charity, or the like, one is obliged
to fulfil it as previously mentioned. Making a vow is
disliked because it involves obligation and
hardship; for this reason, the Prophet (ﷺ) forbade
vowing and said: "Indeed, it does not bring any
good."²

¹ Narrated by Bukhari from the Hadith of Ā'ishah (may Allah be pleased with her), no. (6696).

² Narrated by Bukhari, no. (6608), and Muslim, no. (1639), from the Hadith of Ibn Umar (may Allah be pleased with both of them), and the rest of the Hadith is: "It is only used to extract (reward) by a stingy person"; which is Muslim's narration.

The Second Fundamental Principle: To Know One's Religion.

The author said:

The Second Principle: Knowledge of the religion of Islam with its evidences, and that is: submission to Allah through Tawhid, yielding to Him with obedience, and staying away from Shirk.¹ It is three levels: "Islam", "Iman", and "Ihsan", and each level has pillars:

The pillars of Islam² are five: The testimony of faith (bearing witness that there is no god but Allah and that Muhammad is the Messenger of Allah); establishing prayer; giving Zakah; fasting the month of Ramadan; and performing Hajj to the Sacred House of Allah.

The proof of the testimony of faith is the statement of Allah Almighty:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَانِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ 18﴾

{Allah testifies that none has the right to be worshiped except Him, as do the angels and people of knowledge; He is the Upholder of justice. None has the right to be worshiped except Him, the All-Mighty, the All-Wise.} [Surat Āl 'Imrān: 18].

¹ In some copies of "The Three Fundamental Principles" the following is also mentioned: [the disavowal of polytheism and its people].

² In some copies of "The Three Fundamental Principles" the following is also mentioned: [First level: Islam]

Its meaning is: there is no deity worthy of worship except Allah alone. “No god” is a negation of all that is worshiped other than Allah, whereas “but Allah” is an affirmation of worship for Allah alone without associating any partners with Him in worship or dominion.

It is well explained and clarified by the statement of Allah Almighty:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ 26 إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ 27 وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ 28﴾

{And [remember] when Abraham said to his father and his people, “I disown all that you worship,

except the One Who created me; He will surely guide me. And He made it a lasting word among his descendants, so that they may return.} [Surat az-Zukhruf: 26-28].

And the verse that reads:

﴿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 64﴾

{Say, “O People of the Book, come to a common term between us and you, that we worship none but Allah and associate no partners with Him, and that we do not take one another as lords besides Allah.” But if they turn away, say, “Bear witness that we are Muslims [submitting to Allah].”} [Surat Āl ‘Imrān: 64].

The proof of bearing witness that Muhammad is the Messenger of Allah is the saying of Allah Almighty: {There has come to you a Messenger from among yourselves; he is grieved by your suffering, and is concerned for you, and is gracious and merciful towards the believers.} [Surat at-Tawbah: 128].

The meaning of testifying that “Muhammad is the Messenger of Allah” is: to obey his orders, believe what he said, avoid what he forbade and warned against, and worship Allah only in the manner he instructed.

The proof of prayer and Zakah and the explanation of Tawhid are clear in the statement of Allah Almighty:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا
الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ۝۵﴾

{Although they were commanded only to worship Allah with sincere devotion to Him, being inclined to the true faith, and to establish prayer and give zakah; that is the true religion.} [Surat al-Bayyinah: 5].

The proof of fasting is in the statement of Allah Almighty:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ ۝۱۸۳﴾

{O you who believe, fasting is prescribed upon you as it was prescribed upon those who were

before you, so that you may become righteous.} [Surat al-Baqarah: 183].

The proof of performing Hajj is the statement of Allah Almighty:

﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ ۙ﴾⁹⁷

{Pilgrimage to the House is a duty owed to Allah upon all people who are able to make their way to it; whoever disbelieves, then Allah is in no need of the worlds.} [Surat Āl ‘Imrān: 97]

The commentator said:

This is the second principle: which is knowledge of the religion of Islam. It has three levels explained by the Messenger (ﷺ), the first of which is Islam: which is sincere devotion to Allah alone; meaning: submitting to Allah through worship, devoting it exclusively to Him apart from all else, and dissociating oneself from Shirk and its people.

If one does that, then they have embraced Islam; i.e., submitted, humbled themselves, and yielded to Allah, singled Him out in worship to the exclusion of all else, and disavowed polytheism and its adherents. Allah Almighty says:

﴿...فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللّٰهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى...﴾

{...whoever rejects Taghoot [i.e., false gods] and believes in Allah, has indeed grasped the strong handhold...} [Surat al-Baqarah: 256], Disbelieving

in Taghoot means: disavowal of polytheism and its people, rejecting it, and believing it is falsehood.

There is a level of Iman and a level of Ihsan, all of which are included in the religion of Islam; the religion that Allah ordained for His servants and with which He sent all the messengers. The level of Islam encompasses outward actions.

Its pillars are five: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving Zakah, fasting Ramadan, and performing Hajj to the House for whoever is able to find a way to it, as established from the Prophet (ﷺ) in his saying: "Islam was built on five pillars: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving Zakah, fasting Ramadan, and performing Hajj to the House."¹

The first of the pillars of Islam is: the testimony that there is no deity but Allah, and by it the servant enters Islam. So he testifies that there is no deity but Allah, meaning: there is no deity worthy of worship except Allah. It is a negation and an affirmation; "La ilaha" (there is no deity) is a negation, and "illa Allah" (except Allah) is an affirmation. The Almighty said:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾⁵

¹ Recorded by Bukhari, no. (8), and Muslim, no. (16), from the hadith of Ibn Umar, may Allah be pleased with them both.

{You alone we worship, and You alone we ask for help.} [Surat al-Fātihah: 5], Allah Almighty also said:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ...﴾

{Although they were commanded to only worship Allah with sincere devotion to Him, being inclined to the true faith...} [Surat al-Bayyinah: 5], Allah Almighty said:

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنْ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ...﴾

{That is because it is Allah Who is the Truth and whatever they invoke besides Him is falsehood...} [Surat al-Hajj: 62].

As for saying it without acting upon it, it does not benefit a person, such as one who says "There is no god but Allah" and does not devote their worship solely to Allah. His testimony is of no avail to him, like the hypocrites, for they say it and do not believe in it, so they are in the lowest depths of Hell. Thus, one who utters "There is no god but Allah" and worships graves and idols, it does not avail them; rather, it is false.

As for the second testimony, which is that Muhammad is the Messenger of Allah, the proof for it is the saying of Allah Almighty:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ﴾

{There has come to you a Messenger from among yourselves;} [Surat at-Tawbah: 128] Meaning: Muhammad (peace and blessings be upon

him)—you know him because he is from among yourselves, and he is from the noblest of your tribes, Banu Hāshim:

{عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ}

{He is grieved by your suffering...} Meaning: whatever is difficult for you is difficult for him:

{حَرِيصٌ عَلَيْكُمْ}

{concerned for you} Meaning: concerned in guiding you, and saving you from the Fire, and the Almighty said:

{مُحَمَّدٌ رَّسُولُ اللَّهِ...}

{Muhammad is the Messenger of Allah...} [Al-Fath: 29].

The meaning of this testimony is that the servant obeys the messenger in what he commanded, believes him in what he informed of, avoids what he forbade and warned against, and does not worship Allah except in the manner he has legislated. Thus, these four matters are essential:

The first: Obeying him in what he commanded of prayer, Zakat, and others.

Second: Believing what he reported about the Hereafter, Paradise and Hellfire, and other matters.

Third: Avoiding what is prohibited and warned against, such as Zina (adultery), Riba (usury), and other things that Allah Almighty and His Messenger have prohibited.

Fourthly: Allah should not be worshiped except in the manner He prescribed; thus, one should not innovate in the religion what Allah has not prescribed, based on the saying of the Prophet (ﷺ):

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

"Whoever performs a deed that is not in accordance with our matter, it is rejected."¹ And in another narration:

«مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

"Whoever introduces into this matter of ours that which is not from it, it is rejected."² That is: it is rejected.

The proof for prayer and Zakah and the explanation of Tawhid are clear in the statement of Allah Almighty:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ...﴾

{Although they were commanded to only worship Allah with sincere devotion to Him, being inclined to the true faith...} This is the explanation of Tawhid:

﴿وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ﴾

{...and to establish prayer and give zakah; that is the true religion.} [Surat al-Bayyinah: 5], This is the

¹ Recorded by Muslim from the hadith of Ā'ishah, may Allah be pleased with her, under number (1718).

² Reported by Bukhari, No. (2697), and Muslim, No. (1718), from the hadith of Ā'ishah, may Allah be pleased with her.

proof for prayer and Zakah, and likewise the statement of Allah Almighty:

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَتُكُمْ فِي الدِّينِ...﴾

{Yet if they repent, establish prayer and give zakah, then they are your brothers in faith...} [Surat at-Tawbah: 11], Allah Almighty also said:

﴿... فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ...﴾

{...but if they repent, establish prayer and give zakah, then set them free...} [Surat al-Bayyinah: 5].

The proof for fasting is in the statement of Allah Almighty:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ...﴾

{O you who believe, fasting has been prescribed upon you as it was prescribed upon those before you...} [Surat al-Baqarah: 183], until the end of the verses. To the verse that reads:

﴿شَهْرُ رَمَضَانَ...﴾

{Ramadan is the month...} [Surat al-Baqarah: 185], That is: fasting is obligatory upon you every year in the month of Ramadan.

The proof for performing Hajj is the statement of Allah Almighty:

﴿... وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا...﴾

{...pilgrimage to the House is a duty owed to Allah upon all people who are able to make their way to it...} [Surat Āl 'Imrān: 97], It is performed once in a lifetime, as the Prophet (ﷺ) stated:

«.. الْحَجُّ مَرَّةً، فَمَنْ زَادَ فَهُوَ تَطَوُّعٌ»

"...Hajj is once, so whoever does more (than one), then it is voluntary."¹ - These are the five pillars of Islam.

The author said:

The second level: Faith: It has seventy-odd branches, the highest of which is saying: 'There is no god but Allah', and the lowest of which is removing harm from the path, and modesty is a branch of faith.

Its pillars are six: to believe in Allah, His angels, His books, His messengers, the Last Day, and the divine decree, both its good and its evil. The proof for these six pillars is Allah's statement, the Most High:

﴿لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ...﴾

{It is not righteousness to turn your faces towards the east or the west, but righteousness is to believe in Allah, the Last Day, the angels, the

¹ A part of the Hadith of Ibn 'Abbās (may Allah be pleased with him and his father) regarding the question of Al-Aqra' ibn Hābis to the Prophet (ﷺ), narrated by Abu Dāwūd, no. (1721), An-Nasā'i, no. (2620), and Ibn Mājah, no. (2886); classified as Sahih by Al-Hākim, and Adh-Dhahabi agreed with him (2/321, no. 3155).

² Linguistically, Imān means belief, and in Islamic terminology, it is the statement of the tongue, conviction of the heart, and actions of the body parts. It increases with obedience and decreases with sinning. See: Majmū' Fatāwā wa Maqālāt Mutanawwi'ah by His Eminence Sheikh Ibn Baz (5/35).

Scriptures, and the prophets...} [Surat al-Baqarah: 177].

The proof for belief in Qadar (divine decree/ pre-destination/ destiny) is in the statement of Allah Almighty:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ 49﴾

{We have surely created everything in a determined measure.} [Surat al-Qamar: 49].

The third level: Ihsān—a pillar—which is to worship Allah as if you see Him, for if you cannot see Him, He indeed sees you.¹

The proof is Allah Almighty's statement:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ 128﴾

{Indeed, Allah is with those who fear Him and those who do good.} [Surat an-Nahl: 128], And the verse that reads:

﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ 217 الَّذِي يَرَاكَ جِئْتَ تَقُومُ 218 وَتَقْلُبُ فِي السُّجُودِ 219 إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ 220﴾

{And put your trust in the All-Mighty, the Most Merciful,

Who sees you when you stand up [for prayer],
and your movements among those who prostrate.

¹ Reported from the hadith of Abu Hurayrah, may Allah be pleased with him, by Bukhari, No. (9) in a summarized manner, and Muslim, No. (35), and the wording is his. The wording of Bukhari is: "Faith has sixty-odd branches." According to Muslim's narration: "Faith has seventy-odd or sixty-odd branches.

Indeed, He is the All-Hearing, the All-Knowing.} [Surat ash-Shu'arā': 217-220], And the verse that reads:

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

{Whatever matter you [O Prophet] may be engaged in, and whatever portion of the Qur'an you may recite, and whatever deed you [O people] may do, We are a Witness over you when you are engaged in it...} [Surat Yūnus: 61].

The proof from the Sunnah¹ is the famous hadith of Jibrīl, on the authority of Umar ibn al-Khattāb (may Allah be pleased with him), who said: "One day, we were sitting with the Messenger of Allah when there appeared before us a man dressed in extremely white clothes and extremely black hair. No signs of travel were visible on him, and none of us knew him. He came and sat down next to the Prophet (ﷺ), rested his knees against his, and placed the palms of his hands on his (the Prophet's) thighs. He said: 'O Muhammad, tell me about Islam.' The Messenger of Allah (ﷺ) said:

«الإِسْلَامُ: أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنْ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا» قَالَ: صَدَقْتَ، قَالَ: فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ.

¹ The Shaykh did not comment on this evidence from the Sunnah regarding the three levels of the religion: Islam, Iman, and Ihsan, and the signs and indicators of the Hour, in this explanation.

"Islam is to testify that there is no god but Allah and that Muhammad is the Messenger of Allah (ﷺ), to establish prayer, to pay Zakah, to fast Ramadan, and to perform Hajj to the House if you can find a way to it." He said: 'You have spoken the truth.' It surprised us that he asked him and, at the same time, affirmed his truthfulness."

قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ» قَالَ: صَدَقْتَ.

He said: "So, tell me about faith." He replied: "It is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in predestination, the pleasant and unpleasant aspects of it." He said: "You have spoken the truth."

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 تَلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحَقَّاءَ الْعُرَاءَ، الْغَالَةَ رِعَاءَ الشَّاءِ، يَتَطَاوَلُونَ فِي الْبُنْيَانِ» قَالَ: ثُمَّ انْطَلِقْ فَلَيْسَتْ مَلِيًّا، فَقَالَ: «يَا عُمَرُ! أَتَدْرِي مِنَ السَّائِلِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «هَذَا جِبْرِائِيلُ أَتَاكُمْ لِيَعْلَمَكُمْ أَمَرَ دِينَكُمْ».

He said: "Tell me about Ihsan." He said: "It is to worship Allah as if you see Him, for if you do not see Him, He sees you." He said: "Tell me about the Hour." He said: "The one questioned about it knows no more than the one asking the question." He said: "Tell me about its signs." He said: "The slave girl will give birth to her mistress, and you will see the barefoot, naked, and destitute herdsmen competing

in constructing lofty buildings." He said: Then he departed, and I stayed for a while. Then he said: "O Umar, do you know who the questioner was?" I said: "Allah and His Messenger know best." He said: "This was Jibrīl (Gabriel). He came to teach you your religion."¹

The commentator said:

Iman is what pertains to the hearts in terms of belief in Allah, that He is the Lord of the worlds, and that He is the One worthy of worship; as well as belief in the angels, the Books, the Messengers, resurrection after death, Paradise and Hellfire, and pre-destination, the good and the bad thereof.

All of this relates to the hearts, for it is one of the foundations that must be present. There is no Islam except with faith, and there is no faith except with Islam. Therefore, both are necessary; there must be the submission of the limbs, and there must be the submission of the hearts and their faith. This is why Allah combined the two matters in His Great Book, and likewise, the Messenger (ﷺ) mentioned them both together.

Islam is the outward submission through obedience to Allah and abstaining from disobedience to Him, and Iman includes the inward

¹ Narrated by Muslim in his Sahih, the first hadith in the Book of Faith, no. (8).

actions pertaining to the heart and its affirmation. Islam can mean Iman, and Iman can mean Islam.

If it is said: 'Iman', it encompasses both of them; and if it is said: 'Islam', it also encompasses both of them. Allah Almighty says:

{إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ...}

{The true religion with Allah is Islam...} [Surat Āl 'Imrān: 19] Thus it encompasses what relates to the inward and outward actions.

Likewise, Iman, when used unrestrictedly, encompasses everything, due to the Prophet's (ﷺ) statement in the authentic hadith:

«الْإِيمَانُ: بَضْعٌ وَسَبْعُونَ شُعْبَةً، فَأَفْضَلُهَا قَوْلُ: لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ».

"Iman (faith) has seventy-odd branches, the best of which is saying: 'There is no deity but Allah,' and the lowest of which is removing harm from a path."¹

Therefore, Iman here encompasses everything; it encompasses the pillars of Islam, and encompasses all outward actions just as it encompasses inward actions, just as it includes Ihsan.

As for Ihsan: it is the perfection of worship, outwardly and inwardly, and it is to worship Allah as if you see Him; and if you do not see Him, He surely sees you. So whoever worships Allah with

¹ Its reference is previously mentioned on (p. 50).

this awareness has attained the rank of Ihsan, and all good has been gathered for him, as Allah, the Glorified said:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ 128﴾

{Indeed, Allah is with those who fear Him and those who do good.} [Surat an-Nahl: 128], Allah Almighty also says:

﴿...إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

{...indeed, the mercy of Allah is close to those who do good.} [Surat al-A'raf: 56] The verses which hold this meaning are many.

The Third Principle: A Servant's Knowledge of their Prophet (ﷺ)

The author said:

The Third Principle: Knowing your prophet Muhammad (ﷺ). He is Muhammad, son of Abdullah, son of Abdul-Muttalib, son of Hashim, and Hashim is from Quraish, and Quraish is from the Arabs, and the Arabs are from the descendants of Ishmael, son of Abraham the Close Friend, and may the best peace and blessings be upon our Prophet.

He lived for sixty-three years, forty of which were before prophethood, and twenty-three as a prophet and messenger. He was made a prophet with the verse:

﴿اقْرَأْ﴾

{Read} [Al-Alaq: 1] And he was sent as a messenger with the verse:

{الْمُدَّثِّرُ}

{O you covered [in a cloak]} [Surat al-Muddaththir: 1] He was from the city of Makkah. Allah sent him to warn against polytheism and to call to monotheism, and the evidence is the statement of the Most High:

{يَا أَيُّهَا الْمُدَّثِّرُ 1 قُمْ فَأَنْذِرْ 2 وَرَبَّكَ فَكَبِّرْ 3 وَثِيَابَكَ فَطَهِّرْ 4 وَالرُّجْزَ فَاهْجُرْ 5
وَلَا تَمْنُنْ تَسْتَكْثِرُ 6 وَلِرَبِّكَ فَاصْبِرْ 7}

{O you covered [in a cloak],
arise and warn,
and proclaim the greatness of your Lord,
and purify your garments,
and shun idol worshiping,
and do not do a favor for a greater return,
and be patient for the sake of your Lord.} [Surat al-Muddaththir: 1-7].

The meaning of

{قُمْ فَأَنْذِرْ 2}:

{arise and warn} is that he should warn against Shirk and call to Tawhid,

{وَرَبَّكَ فَكَبِّرْ 3}

{and proclaim the greatness of your Lord} i.e., Magnify Him by affirming His Oneness.

{وَثِيَابَكَ فَطَهِّرْ 4}

{and purify your garments} meaning: purify your deeds from polytheism.

{وَالرُّجْزَ فَاهْجُرْ 5}

{and shun idol worshiping} Ar-Rujz: The idols. Forsaking them means abandoning them and their people, and disassociating from them and their people.

He spent ten years calling to Tawhid, then he was taken on a journey to the sky, where the five obligatory prayers were obligated upon him. He prayed in Makkah for a period of three years, then he was commanded to migrate to Madinah.¹

Hijrah means: migrating from a land of Shirk to a land of Islam², and Hijrah is an obligation upon this Ummah from the land of Shirk to the land of Islam, and it will remain such until the Hour is established.

The proof is Allah Almighty's statement:

{إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْغَالِبِينَ أَنفُسُهُمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا إِنَّا مُسْتَضْعَفُونَ فِي الْأَرْضِ قَالُوا أَلَمْ نَكُنْ أَرْضًا مَّسْكِينًا وَبَعَثْنَا فِيهَا رُسُلًا فَوَلَّيْنَاكَ مَا بَلَغَ الْغُلُوبَ قَالُوا وَمَا عَلَّمْنَا مِنْ شَيْءٍ قَالُوا إِنَّا بِمَا نَكُنْ وَكُنْ مُسْتَضْعَفُونَ 97 إِلَّا الْمُسْتَضْعَفُونَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا 98 فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَغْفِرَ عَنْهُمْ وَكَانَ اللَّهُ غَفُورًا 99}

{When the angels take the souls of those who have wronged themselves, they say, "What was the

¹ Reported on the authority of Anas bin Malik, may Allah be pleased with him, by Bukhari, No. (349), and Muslim, No. (163).

² This is the definition of Hijrah in Islamic law, and linguistically it is: leaving and departing from one land to another. See: "Al-Qamus Al-Muhit" by Al-Fayruzabadi, root: [H-J-R], chapter of Ra', section of Ha', (2/460).

matter with you?" They will say, "We were oppressed in the land." They say, "Was not Allah's earth spacious enough for you to migrate?" They are those whose refuge will be Hell — what a terrible destination!

Except the helpless men, women, and children who have no means nor do they know where to go.

They are those whom Allah may pardon, for Allah is Ever-Pardoning, All-Forgiving.} [Surat an-Nisā': 97-99], And the verse that reads:

﴿يُعِبَادِي الَّذِينَ ءَامَنُوا إِنِّي أَرْضِيٰ وَسِعَةً فَإِنِّي فَأَعْبُدُونَ 56﴾

{O My believing slaves, My earth is spacious, so worship Me alone.} [Surat al-'Ankabūt: 56].

Al-Baghawi, may Allah have mercy on him, said:¹ The reason for the revelation of this verse is regarding the Muslims in Makkah who did not emigrate; Allah addressed them by attributing faith to them.²

The evidence for Hijrah found in the Sunnah is the prophet's (ﷺ) statement:

«لَا تَنْقَطِعُ الْهَجْرَةُ حَتَّى تَنْقَطِعَ النَّوْبَةُ، وَلَا تَنْقَطِعَ النَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا».

¹ He is: Abu Muhammad Al-Hussein bin Masoud bin Muhammad, the Imam, the jurist, the mujtahid, Reviver of the Sunnah, author of "Ma'alim al-Tanzil" in Tafsir, and "Sharh al-Sunnah", "Al-Tahdhib", and "Al-Misbah" in the science of hadith, and other beneficial works. He died in Marw al-Rudh in Shawwal of the year [516 AH] at the age of eighty. See: his biography in "Tabaqat al-Huffaz" by Al-Suyuti (1/456, 457), biography number (1027).

² See: "Ma'alim al-Tanzil" by Al-Baghawi (2/273).

“Hijrah (migration) does not cease until repentance ceases, and repentance does not cease until the sun rises from the west.”¹

The commentator said:

This is the third fundamental principle: Knowing our Prophet Muhammad (ﷺ). It is obligatory upon a person to know their Prophet whom Allah sent to them, who conveyed the message to him, explained to him the legislations that Allah commanded him with, and clarified to him the worship for which Allah created us.

This Prophet is: Muhammad, may peace and blessings be upon him, the seal of the prophets and the Messenger of Allah to this nation from the jinn and mankind, Allah sent him to all people, the Almighty said:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا...﴾

{Say [O Prophet], “O people, I am the Messenger of Allah to you all...} [Surat al-A’rāf: 158], Allah Almighty also says:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا...﴾

{We have not sent you [O Prophet] except as a bearer of glad tidings and a warner to all mankind...} [Saba: 28].

¹ Reported by Abu Dawud from the hadith of Mu’awiyah, may Allah be pleased with him, no. (2479).

His name is Muhammad, and his name is also Ahmad, and Al-Hashir, and Al-Mahi¹, and Al-Muqaffi; because he is the Seal of the Prophets, and he is the Prophet of Repentance, and the Prophet of Mercy², and the Prophet of Epic Battles³. These are all his names, may peace and blessings be upon him; but the most famous, best, and greatest of them is Muhammad, which his family named him, and which was mentioned in the Quran. The Almighty said:

{مُحَمَّدٌ رَّسُولُ اللَّهِ...}

{Muhammad is the Messenger of Allah...} [Al-Fath: 29]⁴.

Another one of his names is Ahmad, as Jesus gave glad tidings of him:

{... وَمُتَّبِعًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ...}

{...and giving glad tidings of a messenger after me whose name will be Ahmad...} [As-Saff: 6] He is

¹ Recorded by Bukhari, No. (3532) and Muslim, No. (2354), from the hadith of Jubayr bin Mut'im, and in both of them there is a fifth name, which is "Al-Aaqib".

² Recorded by Muslim from the hadith of Abu Musa Al-Ash'ari, may Allah be pleased with him, No. (2355).

³ Reported by Imam Ahmad from the hadith of Abu Musa Al-Ash'ari, may Allah be pleased with him (4/404, No. 19637).

⁴ The name Muhammad, may peace and blessings be upon him, is mentioned in the Quran in four places: First: in the Almighty's saying: {Muhammad is not but a messenger...} [Al 'Imran: 144]. Second: {Muhammad is not the father of any of your men...} [Al-Ahzab: 40]. Third: the Almighty's saying: {...and believe in what has been sent down upon Muhammad - and it is the truth from their Lord...} [Muhammad: 2]. Fourth: in the Almighty's saying: {Muhammad is the Messenger of Allah...} [Al-Fath: 29].

Muhammad, and his father's name is Abdullah, and his grandfather's name is Abdul Muttalib. Abdul Muttalib is a title, otherwise his name is Shaybah. His great-grandfather's name is Hashim, and he is a chief among the chiefs of Quraysh, just as Abdul Muttalib was.

Hashim is from Quraysh, and Quraysh is a great tribe, the best of the Arabs, and the Prophet (ﷺ) is from their elite, from Banu Hashim, and Banu Hashim are the elite of Quraysh, and they are the best of Quraysh: and his name is Fihir bin Malik.

It was also said: Quraysh is Al-Nadr bin Kinanah, the grandfather of Fihir bin Malik, and Quraysh is from the Arabized Arabs whose language became Arabized, so it came to have a clear Arabic tongue, thus they are more Arab than Qahtan; and for this reason they are called: the pure Arabs, and the Arabized Arabs, and they are from the descendants of Ismail bin Ibrahim Al-Khalil.

This great Prophet, who is Muhammad (ﷺ), was made a prophet by the verse:

﴿أَقْرَأْ﴾

{Read} [Al-Alaq: 1] The first thing revealed to him was:

﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ 1﴾

{Read in the name of your Lord Who created} [Al-Alaq: 1] By it he became a prophet, and Gabriel

came to him while he was in a cave, the cave of Hira, and made him read this Surah.¹

Then after a short while, Surah Al-Muddaththir was revealed to him², so he became a messenger by Allah's saying:

﴿يَا أَيُّهَا الْمُدَّثِّرُ ۝ ۱ قُمْ فَأَنذِرْ ۝ ۲﴾

{O you covered [in your cloak],

arise and warn.} [Surat al-Muddaththir: 1-2] Al-

Muddaththir means the one who wraps himself up. After the revelation came to him, the matter became intense for him, and he said: 'Wrap me up, wrap me up.. Cover me, cover me..' out of the severity of the fear that struck him when Gabriel, peace and blessings be upon him, squeezed him several times.

Then He said: Read, in preparation for the burden of the message (being a messenger) and its greatness, then Allah said:

﴿يَا أَيُّهَا الْمُدَّثِّرُ ۝ ۱ قُمْ فَأَنذِرْ ۝ ۲﴾

{O you covered [in your cloak],

arise and warn.} [Surat al-Muddaththir: 1-2]

Meaning: Arise and warn the people, so he became a Messenger by Allah's command to warn:

¹ It was reported in the Two Sahihs on the authority of Aishah, may Allah be pleased with her, in the story of how the revelation began to him, peace and blessings of Allah be upon him; recorded by Bukhari, No. (3), and Muslim, No. (160).

² Recorded from the hadith of Jabir, may Allah be pleased with him, by Bukhari, No. (4), and Muslim, No. (161).

﴿وَرَبَّكَ فَكَبِّرْ 3﴾

{and proclaim the greatness of your Lord.} i.e., Magnify Him by affirming His Oneness.

﴿وَوِثْيَاكَ فَطَهِّرْ 4﴾

{and purify your garments.} That is: Purify your deeds (actions) from polytheism; because purifying clothes is not what is intended in this verse; because prayer had not been prescribed at that time, so what is intended here is deeds, as the Exalted said:

﴿...وَلِبَاسُ الْتَّقَىٰ ذَٰلِكَ خَيْرٌ...﴾

{...and the garment of piety – that is best...} [Surat al-A'rāf: 26] So actions can be referred to as a garment.

Ar-Rujz means idols, and forsaking them means abandoning them and disassociating from them and their people. He spent ten years on this matter, calling to monotheism, warning against polytheism, commanding the abandonment of worshipping anything other than Allah, the Exalted, and leaving the worship of idols and statues, and commanding them to single out Allah in worship in their supplications, vows, sacrifices, and other acts of worship.

Then, after the tenth year, he (ﷺ) was taken up to the skies¹ with Jibrīl (peace be upon him), and the

¹ Al-Uruj means ascending upwards; 'araja' is when one ascends to a height by stairs or the like. From it comes Al-Ma'arij, the ascents or steps by which

skies were opened for him up to a high place above the seventh sky, until he heard therein the scratching of the pens. Then, Allah Almighty called him and spoke to him, and ordained upon him the five prayers. He initially made them fifty prayers, then he continued to request a reduction from Him until Allah made them five.

So Allah, the Exalted, said: They are five in number, and they are fifty in the 'Mother of the Book'¹, so whoever maintains the five prayers and performs them, Allah will write for him fifty rewards, for a good deed is rewarded tenfold.

So he, peace and blessings be upon him, descended returning with that, and the prayer was established as five prayers in the day and night: Dhuhr, Asr, Maghrib, Isha, and Fajr. He prayed them in Makkah for three years before he migrated.

Then he migrated to Madinah after the harm of Quraysh towards him and his companions intensified, so Allah permitted him to migrate from Makkah due to the harm and oppression of Quraysh, to Madinah, to the Ansar, and they had pledged allegiance to him during the Hajj season that he would emigrate to them and they would

the angels ascend to the sky. See: "Al-Nihayah fi Gharib al-Hadith wa al-Athar" by Ibn al-Athir, entry: [A-R-J], Chapter of 'Ayn, Section of Ra (p. 602).

¹ Reported from Anas, may Allah be pleased with him, by Bukhari, No. (7517), and Muslim, No. (162).

support him, may Allah be pleased with them and may He please them.¹

When the pledge of allegiance was completed, and Allah permitted him to migrate, he migrated to them. Some of his companions had migrated before that to Abyssinia and stayed with the Negus for a period of time, then the rest of them migrated to Madinah. When he settled in Madinah, those who were in Abyssinia came to Madinah, and everyone settled in Madinah and praise be to Allah.²

The author said:

When he settled in Madinah, he was commanded with the rest of the laws of Islam, such as Zakat, fasting, Hajj, the Adhan, Jihad, enjoining good, forbidding evil, and other laws of Islam.

He remained like this for ten years, and after that he passed away, may the blessings and peace of Allah be upon him, and his religion remains. This is his religion: there is no good except that he guided the nation to it, and there is no evil except that he warned them against it. The good that he guided it

¹ See: Sirat Ibn Hisham (1/447), Al-Sira Al-Nabawiyya by Ibn Kathir (2/289, 215, 209, 192), Al-Bidaya wa Al-Nihaya by Ibn Kathir (3/203, 192), and Mukhtasar Sirat Al-Rasul by Muhammad Al-Tamimi (p. 174). It was recorded from the hadith of Jabir, may Allah be pleased with them both, by Imam Ahmad (3/322, 323). Ibn Kathir said: This is a good chain of narration according to the condition of Muslim, but they did not record it. "Al-Bidaya wa Al-Nihaya" (4/399).

² To learn more about the rulings of migration, see: "Majmu' Fatawa wa Maqalat Mutanawwi'ah" (Collection of Fatwas and Various Articles) by His Eminence (9/44, 299, 402, and 18/119, 27/328).

to is Tawhid and everything that Allah loves and is pleased with, and the evil that he warned them against is Shirk and everything that Allah hates and rejects.

Allah sent him to all mankind, and made it obligatory on mankind and the jinn to obey him. The proof is the saying of Allah Almighty:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا...﴾

{Say [O Prophet], "O people, I am the Messenger of Allah to you all...} [Surat al-A'rāf: 158].

And Allah completed the religion through him, the proof is His saying, the Exalted:

﴿...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا...﴾

{...today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion...} [Surat al-Ma'idah: 3].

The proof of his death (ﷺ) is the statement of the Exalted:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ 30 ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ 31﴾

{You [O Prophet] will surely die, and they too will die; then on the Day of Resurrection, you will dispute before your Lord.} [Surat az-Zumar: 30-31].

People will be resurrected after their death. The proof is the saying of Allah Almighty:

﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى 55﴾

So when he settled in Madinah after the migration, Allah commanded him with the rest of the laws of Islam, such as Zakat, fasting in Ramadan, pilgrimage to the House, Jihad, enjoining good, and forbidding evil; because Madinah had become the abode of Islam, and it was the first capital for the Muslims. For this reason, they were commanded with these matters; because they were then able to enjoin good and forbid evil. This is from the mercy of Allah, the Almighty and Majestic, that He delayed these obligations until he migrated to Madinah.

The origin of Zakat was prescribed in Makkah, as the Almighty said in Surah Al-An'am, which is a Makkan Surah:

{...وَأْتُوا حَقَّهُ يَوْمَ حَصَادِهِ...}

{...and give out its due on the day of harvest...}
[Surat al-An'ām: 141].

But its thresholds, its recipients, and the details of its rulings, were only made clear in Madinah, and likewise, the fasting of Ramadan was prescribed in the second year after Hijrah (emigration).

Similarly, Hajj was ordained in the ninth or tenth Hijri year, and Allah revealed about it:

{...وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا...}

{...pilgrimage to the House is a duty owed to Allah upon all people who are able to make their way to it...} [Surat Āl 'Imrān: 97] In Surah Al Imran, which was revealed in Madinah.

Also, Jihad was commanded in Madinah, and at first, the prophet would fight those who fought him and refrain from those who refrained from him. Then, he was commanded to initiate fighting against them and to fight the disbelievers even if they did not start the fighting. He would call them to Allah and guide them to Him. If they responded, he would accept it; otherwise, he would fight them until they submitted to the truth, except for the People of the Book, for he would accept the Jizyah from them.

Allah established for the Magians the same ruling of that of the People of the Book: either Islam or Jizyah. As for the rest of the disbelievers, it is either Islam or the sword, when capable.

After Allah perfected the religion through him, and completed His favor through him, as Allah the Exalted said:

{...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا...}

{...today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion...} [Surat al-Ma'idah: 3], Allah caused him to return to him through death, ten years after the Hijrah, after he had conveyed the clear message, and Allah perfected the religion through him, and completed the favor through him, and He, the Exalted and Majestic, said:

{إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ 30 ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ 31}

They will be held accountable and recompensed on the Day of Resurrection, and they will be given their records either in their right or left hands. The blessed will be given their record on their right hand, and the wretched will be given their record on their left hand.

The blessed person's scale will be heavy, and the disbeliever's scale will be light, and the sinners are in danger, for their scale may be heavy through repentance, or by the forgiveness of Allah the Exalted, or by good deeds, and their scale may be light, so they become among the people of the Hellfire, where they will be punished for as long as Allah wills, then Allah will bring them out of the Fire because they died upon Islam.

Therefore, it is the duty of every accountable person to beware of evil deeds and to adhere to repentance and uprightness, for he does not know when death will suddenly overtake him. Utmost prudence is for a Muslim to adopt firm resolve and strive against himself until he is upright upon the truth, and to sincerely repent from all sins, so that when death strikes him, he is upon the best of deeds and uprightness, thereby attaining happiness and salvation on the Day of Resurrection.

An Explanation of What Allah Sent the Messengers With, May Peace be Upon Them

The author said:

Allah sent all the messengers as bearers of glad tidings and as warners. The proof is the saying of Allah Almighty:

﴿رُسُلًا مُّبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ...﴾

{These messengers were sent as bearers of glad tidings and as warners, so that the people may have no excuse before Allah after [the coming of] the messengers...} [Surat an-Nisā': 165].

The first of the messengers was Nuh (Noah), peace be upon him, and the last of them was Muhammad, may peace and blessings be upon him, and he is the seal of the Prophets. The evidence that the first of them was Nuh is the saying of the Exalted:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ...﴾

{We have sent revelation to you [O Prophet] just as We revealed to Noah and the prophets after him...} [Surat an-Nisā': 163].

Allah sent a messenger to every nation, from Nuh to Muhammad, commanding them to worship Allah alone, and forbidding them from worshipping Taghoot, and the proof is the saying of the Most High:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطُّغُوتَ...﴾

{Indeed, We sent to every community a messenger, [saying], "Worship Allah and shun false gods..." } [Surat an-Nahl: 36], Allah has enjoined

upon all people to disbelieve in false gods and believe in Allah.

Ibn al-Qayyim, may Allah have mercy on him, said¹: "The meaning of Taghoots is that by which the servant exceeds his limit, whether worshipped, followed, or obeyed². The Taghoots are many, and their heads are five: Iblis, may Allah curse him, whoever is worshipped and is pleased with it, whoever calls people to worship himself, whoever claims anything of the knowledge of the unseen, and whoever judges by other than what Allah has revealed. The evidence for that is the saying of the Exalted:

{لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ (256)}

{There is no compulsion in religion; the truth has been made distinct from falsehood. Whoever rejects Taghoot [i.e., false gods] and believes in Allah, has indeed grasped the strong handhold that never breaks. And Allah is All-Hearing, All-Knowing.} [Surat al-Baqarah: 256].

¹ He is Muhammad bin Abi Bakr bin Ayyub bin Sa'd Al-Dimashqi Al-Hanbali, Abu Abdullah Shams Al-Din, famously known as Ibn Qayyim Al-Jawziyya. He was born on 7 Safar in the year [691 AH]. He has many beneficial works in fundamentals and branches, in beliefs and rulings. He died, may Allah have mercy on him, in Damascus on 13 Rajab in the year [751 AH]. See: "Dhayl Tabaqat Al-Hanabila" by Ibn Rajab (2/447 - 452), "Al-Bidaya wa Al-Nihaya" by Ibn Kathir (14/234, 235), and "Shadharat Al-Dhahab" by Ibn Al-Imad Al-Hanbali (6/168 - 170).

² See: "I'lam al-Muwaqqi'in" by Ibn al-Qayyim (1/40).

This is the meaning of 'There is no deity but Allah', and in the Hadith:

«رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ»

“The essence of the matter is Islam, its pillar is the prayer, and its highest peak is Jihad in the cause of Allah.”¹² And Allah knows best.

The commentator said:

The Messenger (ﷺ) was sent to all people, to the jinn and mankind, as the Almighty said:

{قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا...}

{Say [O Prophet], “O people, I am the Messenger of Allah to you all...} [Surat al-A’rāf: 158], And the Almighty said:

{وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا...}

{We have not sent you [O Prophet] except as a bearer of glad tidings and a warner to all mankind...} [Saba: 28], And he is the Seal of the Prophets, there is no prophet after him.

Thus all the messengers were sent to their nations as bearers of glad tidings as well as warners, from the first of them to the last of them. The first of them was Nuh, whom Allah, the

¹ Previously referenced to on (p. 64).

² Part of the Hadith of Mu'adh, may Allah be pleased with him, recorded by Tirmidhi under No. (2616) and he said: "This is a good and authentic Hadith", An-Nasa'i under No. (11394), and Ibn Majah (3973). The Hadith is authentic, and the Sheikh was asked about it, and he said: "The Hadith is authentic".

Almighty sent when polytheism appeared among his people.

Before him came Adam, for he was a prophet and messenger whom Allah sent to his descendants so that they would worship Allah according to the law brought by their father Adam, may peace and blessings be upon him. They continued upon Islam and uprightness until polytheism appeared among the people of Nuh. So when polytheism occurred among the people of Nuh, Allah sent Nuh to them, and he was the first of the messengers sent to the people of the earth after the occurrence of polytheism.

Allah sent a messenger to every nation. Thus, to Ad, Allah sent Hud; then Allah sent Salih to his people Thamud; then He sent Abraham, Lot, and Shu'ayb during roughly the same period.

Then the messengers came after that in succession, among them were Musa (Moses), Haroon (Aaron), Esa (Jesus), Ayoub (Job), Dawud (David), and Sulaiman (Solomon), then they were concluded by Muhammad, may peace and blessings be upon him, and the Almighty said:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ...﴾

{Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the prophets...} [Surat al-Ahzāb: 40], And he is

their seal, the last of them, and the best of them, may peace and blessings be upon him.

Allah, the Exalted and Majestic, said:

﴿رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ...﴾

{These messengers were sent as bearers of glad tidings and as warners, so that the people may have no excuse before Allah after [the coming of] the messengers.} [Surat an-Nisā': 165], And his statement:

﴿مُبَشِّرِينَ﴾

{bearers of glad tidings} It means that they give glad tidings of Paradise to those who obey them, and

﴿وَمُنْذِرِينَ﴾

{as warners} Meaning: they warn people against associating partners with Allah, and against the Hellfire and the painful torment, if they disobey the command of Allah.

And thus Allah sent Muhammad (ﷺ) as a bearer of glad tidings and a warner, as the Almighty said:

﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا 45 وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا 46﴾

{O prophet, We have sent you as a witness, a bearer of glad tidings and a warner,

and a caller to [the way of] Allah by His command, and as a lamp spreading light.} [Surat al-Ahzāb: 45-46].

So, all nations must follow their messengers. Every nation must follow its messenger and submit to the guidance he brought, and Allah has promised them happiness in this world and the Hereafter for doing so. Yet, most of creation have disobeyed their messengers and opposed what the messengers brought. Allah Almighty says:

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ 103﴾

{But most people will not believe, no matter how eager you may be.} [Yusuf: 103], And the Almighty said:

﴿وَأِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ خَلَوْا عَنْ سَبِيلِ اللَّهِ...﴾

{If you obey most of those on earth, they will lead you away from the way of Allah...} [Surat al-An'ām: 116], And the Almighty said:

﴿...وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ﴾

{...but few of My slaves are grateful.} [Saba: 13], And the Almighty said:

﴿وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ 20﴾

{Satan found his assumption about them to be true, for they followed him, except for a group of the believers.} [Saba: 20].

And every messenger called their nation to the Oneness of Allah and to obey Him, and to abandon committing Shirk and disobeying Him. The Almighty said:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطُّغُوتَ...﴾

{Indeed, We sent to every community a messenger, [saying], "Worship Allah and shun false gods..."} [Surat an-Nahl: 36]

(أَعْبُدُوا اللَّهَ)

{Worship Allah.} Meaning: Obey Him, worship Him alone, remain steadfast upon His religion, and avoid Taghoot.

Taghoot is everything that is worshipped besides Allah while that thing is pleased with it, and everyone who judges by other than what Allah has revealed, or calls to that. Taghoot is derived from Tughyan, which means exceeding the limit. It is said: "The water overflowed" (Tagha) when it exceeds the limit.¹

A Taghoot is the one who transgresses the limits, either by their polytheism and disbelief, or by calling to that. The worst of them and their leader is Iblis, may Allah curse him, and likewise everyone who calls to the worship of himself, or is pleased to be worshipped besides Allah, like Pharaoh and Nimrod, or claims to know anything of the knowledge of the unseen, like soothsayers, fortune-tellers, and sorcerers in the pre-Islamic era of ignorance and after the arrival of Islam.

Likewise, whoever deliberately rules by other than what Allah has revealed, then these are the

¹ See: "Tahdhib al-Lughah" by Al-Azhari (8/153), and "Lisan al-Arab" by Ibn Manzur (15/9).

heads of the Taghoots, and everyone who transgresses the limits and departs from the obedience of Allah is called a Taghoot.

The Almighty said:

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ...﴾

{There is no compulsion in religion; the right guidance has been made distinct from falsehood...}

[Surat al-Baqarah: 256] So 'the right guidance' is Islam and whatever the Prophet (ﷺ) brought. However 'falsehood' is disbelief in Allah and misguidance. The Almighty said:

﴿...فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا
وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ (256)

{...so whoever rejects Taghoot [i.e., false gods] and believes in Allah, has indeed grasped the strong handhold that never breaks. And Allah is All-Hearing, All-Knowing.} [Surat al-Baqarah: 256] So

﴿يَكْفُرْ بِالطَّاغُوتِ﴾

{rejects Taghoot} Meaning: he disavows it, and believes it to be false, so he disavows polytheism,

﴿وَيُؤْمِنُ بِاللَّهِ﴾

{and believes in Allah} Meaning: he affirms that Allah is the One he worships and his true God, and he believes in the Shariah and in Muhammad, may peace and blessings be upon him, and he submits to that. This person is a believer.

Then he said:

﴿فَقَدْ اسْتَمْسَكَ﴾

{He has indeed grasped} Meaning: he sought protection

﴿بِالْعُرْوَةِ الْوُثْقَى﴾

{by the firmest handhold} Which is: "There is no deity but Allah," the statement of monotheism, meaning: he has grasped the handhold that never breaks; indeed whoever grasps it truthfully and remains steadfast upon it will reach Paradise and honor; because it has rights: the monotheism of Allah, obedience to Him, and following His law.

Furthermore, Muhammad (ﷺ) is the Seal of the Prophets and Messengers, and he is the Messenger of Allah sent to all the inhabitants of the earth, from jinn and mankind. Therefore, it is obligatory upon all accountable beings to obey him and follow his law, and it is not permissible for anyone to deviate from it. All previous laws have been abrogated by his law, peace and blessings be upon him, as the Almighty said:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا...﴾

{Say [O Prophet], "O people, I am the Messenger of Allah to you all..."} [Surat al-A'rāf: 158].

And He, the Exalted, said before it:

﴿...فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

{...so those who believe in him, honor and support him, and follow the light which is sent

down with him – it is they who will be successful.} [Surat al-A'rāf: 157], And He, the Exalted, said:

{...وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ...}

{...but whoever of the factions disbelieves in him, the Fire will be their promised end...} [Hud: 17].

And he, may peace and blessings be upon him, said in the authentic Hadith:

«وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ، وَلَا نَصْرَانِيٍّ، ثُمَّ يَمُوتُ، وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَهْلِ النَّارِ»

"By Him in whose hand is my soul, no one of this nation, Jew or Christian, hears of me and then dies without believing in what I have been sent with, except that they will be among the people of the Hellfire." Reported by Muslim in his Sahih¹.

There are many verses and Hadiths regarding this, and the scholars, may Allah have mercy upon them, have unanimously agreed that it is not permissible for anyone from this Ummah to abandon the Shariah of Muhammad (ﷺ), and that whoever believes so has committed major Kufr (disbelief) that takes him outside the fold of Islam². We ask Allah for well-being and safety.

The Hadith states:

«رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ».

¹ From the Hadith of Abu Hurayrah, may Allah be pleased with him, Muslim, no. (153).

² See: "Majmu' al-Fatawa" by Ibn Taymiyyah (11/52) and (28/475).

"The essence of the matter is Islam, its pillar is the prayer, and its highest peak is Jihad in the cause of Allah."

«رَأْسُ الْأَمْرِ»

"The essence of the matter"

Meaning: The head of the religion, which is Islam; i.e., the testimony that "there is no god but Allah, and that Muhammad is the Messenger of Allah", so whoever adheres to it embraces Islam.

«وَعَمُودُهُ الصَّلَاةُ»

"its pillar is the prayer"

It is the second pillar of Islam, and it is the greatest of the pillars after the two testimonies, then followed by Zakat, fasting, Hajj, and the rest of Allah's commands.

«وَذِرْوَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ»

"and its highest peak is Jihad in the cause of Allah."

Through Jihad the religion is preserved and protected, and through it people are called to the religion of Allah and bound to the truth.

For it is its pinnacle, in terms of what it entails regarding the protection of the religion and the call to the truth, and Allah knows best.

Therefore, it is obligatory upon all accountable individuals to affirm the Oneness of Allah, worship Him alone to the exclusion of all else, to disbelieve in Taghoot, reject its worship, adhere to

monotheism, follow His law, Glorified and Exalted be He, and honor His commands and prohibitions.

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