

# ثَلَاثَةُ الْأُصُولِ وَأَدِلَّتُهَا

## Workbook Three Principles & their Proofs

**Authored by**

Muḥammad Ibn 'AbdulWahhāb

**Translated by**

Abul Abbaas Naveed Ayaz

**Publisher**

Madeenah.com

**eMail**

admin@madeenah.com

**madeenah.com**

Workbook: Thalāthat al-Usūl wa adillatuhā (Three Principles & Their Proofs)

Electronic Edition - Version 4.10 Monday 28<sup>th</sup> October, 2024  
Copyright © 2024 - Madeenah.com

All Rights Reserved\*

No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without the prior written permission of the copyright owner;

\*Except for one who wishes to charitably print and freely distribute this publication, "as is" - strictly without change, solely seeking the Pleasure of Allah.

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

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



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

إِعْلَمَ رَحِمَكَ اللَّهُ، أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ مَسَائِلَ:

الأولى: العِلْمُ وَهُوَ مَعْرِفَةُ اللَّهِ وَمَعْرِفَةُ نَبِيِّهِ وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ.

الثَّانِيَةُ: الْعَمَلُ بِهِ. الثَّالِثَةُ: الدَّعْوَةُ إِلَيْهِ. الرَّابِعَةُ: الصَّبْرُ عَلَى الْأَذَى فِيهِ.

In the name of Allāh, ar-Raḥmān  
(the most merciful), ar-Raḥīm (the  
bestower of mercy)

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

First: Knowledge, which is knowing  
Allāh; knowing his Prophet; and  
knowing the religion of Islām with  
proofs.

Second: [Implementing it] through  
actions.

Third: Calling to it.

Fourth: Being patient over the  
harms encountered upon this way.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {وَالْعَصْرِ \* إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ \* إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا  
بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ} العصر: ٣-١

قَالَ الشَّافِعِيُّ رَحِمَهُ اللَّهُ: "لَوْ مَا أَنْزَلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا هَذِهِ السُّورَةَ لَكَفَّتْهُمْ".

وَقَالَ الْبُخَارِيُّ رَحِمَهُ اللَّهُ: "بَابُ: الْعِلْمُ قَبْلَ الْقَوْلِ وَالْعَمَلِ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {فَاعَلِمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ  
وَاسْتَغْفِرُ لِدُنْيِكَ} فَبَدَأَ بِالْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ".

The proof is his saying, the most-high, **{By time. Indeed, mankind is in loss; except those who have imān; perform righteous deeds; encourage each other upon the truth and encourage each other upon patience}** [103:1-3]

Ash-Shāfi'ī, may Allāh have mercy upon him, said: "If Allāh had not revealed to his creation any other proof besides this ṣūrah, it would have been sufficient [as a proof] upon them."

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

The proof is his saying, the most-high, **{So know, that there is no deity except Allāh and ask forgiveness for your sin}** [47:19]

He began with knowledge before speech and actions."

إِعْلَمَ رَحِمَكَ اللَّهُ، أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ تَعَلُّمُ ثَلَاثِ هَذِهِ الْمَسَائِلِ وَالْعَمَلُ بِهِنَّ:  
الأولى: أَنَّ اللَّهَ خَلَقَنَا وَرَزَقَنَا وَلَمْ يَتْرُكْنَا هَمَلًا، بَلْ أَرْسَلَ إِلَيْنَا رَسُولًا، فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ وَمَنْ  
عَصَاهُ دَخَلَ النَّارَ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا \* فَعَصَى  
فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلاً} المزمّل: ١٥

الثانية: أَنَّ اللَّهَ لَا يَرْضَى أَنْ يُشْرَكَ مَعَهُ أَحَدٌ فِي عِبَادَتِهِ، لَا مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ. وَالدَّلِيلُ قَوْلُهُ  
تَعَالَى: {وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا} الجن: ١٨

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

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

The proof is his saying, the most-high, {Indeed we have sent a Messenger to you, just as we sent a messenger to Pharaoh. But Pharaoh denied and rejected the messenger, so we seized him with a severe punishment} [73:15-16]

Second: Allāh is not pleased that anyone should be made a partner with him in worship, neither a close angel, nor a prophet sent as a messenger.

The proof is his saying, the most-high, {The places of worship are for Allāh alone, so do not invoke anyone along with Allāh} [72: 18]

الثالثة: أَنَّ مَنْ أَطَاعَ الرَّسُولَ وَوَحَّدَ اللَّهَ، لَا يَجُوزُ لَهُ مُوَالَاةٌ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانَ أَقْرَبَ قَرِيبٍ.  
وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا  
آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ  
وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا  
إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ} المجادلة: ٢٢

Third: Whoever is obedient to the Messenger and worships Allāh alone, it is not permissible for him to ally with and support those who oppose Allāh and his Messenger, even if they are those most closely related to him.

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

إِعْلَمَ أَرْشَدَكَ اللَّهُ لِيُطَاعَتِهِ، أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ، أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ، وَبِذَلِكَ  
أَمَرَ اللَّهُ جَمِيعَ النَّاسِ وَخَلَقَهُمْ لَهَا، كَمَا قَالَ تَعَالَى: {وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ} الذاريات: ٥٦  
وَمَعْنَى يَعْبُدُونَ: يُوحِّدُونَ.

وَأَعْظَمُ مَا أَمَرَ اللَّهُ بِهِ التَّوْحِيدُ وَهُوَ إِفْرَادُ اللَّهِ بِالْعِبَادَةِ، وَأَعْظَمُ مَا نَهَى عَنْهُ الشِّرْكَ وَهُوَ دَعْوَةٌ غَيْرُهُ مَعَهُ.  
وَالدَّلِيلُ قَوْلُهُ تَعَالَى {وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا} النساء: ٤

Know, may Allāh direct you to his  
obedience, al-Ḥanīfiyyah - the way  
of Ibrahīm - is that you worship Allāh  
alone, making the religion purely  
and sincerely for him. This is what  
Allāh commanded all people with,  
and he created them for this, as he  
the most-high said:

**{I did not create jinn, nor mankind  
except that they worship me}**  
[51:56]

The meaning of 'worship me' is to  
single him (tawḥīd) out in worship.

The greatest matter that Allāh has  
commanded is tawḥīd, which is to  
single out Allāh with all worship.

The most serious thing he forbade is  
shirk, which is to invoke others  
besides him.

The proof of this is his saying, the  
most-high, **{Worship Allāh alone,  
making all worship purely for  
him, and do not associate  
anything in worship along with  
him}** [04:36]



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

الأصل الأول: فَإِذَا قِيلَ لَكَ مَنْ رَبُّكَ؟

فَقُلْ: رَبِّيَ اللَّهُ الَّذِي رَبَّنِي وَرَبِّيَ جَمِيعَ الْعَالَمِينَ بِنِعْمِهِ وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ، وَالذَّلِيلُ قَوْلُهُ  
تَعَالَى: {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} الْفَاتِحَةِ: ١

وَكُلُّ مَنْ سِوَى اللَّهِ عَالَمٌ وَأَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ.

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

Say: A person knowing his Lord; his religion; and his Prophet Muhammad ﷺ.

**First Principle:** So, if it is said to you: 'Who is your Lord?'

Say: 'My Lord is Allāh, who has nurtured me and nurtured all creation with his blessings. He is the one who I worship, and I have no other deity who I worship besides him.'

The proof is the saying of Allāh, the most-high, **{All praise is for Allāh, the Lord of all creation}** [01:01]

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

فَإِذَا قِيلَ لَكَ: بِمَ عَرَفْتَ رَبَّكَ؟ فَقُلْ: بِآيَاتِهِ وَمَخْلُوقَاتِهِ، وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ،  
 وَمِنْ مَخْلُوقَاتِهِ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُونَ السَّبْعُ وَمَنْ فِيهِنَّ وَمَا بَيْنَهُمَا. وَالدَّلِيلُ قَوْلُهُ تَعَالَى {وَمِنْ  
 آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنَّ  
 كُنْتُمْ إِيَّاهُ تَعْبُدُونَ} فصلت: ٣٧

وَقَوْلُهُ تَعَالَى {إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي  
 اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ  
 رَبُّ الْعَالَمِينَ} الأعراف: ٥٤

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

Say: Through his signs and his  
 creation. His signs include the  
 night, day, sun and moon; and his  
 creation includes the seven  
 heavens, the seven earths, all  
 those within them and whatever is  
 between them.

The proof is his saying, the most-  
 high, {**And from his signs are the  
 night and the day, and the sun  
 and the moon. Do not prostrate  
 to the sun, nor the moon, but  
 prostrate to Allāh who created  
 them, if you truly worship him**}  
 [41:37]

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

وَالرَّبُّ هُوَ الْمَعْبُودُ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ  
\* الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا  
لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ} البقرة: ٢١

قَالَ ابْنُ كَثِيرٍ رَحِمَهُ اللَّهُ: "الْخَالِقُ لِهَذِهِ الْأَشْيَاءِ هُوَ الْمُسْتَحِقُّ لِلْعِبَادَةِ".

The Lord is the one who is worshipped.

The proof is his saying, the most-high, {O mankind, worship your Lord, who created you and those who were before you so that you may have piety. The one who made the earth a resting place for you, the sky as a canopy, sent down water from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh [in worship] while you know} [02:21-22]

Ibn Kathīr, may Allāh have mercy upon him, said: "The one who created these objects is the one who is deserving of all worship."

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

الدُّعَاءُ وَالْخَوْفُ وَالرَّجَاءُ وَالتَّوَكُّلُ وَالرَّغْبَةُ وَالرَّهْبَةُ وَالْخُشُوعُ وَالْخَشْيَةُ وَالْإِنَابَةُ وَالِاسْتِعَانَةُ  
وَالِاسْتِعَاذَةُ وَالِاسْتِعَاثَةُ وَالدَّبْحُ وَالتَّنْذِرُ وَغَيْرُ ذَلِكَ مِنْ أَنْوَاعِ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا كُلُّهَا لِلَّهِ تَعَالَى.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى {وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا} الجن: ١٨

[He should be singled out in] all the types of worship which Allāh commanded such as Islām, Imān and Ihsān.

Also including:

Du'ā (supplication).

Khawf: (fear).

Rajā: (hope).

Tawakkul: (reliance).

Raghbah: (desire).

Rahbah: (dread).

Khushū': (humility).

Khashya: (awe).

Inābah: (consistency in obedience).

Isti'ānah: (seeking help).

Isti'ādhah: (seeking refuge).

Istighāthah (seeking rescue).

Dhabḥ (slaughtering).

Nadhr (vows).

...and all other forms of worship that Allāh has commanded.

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

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

فَمَنْ صَرَفَ مِنْهَا شَيْئًا لِغَيْرِ اللَّهِ فَهُوَ مُشْرِكٌ كَافِرٌ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ} المؤمنون: ١١٧

وَفِي الْحَدِيثِ "الدُّعَاءُ مُخُّ الْعِبَادَةِ".

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ} غافر: ٦٠

وَدَّلِيلُ الْخَوْفِ قَوْلُهُ تَعَالَى: {فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنْتُمْ مُؤْمِنِينَ} آل عمران: ١٧٥

Anyone who directs any of these types of worship to other than Allāh is a disbelieving polytheist.

The proof of this is his saying, the most-high, **{whoever invokes along with Allāh any deity has no proof for that; his reckoning will be with his Lord. Indeed the disbelievers will never prosper}** [23:117]

Also, the ḥadīth, "Du'ā is the core of worship". [1]

The proof is his saying, the most-high, **{Your Lord said: "Invoke me, I will respond to your (invocation). Verily, those who scorn my worship, they will surely enter Hell in humiliation}** [40:60]

The proof for khawf is his saying, the most-high, **{So do not fear them, but fear me and beware of disobeying me, if you are truly believers}** [03: 175]

[1] Narrated by Anas; Collected by at-Tirmidhī; Graded "Ḍa'īf" by al-Albānī. [TN]

وَدَلِيلُ الرَّجَاءِ قَوْلُهُ تَعَالَى: {فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا} الكهف: ١١٠

وَدَلِيلُ التَّوَكُّلِ قَوْلُهُ تَعَالَى: {وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنَّ كُنْتُمْ مُؤْمِنِينَ} المائدة: ٢٣ {وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ} الطلاق: ٣

وَدَلِيلُ الرَّغْبَةِ وَالرَّهْبَةِ وَالْخُشُوعِ قَوْلُهُ تَعَالَى: {إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ} الأنبياء: ٩٠

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

The proof for tawakkul is his saying, the most-high: **{Place your reliance upon Allāh if you are true believers}** [05:23]

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

The proof for raghbah, rahbah and khushū' is his saying, the most-high: **{They used to hasten to acts of goodness, and invoke Allāh upon desire and dread, and were reverent and humble before us}** [21:90]

وَدَلِيلُ الْخَشْيَةِ قَوْلُهُ تَعَالَى: {فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي} البقرة: ١٥٠

وَدَلِيلُ الْإِنَابَةِ قَوْلُهُ تَعَالَى: {وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ} الزمر: ٥٤

وَدَلِيلُ الْإِسْتِعَانَةِ قَوْلُهُ تَعَالَى: {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ} الفاتحة: ٤

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

وَدَلِيلُ الْإِسْتِعَاذَةِ قَوْلُهُ تَعَالَى: {قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} الفلق: ١

[وَقَوْلُهُ تَعَالَى] {قُلْ أَعُوذُ بِرَبِّ النَّاسِ} الناس: ١

The proof for khashya is his saying, the most-high: **{So do not have awe of them, but have awe of me}** [02:150]

The proof for inābah is the saying of the most-high: **{So turn repentantly and obediently to your Lord, and submit to him}** [39:54]

The proof for isti'ānah is His saying, the most-high: **{O Allāh, you alone we worship, and from you alone we seek assistance}** [01:05]

Also, the ḥadīth: "If you seek help, seek the help of Allāh." [1]

The proof for isti'ādah is his saying, the most-high:

**{Say: I seek refuge with the Lord of dawn}** [113:01]

[and his saying] **{Say: I seek refuge with the Lord of mankind}** [114:01]

وَدَلِيلُ الاستِغَاثَةِ قَوْلُهُ تَعَالَى: {إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ...} الأنفال: ٩١

وَدَلِيلُ الذَّبْحِ قَوْلُهُ تَعَالَى: {قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ} الأنعام: ١٦٢

وَمِنَ السُّنَّةِ: "لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ"

وَدَلِيلُ النَّذْرِ قَوْلُهُ تَعَالَى: {يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا} الإنسان: ٧

The proof for istighātha is his saying, the most-high: **{When you sought aid and deliverance of your Lord and he responded to you}** [08:09]

The proof for dhabḥ is his saying, the most-high: **{Say: Indeed my prayers, my slaughtering, my living and my dying are for Allāh alone, Lord of the worlds. There is no partner in that other than him...}** [06:162]

And from the Sunnah: "Allāh has cursed the person who slaughters for other than Allāh". [1]

The proof for nadhr is his saying, the most-high: **{They fulfil their vows and they fear a day whose evil is widespread}** [76:07]

[1] Narrated by Abu Ṭufayl; Collected by Muslim. [TN]



الأصل الثاني : معرفة دين الإسلام بالأدلة.

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

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

المرتبة الأولى: الإسلام. فأركان الإسلام خمسة: شهادة أن لا إله إلا الله وأن محمدًا رسول الله، وإقام الصلاة، وإيتاء الزكاة، وصوم رمضان، وحج بيت الله الحرام.

**The Second Principle:** Knowledge of the religion of Islām with proofs.

It is: 'complete submission to Allāh with tawhīd, being consistent in his obedience as well as disassociating oneself from shirk and its people.'

[The religion] is of three levels: Islām, imān and iḥsān.

Each level has its pillars. The first level is Islām, its pillars are five:

The testimony that none has the right to be worshipped except Allāh and that Muḥammad is the Messenger of Allāh.

Establishing ṣalāh.

Giving zakah.

Fasting Ramadān.

Performing Ḥajj to the sacred house of Allāh.

وَدَلِيلُ الشَّهَادَةِ قَوْلُهُ تَعَالَى: {شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ} آل عمران: ١٨

وَمَعْنَاهَا: لَا مَعْبُودَ بِحَقِّ إِلَّا اللَّهُ. "لَا إِلَهَ" نَافِيًا جَمِيعَ مَا يُعْبَدُ مِنْ دُونِ اللَّهِ. "إِلَّا اللَّهُ" مُثَبِّتًا الْعِبَادَةَ لِلَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ فِي عِبَادَتِهِ كَمَا أَنَّهُ لَيْسَ لَهُ شَرِيكٌ فِي مُلْكِهِ.

وَتَفْسِيرُهَا الَّذِي يُوضِّحُهَا قَوْلُهُ تَعَالَى: {وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ \* إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِمْ لَعَلَّهُمْ يَرْجِعُونَ} الزخرف: ٢٦

The proof for the testimony is the saying of the most-high: **{Allāh bears a witness that none has the right to be worshipped but him; and likewise the angels and the people of knowledge bear witness: He who maintains justice, none has the right to be worshipped but him, the al-‘Azīz (the great), al-Ḥakīm (the wise)}** [03:18]

The meaning of: "Lā ilāha illa Allāh" is: none has the right to be worshipped except Allāh'.

"Lā ilāha" negating the right of anything being worshipped besides Allāh.

..."illa Allāh" affirming worship for Allāh alone;

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

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

وَقَوْلُهُ تَعَالَى: {قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ  
 شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ} آل عمران: ٦٤  
 وَدَلِيلُ شَهَادَةِ أَنَّ مُحَمَّدًا ﷺ رَسُولُ اللَّهِ: قَوْلُهُ تَعَالَى {لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا  
 عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ} التوبة: ١٢٨  
 وَمَعْنَى شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ: طَاعَتُهُ فِيمَا أَمَرَ وَتَصَدِيقُهُ فِيمَا أَخْبَرَ وَاجْتِنَابُ مَا نَهَى عَنْهُ  
 وَزَجْرَ وَالْأَلَّا يُعْبَدَ اللَّهُ إِلَّا بِمَا شَرَعَ.

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

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

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

وَدَلِيلُ الصَّلَاةِ وَالزَّكَاةِ وَتَفْسِيرُ التَّوْحِيدِ قَوْلُهُ تَعَالَى: {وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ} البينة: ٥

وَدَلِيلُ الصِّيَامِ قَوْلُهُ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ} البقرة: ١٨٣

وَدَلِيلُ الْحَجِّ قَوْلُهُ تَعَالَى: {وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ} آل عمران: ٩٧

The proof for ṣalāh, zakāh and the explanation of tawḥīd is the saying of Allāh: {They were not commanded except that they should worship Allāh alone; making their worship and obedience purely for him, ḥunafā (upon tawḥīd and away from shirk; and that they should establish ṣalāh and give zakāh, and that is the upright religion} [98:05]

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

The proof for Ḥajj is the saying of the most-high, {And [due] to Allāh from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allāh is free from need of the creation} [03:97]

المرتبّة الثّانِيَّةُ: الإِيْمَانُ، وَهُوَ بِضْعٌ وَسَبْعُونَ شُعْبَةً، أَعْلَاهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيْمَانِ.

وَأَرْكَانُهُ سِتَّةٌ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَبِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.

وَالدَّلِيلُ عَلَى هَذِهِ الْأَرْكَانِ السِّتَّةِ قَوْلُهُ تَعَالَى: {لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ

وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ...} البقرة: ١٧٧

وَدَلِيلُ الْقَدَرِ قَوْلُهُ تَعَالَى: {إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ} القمر: ٤٩

The second level is Imān.

It has seventy-odd branches. The highest of them is the statement. “Lā ilāha illa Allāh”; the lowest of them is removing a harmful object from the path. Ḥayā [1] is a branch of imān.

Its pillars are six: That you believe in Allāh; his angels; his books; his messengers; the Final Day and the divine decree – all good and harm [is divinely decreed].

The proof for this, is the saying of the most-high, **{Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allāh, the Last Day, the angels, the Book, and the prophets...}** [02:177]

The proof for the divine decree is his saying, the most-high, **{Verily, we have created all things with divine decree}** [54:49]

[1] Ḥayā: Shyness and modesty due to one’s piety and consciousness of Allāh. [TN]

المرتبَةُ الثَّالِثَةُ: الإِحْسَانُ وله رُكْنٌ وَاحِدٌ، كَمَا فِي الْحَدِيثِ: "أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ".

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ} النحل: ١٢٨

وقوله تَعَالَى: {وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ الَّذِي يَرَاكَ حِينَ تَقُومُ وَتَقْلُبُكَ فِي السَّاجِدِينَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ} الشعراء: ٢١٩

وقوله تَعَالَى: {وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ} يونس: ٦١

The third level is ihsān, it is one pillar as mentioned in the ḥadīth “to worship Allāh as if you see him and if you do not see him, then he sees you.”

The proof is his saying, the most-high, **{Truly, Allāh is with those who fear him and those who do ihsān (all types of good)}** [16:128]

Also, his saying, the most-high, **{Put your trust in al-‘Azīz (the great) ar-Raḥīm (the bestower of mercy), who sees you when you stand up and your movements among those who fall prostrate. Verily, he alone, is as-Samī’ (all-hearing) al-‘Alīm (all-knowing)}** [26:217]

Also, his saying, the most-high, **{Whatever you may be doing, and whatever portion you may be reciting from the Qur’ān, and whatever deed you perform, we are witness thereof, when you are doing it}** [10:61]

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

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

The proof from the sunnah is the famous ḥadīth of Jibrīl narrated by 'Umar ibn al-Khaṭṭāb – radīallāhu 'anhu, who said: "One day when we were sitting with the Messenger of Allāh ﷺ, a man suddenly came to us; his clothes were extremely white and his hair extremely black. There were no signs of travel on him and nobody amongst us knew him.

He sat down next to the Prophet ﷺ, making his knees touch his [the Prophet's] knees, and placed his hands on his thighs.

He said, "O Muḥammad, tell me about Islām."

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

He said, "You have been truthful."

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

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

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

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

قَالَ: "فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا"، قَالَ: "أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ".

He then said, "Tell me about imān."

He responded, "It is to believe in Allāh, his angels, his books, his messengers, the Last Day and to believe in divine decree - the good and harm [of everything which occurs]."

He said, "You have been truthful."

He said, "Tell me about Iḥsān."

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

He said, "Tell me about the Hour."

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

He said, "Tell me about its signs."

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



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

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

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

We said, "Allāh and his Messenger  
know best."

He said, "It was Jibrīl; he came to  
teach you your religion." [1]

[1] Narrated by 'Umar; Collected by  
Muslim. [TN]

## الأصل الثالث : مَعْرِفَةُ نَبِيِّكُمْ مُحَمَّدٍ ﷺ.

وَهُوَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ، وَهَاشِمٌ مِنْ قُرَيْشٍ، وَقُرَيْشٌ مِنَ الْعَرَبِ، وَالْعَرَبُ مِنْ ذُرِّيَّةِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الْخَلِيلِ عَلَيْهِ وَعَلَى نَبِيِّنَا أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ.

وَلَهُ مِنَ الْعُمُرِ ثَلَاثٌ وَسِتُّونَ سَنَةً، مِنْهَا أَرْبَعُونَ قَبْلَ النُّبُوَّةِ وَثَلَاثٌ وَعِشْرُونَ فِي النُّبُوَّةِ. نُبِيَ بِـ(اقْرَأْ) وَأُرْسِلَ بِـ(الْمُدَّثِّرِ) وَبَلَدُهُ مَكَّةُ وَهَاجَرَ إِلَى الْمَدِينَةِ. بَعَثَهُ اللَّهُ بِالتَّذَارَةِ عَنِ الشَّرِكِ وَبِالدَّعْوَةِ إِلَى التَّوْحِيدِ.

**The Third Principle:** knowledge of your Prophet Muhammad ﷺ.

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

He lived for 63 years; 40 years before prophethood and 23 years as a messenger and prophet.

[Through the revelation of sūrah] “Iqra” he became a prophet, and [through the revelation of sūrah] “al-Muddathir” he became a messenger. His city was Makkah and he migrated to Madinah.

Allāh sent him to warn against shirk and to call to tawḥīd.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ \* وَرَبَّكَ فَكَبِّرْ \* وَثِيَابَكَ فَطَهِّرْ \* وَالرُّجْزَ فَاهْجُرْ \* وَلَا تَمْنُنِ  
تَسْتَكْبِرُ \* وَلِرَبِّكَ فَاصْبِرْ} المدثر: ٦

وَمَعْنَى {قُمْ فَأَنْذِرْ} أَي: يُنذِرُ عَنِ الشَّرْكِ وَيَدْعُو إِلَى التَّوْحِيدِ، {وَرَبَّكَ فَكَبِّرْ} أَي: عَظِّمُهُ بِالتَّوْحِيدِ،  
{وَتِيَابَكَ فَطَهِّرْ} أَي: طَهَّرْ أَعْمَالَكَ عَنِ الشَّرْكِ، {وَالرُّجْزَ فَاهْجُرْ} الرُّجْزُ: الْأَصْنَامُ، وَهَجْرُهَا: تَرْكُهَا  
وَالْبِرَاءَةُ مِنْهَا وَأَهْلُهَا.

أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ يَدْعُو إِلَى التَّوْحِيدِ وَبَعْدَ الْعَشْرِ عُرِجَ بِهِ إِلَى السَّمَاءِ وَفُرِضَتْ عَلَيْهِ الصَّلَاةُ  
الْخَمْسُ وَصَلَّى فِي مَكَّةَ ثَلَاثَ سِنِينَ وَبَعْدَهَا أُمِرَ بِالْهَجْرَةِ إِلَى الْمَدِينَةِ.  
وَالْهَجْرَةُ: فَرِيضَةٌ عَلَى هَذِهِ الْأُمَّةِ مِنْ بَلَدِ الشَّرْكِ إِلَى بَلَدِ الْإِسْلَامِ.

The proof of this is the saying of the most-high: **{O you enveloped in garments arise and warn! Exalt your Lord! Purify your garments! keep away from ar-rujz. Give not a thing to have more. Be patient for the sake of your Lord}** [74:01-07]

The meaning of **{arise and warn}** is to warn against shirk and call to tawhīd. **{Exalt your Lord}** i.e. exalt him with tawhīd. **{Purify your garments}** i.e. purify your deeds from shirk. **{Keep away from Ar-Rujz}**. Rujz are the idols; keep away from them is by leaving them, disassociating from them and their people.

In implementing this, the Prophet ﷺ spent ten years calling to tawhīd. After ten years he was taken to the Heavens and ṣalāh was obligated upon him. He prayed in Makkah for three years.

He was then ordered to make hijrah (migration) to Madinah. Hijrah is an obligation upon this Ummah, from a land of shirk to a land of Islām.

وَهِيَ بَاقِيَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى {إِنَّ الَّذِينَ تَوَقَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ \* قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ \* قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا \* فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا \* إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا \* فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا غَفُورًا} النساء: ٩٧

وَقَوْلُهُ تَعَالَى {يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإَيَّايَ فَاعْبُدُونِ} العنكبوت: ٥٦

قَالَ الْبَغَوِيُّ رَحِمَهُ اللَّهُ: "نَزَلَتْ هَذِهِ الْآيَةُ فِي الْمُسْلِمِينَ الَّذِينَ بِمَكَّةَ وَلَمْ يُهَاجِرُوا، نَادَاهُمُ اللَّهُ بِاسْمِ الْإِيمَانِ".

Its legislation remains until the Hour is established. The proof is the saying of the most-high: {Those people whom the angels take while they are wronging themselves, saying: 'In what condition were you?' They will reply: 'We were weak and oppressed on earth.' They will say: 'Was not the earth of Allāh spacious enough for you to migrate therein?' Such will find their abode in Hell; what an evil destination. Except the weak among men, women and children who cannot devise a plan, nor are they able to direct their way. For these, surely Allāh will forgive them, and Allāh is pardoning, and forgiving} [04:97]

Also, his saying: {O my slaves who believe, verily my earth is spacious so worship me} [29:56]

Al-Baghawi said: "This was revealed regarding the Muslims in Makkah who did not migrate. Allāh called them by the name of imān (i.e. believers)."

وَالدَّلِيلُ عَلَى الْهَجْرَةِ مِنَ السُّنَّةِ قَوْلُهُ: "لَا تَنْقَطِعُ الْهَجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ، وَلَا تَنْقَطِعَ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا".

فَلَمَّا اسْتَقَرَّ فِي الْمَدِينَةِ أُمرَ بِبَقِيَّةِ شَرَائِعِ الْإِسْلَامِ مِثْلِ: الزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ وَالْأَذَانَ وَالْجِهَادِ وَالْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ وَغَيْرِ ذَلِكَ مِنْ شَرَائِعِ الْإِسْلَامِ.

أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ ثُمَّ تُوُفِّيَ - صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ - وَدَيْنُهُ بَاقٍ، وَهَذَا دِينُهُ. لَا خَيْرَ إِلَّا دَلَّ الْأُمَّةَ عَلَيْهِ وَلَا شَرًّا إِلَّا حَذَّرَهَا مِنْهُ. وَالْخَيْرُ الَّذِي دَلَّهَا عَلَيْهِ التَّوْحِيدُ وَجَمِيعُ مَا يُحِبُّهُ اللَّهُ وَيَرْضَاهُ، وَالشَّرُّ الَّذِي حَذَّرَهَا مِنْهُ الشِّرْكَ وَجَمِيعُ مَا يَكْرَهُهُ اللَّهُ وَيَأْبَاهُ.

The proof for hijrah from the sunnah is: **"Hijrah shall not cease until [the opportunity to] repent ceases; and this shall cease until the sun rises from the west"**. [1]

When he settled in Madinah, the remaining rulings of Islām were legislated upon him such as zakāh, fasting, Hajj, jihād, adhān, ordering good and forbidding evil, as well as the other legislation of Islām. He worked on establishing this for ten years and after that he died – may the salutations of praise and peace from Allāh be upon him - but his religion remains - and this is his religion.

He did not leave any good except he guided the Ummah to it, and he no evil except he warned the Ummah from.

The good that he guided to is tawḥīd and all that Allāh loves and is pleased with; the evil he warned against is shirk and all that Allāh hates and rejects.

[1] Narrated by Mu'āiyah; Collected by Abu Dawud [TN]

بَعَثَهُ اللَّهُ إِلَى النَّاسِ كَافَّةً، وَافْتَرَضَ طَاعَتَهُ عَلَى جَمِيعِ الثَّقَلَيْنِ الْجِنِّ وَالْإِنْسِ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى: {قُلْ  
يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا} الأعراف: ١٥٨

وَأَكْمَلَ اللَّهُ بِهِ الدِّينَ وَالذَّلِيلُ قَوْلُهُ تَعَالَى: {الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي  
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا} المائدة: ٣

وَالذَّلِيلُ عَلَى مَوْتِهِ قَوْلُهُ تَعَالَى {إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ}  
الزمر: ٣١

وَالنَّاسُ إِذَا مَاتُوا يُبْعَثُونَ وَالذَّلِيلُ قَوْلُهُ تَعَالَى {مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً  
أُخْرَى} طه: ٥٥

Allāh sent him to all beings, and obligated his obedience upon both - jinn and humans.

The proof for this is: {Say: 'O mankind, verily, I am the messenger of Allāh to you all} [07:158]

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

The proof of his death is the statement of Allāh, the exalted: {Verily, you will die and they too will die. Then, on the Day of Resurrection, you will be disputing before your Lord} [39:31]

When people die, they will then be resurrected; the proof of this is the saying of the most-high: {From it we have created you and in it we are going to return you and from it you are going to come out another time} [30:55]

وَقَوْلُهُ تَعَالَى {وَاللَّهُ أَنْبَتَكُمْ مِّنَ الْأَرْضِ نَبَاتًا ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا} نوح: ١٧-١٨

وَبَعْدَ الْبَعْثِ مُحَاسِبُونَ وَمُجْزِيُونَ بِأَعْمَالِهِمْ ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى {وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى} النجم: ٣١

وَمَنْ كَذَّبَ بِالْبَعْثِ كَفَرَ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى {زَعَمَ الَّذِينَ كَفَرُوا أَن لَّنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَشَاعُنُ

ثُمَّ لَنُنَبِّئَنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ} التغابن: ٧

And the saying of the most-high, {And Allāh has brought you forth from the (dust of) earth. Afterwards he will return you into it and bring you forth} [71:17-18]

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

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

A person who rejects the resurrection has disbelieved

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

وَأَرْسَلَ اللَّهُ جَمِيعَ الرُّسُلِ مُبَشِّرِينَ وَمُنذِرِينَ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى {رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لَعَلَّ  
يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ} النساء: ١٦٥

وَأَوْلَهُمْ نُوحٌ عَلَيْهِ السَّلَامُ وَآخِرُهُمْ مُحَمَّدٌ ﷺ وَهُوَ خَاتَمُ النَّبِيِّينَ، وَالذَّلِيلُ عَلَى أَنَّ أَوْلَهُمْ نُوحٌ قَوْلُهُ  
تَعَالَى {إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ} النساء: ١٦٣  
وَكُلُّ أُمَّةٍ بَعَثَ اللَّهُ إِلَيْهَا رَسُولًا مِنْ نُوحٍ إِلَى مُحَمَّدٍ ﷺ يَأْمُرُهُمْ بِعِبَادَةِ اللَّهِ وَحْدَهُ وَيَنْهَاهُمْ عَنِ عِبَادَةِ  
الطَّاغُوتِ.

وَالذَّلِيلُ قَوْلُهُ تَعَالَى {وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ} النحل: ٣٦

Allāh sent all the messengers as people who gave glad tidings and warnings.

The proof for this is his saying, the most-high **{Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the messengers}**  
[04:165]

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

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

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

The proof for this is his saying, the most-high, **{And verily, we have sent to every nation a messenger [proclaiming], "Worship Allāh and abandon all false deities"}**  
[16:36]



وَأَفْتَرَضَ اللَّهُ عَلَى جَمِيعِ الْعِبَادِ الْكُفْرَ بِالطَّاغُوتِ وَالْإِيْمَانَ بِاللَّهِ.

قَالَ ابْنُ الْقَيِّمِ - رَحِمَهُ اللَّهُ تَعَالَى: "مَعْنَى الطَّاغُوتِ مَا تَجَاوَزَ بِهِ الْعَبْدُ حُدَّهُ مِنْ مَعْبُودٍ أَوْ مَتَّبُوعٍ أَوْ مُطَاعٍ".

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

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

Ibn al-Qayyim, may Allāh have mercy on him, said: "A ṭāghūt is an object that is worshipped, followed or obeyed and the people exceed the limits with regards to it." [1]

They are many, however their heads are five:

Iblīs, the cursed; anybody worshipped [besides Allāh] whilst being pleased with this; anybody who calls people to worship him; a person who claims that he knows something from the future; and a person who rules by other than what Allāh has not revealed.

[1] A'lām al-Muwaqī'in; vol. 1 page. 103 [TN]

وَالدَّلِيلُ قَوْلُهُ تَعَالَى {لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ} البقرة: ١٥٦  
وَهَذَا هُوَ مَعْنَى لَا إِلَهَ إِلَّا اللَّهُ.

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

The proof is his saying, the most-high, {There is no compulsion in religion. Verily, the right path has become distinct from the wrong path. Whoever rejects the false deities and believes in Allāh, has grasped the firmest handhold that will never break. Allāh is all-hearing, all-knowing}} [02:156]

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

Also, the ḥadīth, "The head of the matter is Islām, its pillar is ṣalāh and its peak is jihād in the way of Allāh."  
[1]

Allāh knows best; may Allāh send salutations of praise and peace upon Muḥammad, his family and companions.

