

ثَلَاثَةُ الْأُصُولِ

The Three Foundations

Shaykh'ul Islâm
Muhammad bin Abd'il Wahhâb
Rahimahullâh

Call to Tawhid
darultawhid.com

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allâh, the Most Gracious, the Most Merciful.

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb Rahimahullâh said,

“The three foundations that are incumbent upon a person to know: The slave knowing his Rabb (Lord), his Dîn (religion), and his Nabi (Prophet) Muhammad Sallallâhu Alayhi wa Sallam.”

ثَلَاثَةُ الْأُصُولِ

The Three Foundations

Author:

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb
Rahimahullâh
(1206 H)

Darultawhid

Call to Tawhîd

 www.darultawhid.com

 info@darultawhid.com

 english@darultawhid.com

□ t.me/darultawhid

□ t.me/darultawhid_english

The Three Foundations

The Three Foundations - Preface	5
The Three Foundations	10
Four Issues	10
Explanation	11
Three Issues	14
Explanation	16
The First Fundamental Principle: Knowing the Lord	19
Explanation	20
Types of Worship	23
Explanation	27
The Second Fundamental Principle: Knowing the Religion of Islâm with Evidences	29
The First Level: Islâm	29
Explanation	32
The Second Level: Îmân	35
Explanation	35
The Third Level: Ihsân	37
Explanation	40
The Third Fundamental Principle: Knowing Your Prophet Muhammad Sallallâhu Alayhi Wa Sallam	42
Explanation	46
Rejecting the Tâghût and Believing in Allâh	49
The Main Types of Tâghût	50
Explanation	51

The Three Foundations - Preface

In the name of Allâh, the Most Gracious, the Most Merciful.

All praise is due to Allâh, the Lord of the worlds. I bear witness that there is no -true- deity -worthy of worship- except Allâh. Salvation is possible only by obeying Him. A good end is for the pious. I also testify that Muhammad al-Mustafâ, who was sent as the last messenger of Allâh to all jinn and humans and is the mercy of the worlds and also the leader of the pious, is the servant and Messenger of Allâh. O Allâh, send eternal peace and blessings upon Your Prophet Muhammad, his companions, and those who followed them, and were content with their path!

To proceed,

O people! Today, although the literacy rate is very high, there is no question that ignorance about Allâh, the religion of Allâh Islâm, and His prophet Muhammad Sallallâhu Alayhi wa Sallam is alarming. The reason being that people turn away from the religion of Islâm and the necessary knowledge that will make them a Muslim and prepare the ground for them to attain eternal bliss. Whereas, the salvation and happiness of every individual, both in this world and in the hereafter, depends only on being a Muslim. Accordingly, it is possible for a person to become a Muslim only by practicing this knowledge and acting upon it.

The religion of Islâm, which makes a person Muslim; protects from doing harmful and immoral acts, forbids unlawful lusts and passions, disciplines and nurtures the heart, makes people good by revealing good habits, makes people successful by giving hope and encouragement, makes them forget their troubles as a shield against sadness, sorrow and grief, and increases their will power. Islâm is a treasure and a divine way that nurtures and matures, causes peace and brings eternal happiness in the hereafter. When religion disappears, people enslave themselves to their whims and desires without understanding or reasoning, and they reinforce their oppression against their own selves by claiming that this phenomenon is freedom. Whereas, the

religion of Islâm brings good morals, strength, courage, endurance, patience, comfort, and peace to individuals, it prevents divisiveness and destructiveness, and ensures justice.

Islâm, which we call to, is a universal religion that means wholeheartedly surrendering to Allâh with Tawhîd. This religion, on the other hand, is a divine way that guides those who possess an intellect to the best, the most correct, and the most beautiful with their own will. The religion of Islâm is submitting sovereignty, domination, administration, unconditional submission, obedience, and in short, it is to sincerely surrender Tawhîd to its rightful owner Allâh, the sole owner of divinity, without ascribing any partners to Him. Allâh is the One who gives guidance to those whose hearts are sincerely seeking the truth and worthy of His mercy.

Islâm is not a new religion, on the contrary, it was conveyed by all the prophets of Allâh. It is the only means and way for a person to know and understand his Lord, which is his personal responsibility, and to prepare himself for the inevitable Day of Judgment. The aim of the person who seeks eternal bliss is to embark on a spiritual journey to accept and know Islâm. The responsibility that he should have on this path is undoubtedly the consciousness of Tawhîd. For this reason, the knowledge of Tawhîd, which determines the qualities, souls, hearts, bodies, emotions, and actions of individuals and makes them attain the ability to know the Lord of the worlds who guides them, is essential for a person to become a Muslim and attain eternal bliss. Knowledge which is the opposite of ignorance alone does not benefit in and of itself unless it turns into knowledge. Since the knowledge underlying the attainment of eternal bliss is the basis of knowing one's Lord. One's own knowledge is determined by the guidance of one's actions and conscience. Consciences that are kneaded without Tawhîd are doomed to be drowned amidst the waves of knowledge and ignorance.

All the children of Âdam are the servants of Allâh. The duty of every servant is to properly perform the duties assigned to him. The servant who ignores his duty of worship, that is, servitude, is one who rebels against his nature and

loses his worth. The basis of worshipping Allâh is to learn the creed and belief in a sound way and to possess this belief. The servitude of a person who has a flaw in his belief will not be accepted, regardless of what he does, his servitude will not be acceptable. As for a person whose belief is correct, then his servitude is acceptable in the sight of Allâh, the ruler of all rulers, the king of all kings, no matter how little he does. It is precisely for this reason that every person should endeavour to correct his belief and the aim of his ambitions should be to perform servitude properly.

The most correct approach for salvation is to obey one's Lord who created him and the messenger sent by his Lord, and to appoint Him as a final judge and an arbitrator in everything. As long as it conforms to the Qur'ân, which is the divine speech, and the Sunnah of the Prophet, he should accept the words of people and he should abstain from all customs, habits, beliefs, words, behaviors, and imitations that go against the Qur'ân and the Sunnah.

Our Almighty Lord presents His book as follows,

“And certainly We have revealed to you clear verses. And no one denies them except the sinful.” (al-Baqarah 2/99)

Here, it is clearly seen that it is not difficult to comprehend the message in the Qur'ân. Only the servant who does not obey his Lord, the servant who considers himself too great to obey Him, the servant who refuses to surrender to His order, claims that it is difficult and avoids understanding it.

Understanding the Book of Allâh, which is the directory for guidance, and the words of His messenger does not require sharp intelligence and deep knowledge. This is because all of the prophets were sent to guide those who lost their way and went astray to the light of guidance and to educate those who struggled in ignorance with Islâm. Almighty Allâh says,

“He is the One who raised amidst the unlettered people a messenger from among themselves who recites to them His verses, and purifies them, and teaches them the Book and the wisdom, while they were earlier in open error.” (al-Jumu'ah 62/2)

The belief that every person must have in order to attain eternal bliss consists of two matters:

First, believing that Allâh is the true deity and lord.

The second is to believe that Muhammad Sallallâhu Alayhi wa Sallam is the messenger and prophet of Allâh.

Believing that Almighty Allâh is the deity and lord means not associating any partner with Allâh. Believing that Muhammad Sallallâhu Alayhi wa Sallam is the messenger and prophet of Allâh is to follow his path alone.

That's why every servant should have the knowledge of this and hold fast to Tawhîd, that is, worshipping Allâh without associating partners with Him, and following the Sunnah. He should strive with all his might to not equate or associate a being with Him in all kinds of polytheism, in other words, in matters that are unique to Allâh, and to stay away from innovations and things that have no origin in the religion but appear later, since Shirk and innovations affect belief, damages it, gnaws on it, and destroys it.

Shirk became widespread among people, and pure Tawhîd has remained strange. Sadly, most people are unaware of Shirk, they do not even know the meaning of Shirk. They claim to be Muslims and have faith while in this state and tainted with Shirk, contaminated with Shirk, and immersed in Shirk. Therefore, the most important thing above all else is that humanity should have a deep understanding regarding the meaning of Shirk and Tawhîd, and learn the necessities of Shirk and Tawhîd as described in the Qur'ân and Sunnah.

This treatise named "The Three Foundations" is written by Shaykh'ul Islâm, Mujaddid of the call of Tawhîd, Muhammad bin Abd'il Wahnâb bin Sulaymân at-Tamîmî Rahimahullâh. It is an important text of creed written presenting the reader with a very simple and plain expression, three basic principles and proofs regarding knowledge that will make a person a Muslim if he reads, understands, and accepts them. These three foundations, which constitute the content of the treatise, concisely give the invitation to Islâm

with evidences from the Qur'ân and the Sunnah, and consists of the explanations and answers to the questions that will be asked by the interrogating angels when the person is placed in the grave after his demise. Since the salvation of a person in the hereafter, which is the eternal abode, depends on the correct answers given to the questions asked by the questioning angels, knowledge in this matter is very important.

This valuable work, which we will present to our readers who aspire eternal salvation, is a guide for the person to reach eternal happiness and clearly presents the necessary knowledge to achieve salvation. The subject which light will be shed on in this pamphlet you will read is the three basic principles of the religion of Islâm, the knowledge about Allâh, about His religion, and about His prophet. The first foundation is knowledge about Allâh. Allâh is the Creator, His existence is witnessed by the creatures and the order of the creatures. He created us to worship Him. Since He is the only deity, all worship should be directed to Him and all servitude should be performed in a way that pleases Him. The second foundation is knowledge about the religion of Allâh. Islâm is to surrender to Allâh with Tawhîd, to submit to Him in obedience, and to be free from Shirk and its people. Islâm has three levels: Islâm, Îmân, and Ihsân. The third foundation is knowledge about Allâh's prophet Muhammad Sallallâhu Alayhi wa Sallam.

We will be presenting the English translation of this treatise alongside some short explanatory notes, by Allâh's permission and grace. Thus, these three very important principles will enter the agenda of people, the common people and the elite can benefit from it, and so that they will be among those who follow the straight path that Allâh provides. Thus he gets closer to Allâh with this and it becomes a source of salvation for him.

Our invitation is to Tawhîd, which is the mutual call of all prophets and the right of Allâh over His servants, with proofs from the Qur'ân and Sunnah and the comprehension of the Salaf (pious predecessors).

May Allâh's peace and blessings be upon our Prophet Muhammad, his family and his companions. Âmîn!

ثَلَاثَةُ الْأُصُولِ

The Three Foundations¹

Shaykh'ul Islâm Muhammad bin Abd'il Wabhâb
(1206 H)

Rahimahullâhu Taâlâ

In the name of Allâh, the Most Gracious, the Most Merciful,
May Allâh have mercy on you², know that,

Four Issues

It is compulsory for us to learn four issues:

1. Knowledge: It is knowing Allâh, knowing His Nabî Sallallâhu Alayhi wa Sallam, and knowing the religion of Islâm with its proofs.

¹ Mu'allafât'ush Shaykh 1/185-196; ad-Durar'us Saniyyah, 1/125-135, 146-151; Mahmûd Shukrî al-Âlûsî, Ghâyat'ul Amânî fî'r Raddi ala'n Nabhânî, 2/84-93.

² The statement "May Allâh have mercy on you, know that" is not found in ad-Durar'us Saniyyah. Al-Âlûsî relates what follows in the following manner,

"(Know that) it is compulsory to learn knowledge and it is the cure for the sick hearts. And again, it is one of the most important things obligated upon you. Acting with this knowledge is the reason for entering Jannah (Paradise). Being ignorant of it and neglecting it is a reason to enter Hell. (And again know that) there are four issues compulsory upon you..." (also refer to ad-Durar'us Saniyyah, 4/337)

2. Acting upon this knowledge.

3. Calling/inviting to it.

4. Patience in the face of adversity that results from (knowing, acting and inviting to) it.

And the evidence is the statement of Allâhu Taâlâ,

“(I swear) by the Time, indeed, mankind is in loss, except those who believed and did righteous deeds, and advised each other to the truth and advised each other to patience.” (al-Asr 103/1-3)

In the name of Allâh, the Most Gracious, the Most Merciful,

(Imâm) ash-Shafi’î (d. 204H) Rahimahullâhu Taâlâ said,

“If no proof besides this Sûrah (Chapter of the Qur’ân) had been revealed by Allâhu Taâlâ to His creation, it would have been sufficient for them.”

(Imâm) al-Bukhârî (d. 256H) Rahimahullâhu Taâlâ said,

“Chapter: Knowledge is Before Statement and Action.” And the evidence is the statement of Allâhu Taâlâ,

“So know that there is no -true- deity -worthy of worship- except Allâh.” (Muhammad 47/19)

Thus, (the verse) began with knowledge before “statement and action.”

Explanation

If we are to explain the above-mentioned section of this treatise so that it is understood better, knowledge is the first in order amongst those that are obligatory for a person, then follows acting upon it, calling to it and patience. Thus the ability to act upon any subject, calling to it, and to be patient in face of challenges requires having knowledge on that subject. The basis of

knowledge is the first of the seven conditions of La Ilâha Illallâh, as stated by Abd'ur Rahmân bin Hasan Rahimahullâh.³ Knowledge can determine and illuminate a person's path, as well as prevent him from being exposed to darkness and deviations. The servant's attainment of salvation, that is, eternal bliss, depends on this. In the age we live in, one of the diseases that humanity is most addicted to is the misconception of information being knowledge, and with this, speaking about Allâh and His religion without knowledge and acting without knowledge. However, this is a great oppression and should be avoided vigorously. The type of knowledge to be gained here and the ignorance to be eliminated is knowledge about the answers to the questions everyone will be asked when the angels of inquiry come after death.

The first knowledge to attain is the knowledge of Allâh, to know Allâh is to recognize Him. Knowing Allâh comprises knowing Allâh in terms of His essence, names, and attributes. This means that Allâh is the only true deity worthy of being loved and worshiped, that all beings depend on Allâh, the only Creator, for sustenance, and that Allâh's divine attributes and beautiful names can never be applied to His creatures.

Putting knowledge about Allâh into action is to believe that Almighty Allâh is free from all types of deficiencies and faults and that there is nothing similar to Him and to act with this awareness. Again within this scope is the love for Allâh, the Messenger of Allâh, and loving and acting upon the orders, prohibitions and religious responsibilities conveyed by the Messenger of Allâh Sallallâhu Alayhi wa Sallam on behalf of Allâh.

Knowing the identity of the Prophet Sallallâhu Alayhi wa Sallam, what he was sent with, and to whom his invitation was directed to are among the knowledge which is obligatory to attain. The practice of knowledge about Muhammad Sallallâhu Alayhi wa Sallam, who was sent as the messenger of Allâh and a mercy to the worlds, is to love and respect him more than anyone else, to obey his Sunnah, and to ensure that his Sunnah is superior to people's

³ Ad-Durar'us Saniyyah, 2/243 and 246.

views in every situation.

Knowing the religion of Allâh with its proofs is among the issues that are obligatory for a person to know. The religion of Allâh is the religion that Allâh has recommended all prophets to convey to the nations of the world since the beginning of human history. Allâh ordered the prophets to invite to Islâm. The essence and basis of the invitation is to worship Allâh with complete surrendering, by Tawhîd in His Rubûbiyyah (Lordship), in His Ulûhiyyah (Divinity), and Names, Attributes and Actions. In this way, the prophets and those who followed their way invited to Islâm, to act upon it, and to abandon everything else.

All these matters are knowledge that Allâh has revealed act upon. Thus, all humanity and even the jinn realm are under this obligation.

O seeker of guidance! Know that knowledge, which is also the first condition of Lâ Ilâha Illallâh, is very important and essential for the ability to act upon it, to invite to it, and for patience in the face of all adversities and trials.

Ibnu Hajar al-Asqalânî Rahimahullâh said,

“Ibn’ul Munîr said: By this, al-Bukhârî meant that knowledge is a condition for the validity of statements and deeds. Statements and deeds are only taken into consideration with knowledge. Therefore, knowledge comes before both. Since it is knowledge that corrects/validates the intention which corrects/validates deeds. Al-Bukhârî drew attention to this so that it would not be understood that knowledge is devalued and seeking it is taken lightly by the phrase “knowledge is useless without action.”⁴

⁴ Ibnu Hajar, Fath’ul Bârf, 1/160.

Three Issues

May Allâh have mercy on you, know that it is obligatory upon every Muslim male and female, to learn these three issues and to act according to them:

The First Issue

That Allâh has created us, sustains us, and has not left us neglected. On the contrary, He has sent a messenger to us; whosoever obeys him will enter al-Jannah and whosoever disobeys him will enter an-Nâr (the fire i.e., Hell).

The evidence is the statement of Allâhu Taâlâ,

“Indeed, We have sent to you a Messenger as a witness upon you just as We sent a messenger to Pharaoh. But Pharaoh disobeyed the messenger, so We seized him with a severe punishment.” (al-Muzzammil 73/15-16)

The Second Issue

Allâhu Taâlâ is not pleased with anyone being associated with Him in worship, be it a Muqarrab (close) angel or a Mursal Nabî (Nabî sent as a Rasûl), [let alone other than them]⁵.

The evidence is the statement of Allâhu Taâlâ,

“And the Masâjid (pl. Masjid; places of worship) are only for Allâh, so pray (invoke/worship) not unto anyone along with Allâh.” (al-Jinn 72/18)

The Third Issue

Whosoever shows obedience to the Rasûl and unifies Allâh alone (believes in the Oneness of Allâh), it is not permissible for him to show Muwalât (to befriend) those who oppose Allâh and His Rasûl, even if they were his closest kin.

⁵ The phrase between parentheses is found in ad-Durar’us Saniyyah.

The evidence is the statement of Allâhu Taâlâ,

“You will not find a people who believe in Allâh and the Last Day having affection for those who oppose Allâh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allâh is pleased with them, and they are pleased with Him - those are the party of Allâh. Unquestionably, the party of Allâh - they are the successful.” (al-Mujâdilâh 58/22)

May Allâh guide you in obeying Him, know that al-Hanîfiyyah, which is the Millah (religion) of Ibrâhîm Alayh'is Salâm, is devoting the Dîn (religion) to Allâh while worshipping Him alone. This is what Allâh has enjoined upon all people and He has created them for this. As Allâhu Taâlâ stated,

“I have not created the jinn and human beings except that they worship Me.” (adh-Dhâriyât 51/56)

The meaning of “**...they worship Me...**” is, “They should make Tawhîd of (unify) Me...”

The greatest of that which Allâh has ordered is Tawhîd. Tawhîd is devoting Ibâdah to Allâh Subhânahu.

The greatest of that which He has prohibited is ash-Shirk. Shirk is directing Du'â to (worshipping) others with Allâh.

The evidence is the statement of Allâhu Taâlâ,

“Worship Allâh and associate nothing with Him.” (an-Nisâ 4/36)

If it is said to you, “What are the three foundations that are incumbent upon a person to know?” Say:

The slave knowing his Rabb (Lord), his Dîn (religion), and his Nabî (Prophet) Muhammad Sallallâhu Alayhi wa Sallam.

Explanation

If we are to explain the above-mentioned section of this treatise so that it is better understood, as previously mentioned, the salvation and eternal bliss of individuals is dependent on learning the knowledge about it and applying the learned knowledge in accordance with it. This ruling is as specific to women as it is to men. In many rulings, obligations, avoidance of the forbidden, and other responsibilities, women are equal to men. Learning about religious matters, especially about Tawhîd and creed, is also within this scope, and it is a duty that falls on both men and women regardless of their profession, position, or nationality.

The first amongst the issues essential to learn and act upon while fulfilling its requirements is that Allâh is the only Lord who created all beings and that after He created them, He sent guides and did not abandon them unattended. There is no religion nor path other than the path of the Messenger of Allâh Sallallâhu Alayhi wa Sallam, which leads to Allâh, His pleasure, and His Paradise after Muhammad Sallallâhu Alayhi wa Sallam was sent. He Sallallâhu Alayhi wa Sallam was sent as a light when the whole world was in darkness. He sowed the seed of dawn and the light of his invitation shone. Thus, the earth began to shine with the guidance of its Lord, and the darkness disappeared until it dazzled illuminating the path of those who want to follow the right path. Evidence was established against those who stray from the right path.

The second issue mentioned by the Shaykh is that Allâhu Taâlâ ordered all creatures with slavery, which is worshipping Him and not associating partners with Him, from Âdam Alayh'is Salâm until the termination of humanity in this world. It is He who created everything. The jinn and humans are among His creations. Allâh has given them intelligence with the ability to distinguish good from evil, right from wrong, and obliges His servants with

Tawhîd, meaning to worship only Him, without associating anything with Him.

In his explanation of the 21st verse of the second chapter of the Qur'ân, Sûrat'ul Baqarah, **“Worship your Lord!”** Ibnu Abbâs Radiyallâhu Anhumâ said, **“The meaning of all that is mentioned in the Qur'ân regarding Ibâdah is Tawhîd.”**⁶ Again, according to what is reported, he interpreted this phrase in the verse as **“Make Tawhîd of (unify) your Rabb (Lord)!”**⁷

The individual who directs his worship to others, that is, a Mushrik (polytheist), directs his worship to idols, statues, angels, trees, stones, and similar beings, or to ideologies, meaning he directs his worship to other than Allâh, or he directs his worship to both Allâh and beings other than Allâh. This is greater shirk that makes one a Mushrik and it is an action not forgiven without repentance. In fact, Allâh Almighty states the following,

“Indeed, Allâh does not forgive associating partners with Him, but He forgives what is less than that for whom He wills.” (an-Nisâ 4/48)

When the polytheist dies upon this condition, all of his actions go to vain. Almighty Allâh says,

“And it was already revealed to you and to those before you that if you should associate (anything) with Allâh, your deeds would surely become worthless, and you would surely be among the losers.” (az-Zumar 39/65)

As seen, Tawhîd, which is the mutual call of the prophets, is unification of Allâh in worship. The prophets did not simply convey this to their people with an absolute expression, saying “Worship Allâh.” On the contrary, by

⁶ Tafsîr'ul Baghawî, Dâru Taybah print, 1/71.

⁷ Imâm at-Tabarî, Tafsîr'ut Tabarî, Ahmad Shâkir print, 1/362.

worshiping Allâh, they taught their people not to associate anything with Him in worship, because this is the key to salvation. Allâh is not in need of the worship of His servants; on the contrary, the servants are in need of Him. Tawhîd is the foundation and origin of religion, the key to paradise, and the main reason people are saved from hell. Due to Tawhîd, a person's property, blood, and chastity are safeguarded. It is the greatest bond that binds humanity together, despite different races, languages, and distant lands. It is the greatest bond that creates unity creating brotherhood and harmony.

The third issue mentioned by the Shaykh is the restriction of befriending those who oppose Allâh and His Messenger. It is one of the requirements of Tawhîd to love the people of Tawhîd, the allies of Allâh, and befriend them, and to hate the enemies of Allâh, the people of Shirk, and to have hostility towards them.

The essence of Hanîfiyyah is to worship only Allâh, without associating partners with Him, and to stay away from Shirk. The worship of a person who worships Allâh but does not make his religion specific to Him will not be of any use. If a person who worships Allâh, fasts, performs pilgrimage, prays, performs Umrah, gives alms, pays Zakâh, and obeys a great deal, does not do these things sincerely for the sake of Allâh, if he contaminates it with shirk such as praying to someone other than Allâh, asking for help from anyone other than Allâh, or sacrificing for someone other than Allâh, that person's worship is not specific to Allâh. On the contrary, he is a Mushrik and is not upon Hanîfiyyah, the religion of Ibrâhîm Alayh'is Salâm. For Hanîfiyyah to take place, the servant needs to recognize and know his Lord, His religion, and His Prophet alongside acting upon its requirements.

This world is the abode of deeds; as for the hereafter, it is an abode of reward for that person, being Paradise or Hellfire. Therefore, those who obey Allâh will enter Paradise, and those who disobey Allâh will enter Hell. This is the line separating the believer from the disbeliever.

The First Fundamental Principle: Knowing the Lord

If it was said to you, “Who is your Lord?” Say:

My Lord is Allâh. He is the one who nurtured me and the entire creation with His blessings. He is my Ma'bûd (the only One who deserves to be worshipped), and I have no other Ma'bûd save Him.” The evidence is the statement of Allâhu Taâlâ,

“All praise is due to Allâh, Lord of the creation.” (al-Fâtihah, 1/1)

Everything other than Allâh is from creation; and I am one from that creation.

If it was said to you, “Through what did you recognize your Lord?” Say, I have recognized Him through His signs and His creation.

Amongst His signs are the night, the day, the Sun, and the Moon. The Seven Heavens and the Seven Earths, and all that is in and between them are amongst His creation. The evidence is the statement of Allâhu Taâlâ,

“Among His signs are the night and the day, and the sun and the moon. Do not prostrate yourselves to the sun, or to the moon, but prostrate yourselves to Allâh who has created them, if it is Him whom you worship.” (Fussilat, 41/37)

And Allâhu Taâlâ's statement,

“Indeed your Lord is Allâh, Who created the heavens and the earth in six days, then He rose over the Throne. He covers the night with the day, (another night) chasing it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, to Him alone belongs the creation and the command. Blessed is Allâh, the Lord of the worlds!” (al-A'râf, 7/54)

Ar-Rabb means al-Ma'bûd. The evidence is the statement of Allâhu Taâlâ,

“O people, worship your Rabb (Lord) Who created you and those before you, so that you may become God-fearing. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh while you know.” (al-Baqarah, 2/21-22)

Ibnu Kathîr Rahimahullâhu Taâlâ said, “It is the Creator of all these things who deserves to be worshipped.”⁸

Explanation

As the Shaykh mentioned, it is only Allâh, the Lord, who deserves to be worshiped by everyone. He also drew attention to the fact for one’s salvation it is not enough to merely affirm Rububiyyah.

In other words, it is not enough to say, “Allâh has cultivated me and all the worlds with His blessings” and to acknowledge this issue. Worshiping Him must also be acknowledged, and worship must be directed only to Him. This is the difference between a Muwahhid and a polytheist. The Muwahhid affirms Allâh’s Rubûbiyyah (lordship) and at the same time affirms that servitude should be given only to Him, without associating any partners with Him. A polytheist, on the other hand, affirms that Allâh is the Lord, but he associates other beings who do not create, do not provide sustenance, and do not own anything, as partners with Allâh in worship. The Muwahhid says my Lord is Allâh, He is my Ma'bûd, and I have no other Ma'bûd other than Him. If he is a polytheist, he says my Lord is Allâh, and then claims that worship is not reserved for Allâh alone. Thus, together with Almighty Allâh, he worships trees, stones, messengers, saints, righteous people, and graves. For this reason, this person is a polytheist and his affirmation of the existence of Allâh

⁸ Ibnu Kathîr, Tafsîr, 1/194.

as Lord does not benefit him, and he does not enter Islam with this acknowledgment.

The expression “He is my Ma’bûd” contains an affirmation that worship is unique to Allâh. The statement “I have no other Ma’bûd save Him” is just like the phrase La Ilaha Illallâh. Just as the word La Ilaha negates everything worshiped other than Allâh, it also negates worshipping anyone other than Allâh. The expression Illallâh confirms to worship no one but Allâh, only Allâh.

The verses of the Qur’an contain orders to worship Allâh. The Tawhîd of Rubûbiyyah and Ulûhiyyah is derived from these verses and includes the confirmation of the command to worship Allâh. The entire Qur’an revolves around this subject and it was revealed on this subject.

The meaning of the expression “ar-Rabb means al-Ma’bûd” means He is the only deity worthy of worship. As for anyone other than Allah, it is not worthy of worship because it is not Rabb.

Some signs of Allâh, such as the Qur’an, are revelations that He sent to prophets and commanded them to convey; some are miracles given to prophets; some are the stages of our creation, the signs he places within ourselves/in our nature, such as the difference of our languages, images, colors and natures; some of them are the signs we see in the universe with eyes, such as the seven layers of heaven and the seven layers of earth, like the sun and the moon. These are just some of the signs of Allâh. All of His creatures, with all their differences and variations, are proofs and evidences of Allâh’s existence. It is also a sign that Allâh is the only true deity worthy of worship and that no one other than Him deserves to be worshipped.

It is the words “Worship Allâh only” or “Worship Allâh and do not associate anything with Him” that bends the backs of the polytheists and causes division with them. In the past and today, the polytheists dislike this because their hearts are attached to the superstitious deities they worship. This is the reason for the disagreements, arguments, divisions, wars and killings that took place between the prophets and their tribes, the Muwahhidûn and the polytheists.

Whoever worships other than Allâh or proves one of the things unique to Allah for someone other than Allâh has taken that being as both a Rabb and an Ilâh. Regardless of whether he gives the name of Ilâh to this being or not, the ruling is the same. The explanation of his taking as Ilâh is as follows: A person takes the thing he worships as his deity, and the meaning of the deity is Ma'bûd, that is, the one who is worshiped. The explanation for taking this being as his Rabb is that this person likens this being to Allâh in Rubûbiyyah. Since Rubûbiyyah is one of the necessities of Divinity. Whoever negates either of these from a being also negates the other. Whoever proves one to a being also proves the other. For, a divine being must have the power to give benefit and eliminate harm. He is the Ma'bûd who has the power to give benefit and to remove the harm. Whoever proves worship to a being proves Rubûbiyyah for that being. Whoever proves Rubûbiyyah for a being must worship that being. When he understands that the meaning of the word Rabb is the one who turns things around and owns everything, and that the meaning of the Ilâh is Ma'bûd, that Ulûhiyyah is Ma'bûdiyyah, and that the meaning of worship is the peak of submission, love and fear, one of those who worship other than Allâh or what is peculiar to the Rabb you will understand that the person who proves something for someone other than Allâh has taken that being as both a Rabb and an Ilâh.

Types of Worship

The types of worship ordained by Allâh such as al-Islâm, al-Îmân, and al-Ihsân (submission, belief, and excellency), and from the types of worship are **ad-Du'â** (supplication/worship), **al-Khawf** (fear), **ar-Rajâ** (hope), **at-Tawakkul** (reliance), ar-Raghbah (aspiration), ar-Rahbah (apprehensive fear), **al-Khushû** (submissive humility), **al-Khashyah** (awe), **al-Inâbah** (penitence), **al-Isti'ânah** (seeking aid), **al-Isti'âdhah** (appeal for refuge), **al-Istighâthah** (seeking rescue), **adh-Dhabh** (sacrifice), **an-Nadhr** (vowing) and other acts of worship which Allâh has commanded, all are dedicated to Allâhu Taâlâ alone.

The evidence is the statement of Allâhu Taâlâ,

“And the Masâjid (pl. Masjid; places of worship) are only for Allâh, so pray (invoke/worship) not unto anyone along with Allâh.” (al-Jinn, 72/18)

Whosoever directs any one of these actions to other than Allâh is a Mushrik Kâfir.

The evidence is the statement of Allâhu Taâlâ,

“And whoever invokes another deity with Allâh, while he has no proof for it, his reckoning is only with his Lord. Surely, the Kâfirûn will not achieve success.” (al-Mu'minûn, 23/117)

It is also narrated in the Hadith (of Rasûlullâh Sallallâhu Alayhi wa Sallam),

“Du'â is the (core and) essence of Ibâdah (worship).”⁹

The evidence is the statement of Allâhu Taâlâ,

“And your Lord says: Call upon Me; I will answer your (prayer).”

⁹ At-Tirmidhî, Hadîth no. 3371; Abû Dâwûd, Hadîth no. 1479.

Indeed, those who are too arrogant to worship Me will surely enter Jahannam (Hell) in humiliation!" (Ghâfir, 40/60)

The evidence of al-Khawf (fear, being a type of worship) is the statement of Allâhu Taâlâ,

"...So fear them not, but fear Me, if you are (truly) believers." (Âli Imrân, 3/175)¹⁰

The evidence of ar-Rajâ (hope, being a type of worship) is the statement of Allâhu Taâlâ,

"...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." (al-Kahf, 18/110)¹¹

The evidence of at-Tawakkul (reliance, being a type of worship) is the statement of Allâhu Taâlâ,

"...and put your trust in Allâh if you are indeed believers." (al-Mâ'idah, 5/23)

Allâhu Taâlâ also says,

"And whosoever puts his trust in Allâh, then He (Allâh) will

¹⁰ In ad-Durar'us Saniyyah, the verse is quoted in full,

"That is only shaytân (satan) who frightens (you) of his supporters. So fear them not, but fear Me, if you are (truly) believers." (Âli Imrân 3/175).

¹¹ Al-Âlûsî Rahimahullâh mentioned the following verse as an evidence for ar-Rajâ instead of the previously given verse,

"Say: O My slaves who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins." (az-Zumar, 39/53)

suffice him.” (at-Talâq, 65/3)

The evidence of ar-Raghbah (aspiration), ar-Rahbah (apprehensive fear), and al-Khushû (submissive humility, being a type of worship) is the statement of Allâhu Taâlâ,

“Verily, they used to hasten to good deeds and supplicate Us in aspiration and apprehensive fear, and they were to Us humbly submissive.” (al-Anbiyâ, 21/90)

The evidence of al-Khashyah (awe, being a type of worship) is the statement of Allâhu Taâlâ,

“So fear them not, but fear Me!” (al-Baqarah 2/150)¹²

The evidence of al-Inâbah (penitence, being a type of worship) is the statement of Allâhu Taâlâ,

“And return in penitence to your Lord and submit to Him.” (az-Zumar, 39/54)

The evidence of al-Isti'ânah (seeking aid, being a type of worship) is the statement of Allâhu Taâlâ,

“You (Alone) we worship, and You (Alone) we ask for help.” (al-Fâtihah, 1/4)

It is also narrated in the Hadîth,

*“If you are to seek aid, seek aid only from Allâh.”*¹³

¹² In the same sense, Allâhu Taâlâ also stated,

“So do not have awe of the people but have awe of Me!” (al-Mâ'idah, 5/44)

¹³ At-Tirmidhî, Hadîth no: 2516.

The evidence of al-Isti'âdhah (appeal for refuge, being a type of worship) is the statement of Allâhu Taâlâ,

“Say: I seek refuge with the Lord of daybreak.” (al-Falaq, 113/1)

And,

“Say: I seek refuge in the Lord of mankind.” (an-Nâs, 114/1)

The evidence of al-Istighâthah (seeking rescue, being a type of worship) is the statement of Allâhu Taâlâ,

“(Remember,) when you sought help from your Lord, and He answered you...” (al-Anfâl, 8/9)

The evidence of adh-Dhabh (sacrifice, being a type of worship) is the statement of Allâhu Taâlâ,

“Say: Truly, my prayer, my sacrifice, my life and my death are (all) for Allâh, the Lord of the worlds. He has no partner.” (al-An'âm, 6/162-163)

And the evidence from the Sunnah is,

*“Allâh's curse is upon those who offer sacrifices to other than Him.”*¹⁴

The evidence of an-Nadhr (vowing, being a type of worship) is the statement of Allâhu Taâlâ,

“They (are those who) fulfill (their) vows, and they fear a Day whose evil will be widespread.” (al-Insân, 76/7)

¹⁴ Muslim, Hadîth no: 1978.

Explanation

Shaykh Rahimahullâh has listed the main types of worship with proofs from the Qur'an and Sunnah. First, let us give the meaning and scope of the concept of worship with the narrations from the scholars.

Ibn'ul Muzayyin al-Qurtubî Rahimahullâh defines worship as follows,

“The root of Ibâdah is humility and submission. The various duties that have been prescribed upon the people are called Ibâdât (acts of worship), since what is required is that these acts of worship must be done with humility and submission to Allâhu Taâlâ.”¹⁵

Ibnu Taymiyyah Rahimahullâh says,

“Worship (Ibâdah) is a comprehensive term covering everything that Allâh loves and is pleased with including statements and actions, outward and inward.”¹⁶

Ibn'ul Qayyim Rahimahullâh said,

“Worship revolves around fifteen principles. Whosoever completes them has completed the stages of Ubûdiyyah (servitude to Allâh). The explanation of this is that Ibâdah is divided between the heart, the tongue, and the limbs. And for each one of these three comes five types of rulings, covering all actions: obligatory, recommended, prohibited, disliked, and permissible.”¹⁷

Fudhayl bin Iyâdh Rahimahullâh said the following about the acceptance of worship,

“Verily, when the action is done with Ikhâlâs (for the sake of Allâh) yet

¹⁵ Ibn'ul Muzayyin al-Qurtubî, al-Mufhim, 1/181; Mufasssir Qurtubî also used similar expressions. See: Qurtubî, Tafsîr, 1/225, 17/56.

¹⁶ Majmû'ul Fatâwâ, 10/149.

¹⁷ Ibn'ul Qayyim, Madârij'us Sâlikîn, Dâru Atâ'ât'il Ilm, 1/165.

wrongly (in accordance to the Sharî'ah), then it is not accepted. And when the action is done rightly yet without Ikhlâs, then it is not accepted. This condition is as such until the action is done with Ikhlâs and is done rightly.

When an action is done for Allâh, then it is Khâlis/with Ikhlâs. And when it is upon the Sunnah, then it is done rightly.”¹⁸

Shaykh Rahimahullâh commenced counting the most important types of Ibâdah; Islâm, Îmân and Ihsân, which are the levels of religion and he continued with different types of worship which are the actions of the heart, tongue and limbs.

Since Almighty Allâh is the true deity worthy of worship, we should direct all these forms of worship to Him alone. For He is the only Rabb and the only Ilâh. The most beautiful names and most sublime attributes belong to Him. Everything other than Allâh is His creation and has no right to anything from worship.

It is obligatory on every human and jinn to show sincere devotion to Allâh in their worship. Worship is a right that belongs only to Allâh. In that case, it is a religious duty for those who are obliged to submit to Allâh sincerely in worship. Therefore, anyone who directs worship to other than Allâh whether it be an idol, a stone, a tree, a grave, a jinn, a saint, a Muqarrab (close) angel or a Mursal Nabî (Nabî sent as a Rasûl), is a Mushrik and Kâfir. It is obligatory to direct all types of worship to Allâh alone and to do it for His sake.

¹⁸ Ibnu Abî'd Duniyâ, al-Ikhlâs wa'n Niyah, Hadîth no. 22; Abû Nu'aym, al-Hilyah, 8/95; Majmû'u Fatâwâ Ibni Taymiyyah, 1/333; Ibn'ul Qayyim, Madârij'us Sâlikîn, Dâru Atâ'ât'il Ilm, 1/129-130.

The Second Fundamental Principle: Knowing the Religion of Islâm with Evidences

The Religion of Islâm: It is submitting to Allâhu Taâlâ with Tawhîd, surrendering to Allâhu Taâlâ by obedience, and distancing oneself from Shirk and its people.

The Religion of Islâm is Three Levels: al-Islâm, al-Îmân, and al-Ihsân. Each of these levels have its own pillars (conditions).

The First Level: Islâm

The pillars (conditions) of Islâm are five:

- 1- Bearing witness that there is no -true- deity -worthy of worship- except Allâh and that Muhammad Sallallâhu Alayhi wa Sallam is His messenger,
- 2- Praying the Salâh,
- 3- Paying the Zakâh (charity),
- 4- Fasting in Ramadhân,
- 5- Pilgrimage to the sacred House of Allâh.¹⁹

¹⁹ These explanations regarding the pillars of Islâm are extrapolated from the Hadîth of Ibnu Umar Radiyallâhu Anhumâ. Hence, in ad-Durar'us Saniyyah, this portion was directly reported as a Hadîth and a verse was mentioned afterwards. We will quote the exact wording from ad-Durar'us Saniyyah based on its benefit,

“The pillars (conditions) of Islâm are five.

The evidence found in the Sunnah is the Hadîth of Ibnu Umar Radiyallâhu Anhumâ. He said: Rasûlullâh Sallallâhu Alayhi wa Sallam said,

«Islâm was built on five things:

1- Bearing witness that there is no -true- deity -worthy of worship- except Allâh and that Muhammad Sallallâhu Alayhi wa Sallam is the Messenger of Allâh,

The evidence of the Shahâdah (bearing witness) is the statement of Allâhu Taâlâ,

“Allâh bears witness that none has the right to be worshipped but He, and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. None has the right to be worshipped but He, the All-Mighty, the All-Wise.”
(Âl-i Imrân, 3/18)

The meaning of the Shahâdah is “There is no -true- Ma’bûd -worthy of worship- except Allâh.²⁰

The statement, “La Ilaha (no deity)” negates everything that is worshipped besides Allâh.

The statement, “Illallâh (except Allâh)” affirms worshipping Allâh alone who has no partners in His worship, as He has no partners in His domain.

The Interpretation of the Shahâdah, which clarifies it, is the statement of Allâhu Taâlâ,

2- *Praying the Salâh,*

3- *Paying the Zakâh,*

4- *Fasting in Ramadhân,*

5- *Pilgrimage to the sacred House of Allâh for the one who has the means to do so.»*
(With similar wording in al-Bukhârî, Hadîth no. 8; Muslim, Hadîth no. 16, and at-Tirmidhî, Hadîth no. 2609.)

(Another) evidence is the statement of Allâhu Taâlâ,

“Whoever seeks a faith other than Islâm, it will never be accepted from him, and he, in the Hereafter, will be among the losers.” (Âl-i Imrân, 3/85)

²⁰ The following addition is found in ad-Durar’us Saniyyah,

“The differentiator between an-Nafy and Ithbât is “La Ilaha,” which negates everything worshipped besides Allâh...”

“And (remember) when Ibrâhîm said to his father and his people: Verily, I am free of what you worship, Except for He who created me; and indeed, He will guide me. And he made it a word lasting among his offspring that they may turn back (to the truth).”
(az-Zukhruf, 43/26-28)

And the statement of Allâhu Taâlâ,

“Say: O People of the Scripture, come to a word common between us and you - that we will not worship except Allâh and not associate anything with Him and not take one another as lords instead of Allâh. But if they turn away, then say, ‘Bear witness that we are Muslims (submitting to Him).” (Âl-i Imrân, 3/64)

The evidence of bearing witness that Muhammad Sallallâhu Alayhi wa Sallam is the Messenger of Allâh is the statement of Allâhu Taâlâ,

“Verily, there has come unto you a Messenger from amongst yourselves. It grieves him that you should suffer. He is concerned over you; for the believers he is kind, and merciful.” (at-Tawbah, 9/128)²¹

The Meaning of Testifying that Muhammad Sallallâhu Alayhi wa Sallam is the Messenger of Allâh is: Obeying him in whatever he orders, affirming him

²¹ In the copy of Âlûsî Rahimahullâh, the following two verses, which are clearer than the verse at-Tawbah, 9/128 provided in ad-Durar'us Saniyyah and other manuscripts, are given as evidence for Muhammad Sallallâhu Alayhi wa Sallam being the Messenger of Allâh,

“Muhammad is the messenger of Allâh, and those who are with him are hard on the disbelievers, compassionate among themselves...” (al-Fath, 48/29)

“Muhammad is not a father of any of your men, but he is a messenger of Allâh and the last of the prophets...” (al-Ahzâb, 33/40)

in what he informs of, staying away from what he prohibits and warned against, and not worshipping Allâh in a fashion except by what he ordained.

The evidence of as-Salâh, az-Zakâh, and the explanation of Tawhîd is the statement of Allâhu Taâlâ,

“And they were not commanded except to worship Allâh, (being) sincere to Him in religion, inclining to truth, and to establish prayer and to give Zakâh. And that is the correct religion.” (al-Bayyinah, 98/5)

The evidence of fasting is the statement of Allâhu Taâlâ,

“O you who believe, fasting has been enjoined upon you as it was enjoined upon those before you, so that you may be God-fearing.” (al-Baqarah, 2/183)

The evidence of pilgrimage is the statement of Allâhu Taâlâ,

“And pilgrimage to the House is a duty that mankind owes to Allâh - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allâh is independent from the worlds.” (Âl-i Imrân, 3/97)

Explanation

While defining the religion of Islâm, the Shaykh Rahimahullâh said, “and distancing oneself from Shirk and its people.” The meaning of distancing is cutting off ties and withdrawing, keeping distance from Shirk and the people of Shirk by believing that Shirk is invalid and staying far away from it, also believing in the obligation of having enmity for the Mushrikûn (polytheists) and not allying them, since they are the enemies of Allâh. Animosity should be displayed towards them because they are the enemies of Allâh, His Messenger, and His religion. Without disassociating from Shirk and the Mushrikûn the

claim that one has submitted to Allâh and submitted to Him in obedience is invalid and insufficient.

The first level is Islâm that is sincerely submitting to Allâh, meaning surrendering to Allâh through worship, directing that worship exclusively to Him, and disavowing oneself from Shirk and its people. Islâm is actualizing Tawhîd of Allâh in His Ulûhiyyah, Rubûbiyyah, and Names and Attributes, worshipping Him Who is One and has no partners, believing in His Messenger and following what the Messenger brought. The slave is not a Muslim so long as he does not actualize these. The religion of Islâm is the religion that was propagated by all the messengers of Allâh, from Nûh Alayh'is Salâm to Muhammad Sallallâhu Alayhi wa Sallam. Islâm is both belief and laws, in which Allâh and His Messenger have told us what is permissible and what is prohibited, morals and good manners, acts of worship and how to interact with people, rights and duties, and events to occur on the Day of Resurrection. When Allâh completed this religion, He chose it to be the way of life for all humanity until the Hour begins.

It is necessary that you bring together negation and affirmation whilst saying the phrase *Lâ Ilâha Illallâh* as to actualize Tawhîd and negate Shirk. Negation and affirmation are the two pillars of *Lâ Ilâha Illallâh*. If it is asked, "What are the pillars of *Lâ Ilâha Illallâh*?" Then it would be said, "Negation and affirmation." Its conditions are seven, and it will not avail except by actualization of these conditions. The conditions of *Lâ Ilâha Illallâh* are:

1. Knowledge which eliminates ignorance,
2. Certainty which eliminates doubt,
3. Acceptance which eliminates rejection and denial,
4. Compliance/submission which eliminates abandoning,
5. Sincerity which eliminates Shirk,
6. Truthfulness which eliminates lying,
7. Love which eliminates hatred.

Only Allâh Almighty is worthy of and deserving of being worshipped. The deities worshiped by the Mushrikûn are nothing but conjectures and allegations based on the whims and desires of their souls. Whoever believes that one who merely utters Lâ Ilâha Illallâh with his tongue will go to Paradise and will not enter Hell, is a lost, deviated person who has gone astray and opposes the Book, the Sunnah, and the consensus of the Ummah.

Therefore, the base of all foundations is to testify to the Oneness of Allâh, and this is complete once one testifies that Muhammad is the Messenger of Allâh. Testifying to the Oneness of Allâh comprises the condition of sincerity and purity of one's intention, and testifying that Muhammad is the Messenger of Allâh comprises the condition of following and adhering to his path.

He is the seal of prophets and is their last. So whoever hears about the message of our Prophet Sallallâhu Alayhi wa Sallam, then it is mandatory upon them to rush to familiarise themselves with this religion and to believe in it. Otherwise, the proof is established against them.

The testimony that Muhammad is the Messenger of Allâh has a meaning and it necessitates certain things, it is not mere statement that is uttered. Its meaning is that you acknowledge with your tongue and heart that Muhammad is Allâh's Messenger. Moreover, it is not sufficient for you to pronounce it with your tongue and acknowledge it within your heart. Rather, it is a must that one must follow the Messenger, obey him in what he ordered, believe in everything that he has informed us of, stay away from what he forbade, and only worship Allâh with what he has legislated. The Messenger Sallallâhu Alayhi wa Sallam has informed us about many affairs of the unseen, about Allâh and the angels. He has informed us about affairs of the future, such as the establishment of the Hour, the signs of the Hour, Paradise, and Hellfire. He has also informed us about past affairs, such as previous nations. Therefore, it is compulsory for one to believe in this and not deny it. It must be known that the Messenger does not speak about this information, these commands and prohibitions, etc., from his own self, he only speaks by way of the revelation from Allâh.

The Second Level: **Îmân**

Îmân has seventy or so branches. The highest of it is the statement “La Ilaha Illallâh” the lowest of it is removing harmful objects off the path. Shyness is also a branch of Îmân.

The pillars (conditions) of Îmân are six:

- 1- You believing in Allâh,**
- 2- His angels,**
- 3- His books,**
- 4- His messengers,**
- 5- The last day, and**
- 6- Believing in Qadar (pre-ordainment); its good and evil [all being from Allâh]²².**

The evidence of these six pillars is the statement of Allâhu Taâlâ,

“Righteousness is not that you turn your faces towards east and (or) west; but righteousness is that one believes in Allâh, the Last Day, the angels, the Book, and the Prophets.” (al-Baqarah, 2/177)

The evidence for al-Qadar is the statement of Allâhu Taâlâ,

“Verily, We have created all things with Qadar.” (al-Qamar, 54/49)

Explanation

The definition of Îmân in the Sharî'ah is the statement of the tongue, belief in the heart, and action with the limbs. Îmân increases with obedience and

²² The addition in brackets is found in ad-Durar'us Saniyyah.

decreases with disobedience. This is how *Îmân* was defined by *Ahl'us Sunnah wa'l Jamâ'ah*.

Îmân is more general than *Islâm*, for every *Mu'min* (possessor of *Îmân*) is a Muslim, but not every Muslim is a *Mu'min*. So *Îmân* is more general as it relates to itself and more specific as it relates to its people. When *Îmân* and *Islâm* are mentioned together, then each one takes on its own meaning. If only one of them is mentioned, then the other falls under it. If they are mentioned together, then *Islâm* is explained as being the apparent actions, which are the five pillars of *Islâm*. *Îmân* is explained as being the inward actions, which are the six pillars, and their place is in the heart. It is required for a Muslim to bring the two of them together.

The pillars of *Îmân* are essential; if one of them ceases, then *Îmân* ceases, because a thing is not able to stand except upon its pillars. When a pillar of a thing is lost, then it is not actualized. As for the branches of *Îmân*, then they are completing elements. *Îmân* does not completely perish by the perishing of any one of them.

The Third Level: Ihsân

Ihsân has one pillar. It is “Worshipping Allâh as if you see Him. For although you don’t see Him, He sees you.”

The evidence of this is the statement of Allâhu Taâlâ,

“Indeed, Allâh is with those who fear Him and those who are doers of good.” (an-Nahl, 16/128)²³

And the statement of Allâhu Taâlâ,

“And put your trust in the All-Mighty, the Most Merciful, Who sees you when you stand (in prayer,) and your movement among those who prostrate. Verily He, only He, is the All-Hearer, the All-Knower.” (ash-Shu’arâ, 26/217-220)

And the statement of Allâhu Taâlâ,

“Neither you do any deed nor recite any portion of the Qur’ân, - nor you do any deed but We are Witness over you when you are doing it.” (Yûnus, 10/61)

As for the evidence from the Sunnah, it is the well-known Hadîth of Jabrâ’îl Alayh’is Salâm²⁴, transmitted by Umar Radiyallâhu Anh. Umar Radiyallâhu Anh said,

“One day while we were sitting with Rasûlullâh Sallallâhu Alayhi wa

²³ The following verse is mentioned in ad-Durar’us Saniyyah after this,

“And whoever submits his self to Allâh and is good in deeds, he in fact holds on to the most trustworthy handhold...” (Luqmân, 31/22)

²⁴ In Mu’allafât’ush Shaykh, the manuscript we based our translation upon, this name is mentioned as “Jabrâ’îl”, however the other copies mention the name as “Jibrîl.”

Sallam, there appeared²⁵ a man with extremely white clothes and extremely black hair. There were no signs of travel on him and none of us knew him. He sat before²⁶ the Nabî Sallallâhu Alayhi wa Sallam, supported his knees up against his knees, and put his hands on his thighs. He said,

“O Muhammad, inform me about Islâm.” Rasûlullâh Sallallâhu Alayhi wa Sallam said,

“(Islâm) is to testify that there is no -true- deity -worthy of worship- except Allâh and that Muhammad is Allâh’s Messenger, to establish the prayers, to give Zakâh, to fast the month of Ramadhân, and to perform the Pilgrimage to the [sacred]²⁷ House, if you have the means to do so.” The man said,

“You have spoken truthfully.”

We were amazed that he asks the question and then affirms him. The man then said,

“Inform me about Îmân.” Rasûlullâh Sallallâhu Alayhi wa Sallam said,

“It is to believe in Allâh, His Angles, His Books, His Messengers, The Last Day, and to believe in al-Qadar (the Divine decree), its good and evil.” The man said,

“You have spoken truthfully. Inform me about Ihsân.” Rasûlullâh

²⁵ In ad-Durar’us Saniyyah, the word in the Hadîth “appeared” is mentioned with a similar wording as “entered upon us.”

²⁶ In ad-Durar’us Saniyyah, the word in the Hadîth “sat before” is mentioned with a similar wording as “sat in the presence of.”

²⁷ The addition in brackets is found in ad-Durar’us Saniyyah.

Sallallâhu Alayhi wa Sallam said,

"It is worshipping Allâh as if you see Him. For although you don't see Him, He sees you." The man said,

"[You have spoken truthfully.]²⁸ Tell me about the Hour (the Day of Judgement)."

Rasûlullâh Sallallâhu Alayhi wa Sallam said,

"The one being asked does not know more than the one asking." The man said,

"Then inform me about its signs." Nabî Sallallâhu Alayhi wa Sallam said,

"For the slave girl to give birth to her mistress and for you to see the barefoot, scantily-clothed, destitute shepherds competing in erecting lofty buildings." (Umar Radiyallâhu Anh) said,

"Then the man left. We stayed there for a long time." [The Prophet Sallallâhu Alayhi wa Sallam]²⁹ said,

"O Umar! Do you know who the questioner was?" I said,

"Allâh and His Messenger know best." Rasûlullâh Sallallâhu Alayhi wa Sallam said,

"He is Jabrâ'îl. He came to teach you the command of your religion."³⁰

²⁸ The addition in brackets is found in ad-Durar'us Saniyyah.

²⁹ The addition in brackets is found in ad-Durar'us Saniyyah.

³⁰ With similar wording, al-Bukhârî, Hadîth no. 50; Muslim, Hadîth no. 8.

Explanation

The last level from the levels of the Religion is the level of Ihsân that was explained by the Prophet Sallallâhu Alayhi wa Sallam through his statement, *“Ihsân is worshipping Allâh as if you see Him. For although you don’t see Him, He sees you.”*

Ihsân between the servant and his Lord is the servant perfecting the actions Allâh has made him responsible with, and that he does them correctly and sincerely seeking the pleasure of Allâh. Ihsân is that which is implemented with sincerity for Allâh and following the Messenger.

You worship Allâh as if you see Him, so that your certainty and Îmân in Allâh reaches a level as though you were looking at Allâh directly, and you have no hesitation or doubt regarding this. He who reaches this level has reached the highest point of Ihsân. In return, the people of Ihsân are rewarded in the Hereafter with seeing Allâh because they worshipped Him in this worldly life as if they were looking at Him, as Allâhu Taâlâ said,

“For those who do possess Ihsân is the best, and something more. Neither gloom shall cover their faces, nor disgrace. Those are the people of Paradise. Therein they shall abide eternally.”
(Yûnus 10/26)

“Something more” mentioned in the verse is that they will receive in reward looking at the Face of Allâh.³¹ This is Ihsân and it is the highest level of the religion.

Alongside their diversity and variation, every type of worship and every

³¹ Uthmân bin Sa’îd ad-Dârimî, ar-Raddu ala’l Jahmiyyah, Dâru Ibn’il Athîr, p. 119, no. 194; Abdullâh bin Ahmad bin Hanbal, as-Sunnah, 1/257, no. 472, 2/497, no. 1145; ad-Dâraqutnî, ar-Ru’ya [Ru’yatullâh], p. 300, no. 214-215; at-Tabarî, Jâmi’ul Bayân fî Ta’wîl’il Qur’ân [Tafsîr’ut Tabarî], 15/63-64, no. 17612-17613; Ibnu Khuzaymah, at-Tawhîd, 2/452; al-Lâlakâ’î, Sharhu Usûli l’tiqâdi Ahl’is Sunnah, 3/511, no. 792-793.

religious issue falls into one of the three levels of the religion, which are Islâm, Îmân, and Ihsân.

The Shaykh mentioned evidences for each level from the Qur'ân. Then he mentioned evidence for these levels from the Sunnah of the Messenger. He also mentioned the Hadîth of Jibrîl and that he came to the Messenger Sallallâhu Alayhi wa Sallam while he was amongst his Companions.

The Hour has minor signs and major signs that Allâh has clarified. Some are preliminary signs and others are regarding the approaching of the Hour, which come with the establishment of the Hour and are near to its establishment.

The Third Fundamental Principle: Knowing Your Prophet Muhammad Sallallâhu Alayhi Wa Sallam

He Sallallâhu Alayhi wa Sallam is Muhammad the son of Abdullâh the son of Abd'ul Muttalib the son of Hâshim. Hâshim is from Quraysh. Quraysh are from the Arabs. The Arabs are the descendants of Ismâ'il the son of Ibrâhîm al-Khalîl. May the best peace and blessings be upon (Prophet) Ibrâhîm and our prophet (Âmîn)!

The Prophet Sallallâhu Alayhi wa Sallam's lifespan was sixty-three years, forty of it before his prophecy and twenty-three years as a Prophet Messenger. He became a **Prophet** with **"Read!"**³² and he became a **Messenger** with **"the one enveloped in garments"**³³.

His homeland is Makkah and he migrated to al-Madînah. Allâhu Taâlâ sent him to warn against Shirk and call to Tawhîd.

The evidence is the statement of Allâhu Taâlâ,

"O you (Muhammad) enveloped in garments! Arise and warn! And magnify your Lord (Allâh)! And purify your garments! And keep away from ar-Rujz (the idols)! And give not a thing in order to have more. And be patient for the sake of your Lord!" (al-Muddaththir 74/1-7)

The meaning of the statement of Allâhu Taâlâ,

"Arise and warn!" is, **"He warns against Shirk and calls to Tawhîd."**

"Magnify your Lord (Allâh)!" meaning, **"Glorify Him with Tawhîd."**

"Purify your garments!" meaning, **"Cleanse your actions from Shirk."**

³² Al-Alaq, 96/1.

³³ Al-Muddaththir, 74/1.

“Keep away from ar-Rujz (the idols)!” (the meaning of the word) **“ar-Rujz are the idols.”**

“Keeping away” is shunning the idols and staying away from them and its people.³⁴

Muhammad Sallallâhu Alayhi wa Sallam persevered upon this command, calling to Tawhîd for ten years. After ten years, he ascended to the skies (Mi'râj). There the five daily prayers were prescribed upon him. He performed the prayers in Makkah for three years, and then, he was commanded with performing Hijrah (migration) to Madînah.

Hijrah: Is to migrate from the abode of Shirk to the abode of Islâm. Hijrah from the abode of Shirk to the abode of Islâm is prescribed upon this Ummah and is permanent until the establishment of the hour.

The evidence for this is the statement of Allâhu Taâlâ,

“Indeed, those whom the angels take (in death) while wronging themselves – (the angels) will say: In what (condition) were you? They will say: We were oppressed in the land. The angels will say: Was not the earth of Allâh spacious (enough) for you to emigrate therein? For those, their refuge is Jahannam (Hell) - What an evil destination! Except the oppressed ones among men, women, and children who cannot devise a plan, nor are they able to direct their way. For those it is expected that Allâh will pardon them, and Allâh is Oft-Pardoning and Oft-Forgiving.” (an-Nisâ, 4/97-99)

Also, the statement of Allâhu Taâlâ,

“O My servants who have believed, indeed My earth is spacious, so worship only Me.” (al-Ankabût, 29/56)

³⁴ Al-Âlûsî Rahimahullâh narrated the following after this statement,

“Distancing from them and its people, and having enmity towards it and its people...”

Al-Baghawî (d. 516) Rahimahullâhu Taâlâ said, "The revelation reason for this verse was due to the Muslims who were in Makkah and did not migrate." Allâh calls them by the title of Îmân (in the form, "O My slaves who believe!")

The evidence for migration from the Sunnah is Rasûlullâh Sallallâhu Alayhi wa Sallam's statement,

*"Migration shall not end until repentance ends, and repentance shall not end until the sun rises from the west."*³⁵

So when Rasûlullâh Sallallâhu Alayhi wa Sallam settled in Madînah, he was enjoined with the rest of the prescriptions of Islâm such as the Zakâh, fasting, pilgrimage, Jihâd (fighting for the cause of Allâh), Adhân, recommending good and prohibiting from evil, and the other prescriptions of Islâm. He Sallallâhu Alayhi wa Sallam remained in this condition (in Madînah) for ten years and after this, he died may the Peace and Blessings of Allâh be Upon Him. His religion is everlasting.

This is his religion. There is no good except that he has guided his Ummah (nation) to it, and there is no evil except that he warned his Ummah against it. The good which he guided to is Tawhîd (the creed of worshiping Allâh alone) and everything that Allâh loves and is pleased with. The evil which he warned from is associating partners [to Allâh]³⁶ and everything that Allâh dislikes and rejects.

Allâhu Taâlâ has sent him to all people, and He has enjoined upon the two races of mankind and jinkind that they obey him. The evidence for this is the statement of Allâhu Taâlâ,

"Say: O mankind! Verily, I am sent to you all as the Rasûl (Messenger) of Allâh..." (al-A'râf, 7/158)

³⁵ Abû Dâwûd, Hadîth no. 2479.

³⁶ The addition in brackets is found in ad-Durar'us Saniyyah.

And Allâhu Taâlâ has completed the religion with him. The evidence is the statement of Allâhu Taâlâ,

"...This day I have perfected for you your religion and completed My favour upon you and have approved for you Islâm as religion..." (al-Mâ'idah, 5/3)

The evidence for the death of Rasûlullâh Sallallâhu Alayhi wa Sallam is the statement of Allâhu Taâlâ,

"Verily you (O Muhammad) will die, and verily they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord." (az-Zumar, 39/30-31)

All humanity will be resurrected after death. The evidence is the statement of Allâhu Taâlâ,

"From it (the earth) We created you, and into it We will return you, and from it We shall raise you up once again." (Tâ-Hâ, 20/55)

And the statement of Allâhu Taâlâ,

"And Allâh has brought you forth from the (dust of) earth? Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)." (Nûh, 71/17-18)

After Resurrection, they will be reckoned and compensated for their actions.³⁷ The evidence is the statement of Allâhu Taâlâ,

"So that He gives punishment to evildoers for what they did, and gives good reward to those who did good." (an-Najm, 53/31)

³⁷ After this expression, in ad-Durar'us Saniyyah, the following addition is found,

"If their actions are good, then they will be compensated with good, and if it is bad, they will be compensated with bad."

Whoever denies resurrection has disbelieved. The evidence is the statement of Allâhu Taâlâ,

“The disbelievers deem that they will never be resurrected. Say: Yes, by my Lord, you will certainly be resurrected, and then you will be told about what you did. That is so easy for Allâh.” (at-Taghâbun, 64/7)

Allâh has sent all the messengers as bearers of good tidings and warners. The evidence is the statement of Allâhu Taâlâ,

“(We sent) messengers as bringers of good tidings and warners so that mankind will have no argument against Allâh after the messengers...” (an-Nisâ, 4/165)

The first of the Messengers is Nûh Alayh’is Salâm and the last of the Messengers is Muhammad Sallallâhu Alayhi wa Sallam.³⁸

The evidence for Nûh Alayh’is Salâm being the first Messenger is the statement of Allâhu Taâlâ,

“Surely, We have revealed to you as We have revealed to Nûh and to the prophets after him.” (an-Nisâ, 4/163)

Explanation

The Prophet Muhammad Sallallâhu Alayhi wa Sallam is the seal of all prophets and messengers, the Messenger of Allâh to all jinn and mankind, and

³⁸ After this expression, in ad-Durar’us Saniyyah, the following addition is found,

“And he is the seal of the prophets. There is no prophet after him. The evidence is the statement of Allâhu Taâlâ,

“Muhammad is not the father of any of your men, but he is the Messenger of Allâh and the last of the Prophets.” (al-Ahzâb, 33/40)

the intermediary between Allâh and His creation in the conveyance of His religion and message.

His Kunya is Abu'l Qâsim, and he was known as as-Sâdiq and al-Amîn before he was sent as a prophet. He has several names among them are Ahmad, al-Hâshir, al-Mâhî, al-Âqib, al-Muqaffi, the Prophet of Mercy, and the Prophet of al-Malhamah. He was from the tribe of Quraysh, the most noble of the Arabs. He Sallallâhu Alayhi wa Sallam as among the elite from them, from Banû Hâshim.

He was born in the Year of the Elephant, the year wherein Abrahah, the ruler of Yemen, came with a magnificent elephant to destroy the Ka'bah.

He was born in Makkah, and was suckled amongst Banû Sa'd by his wet nurse Halîmah as-Sa'diyyah. His father Abdullâh died before he was born, then his mother died a short time after his birth. Hence, he was taken care of by Umm Ayman al-Habashiyah, whom he had inherited from his father, and he went to the care of his grandfather. Then his grandfather Shaybah, known by the nickname Abdul-Muttalib died, so he was transferred to the care of his paternal uncle, Abû Tâlib.

He avoided the worship of idols and the consumption of intoxicants. He would not do what the people of the Pre-Islâmic Days of Ignorance used to do. Rather, he used to go out to the cave of Hirâ and worship therein for a number of days; he would worship Allâh upon the religion of Ibrâhîm, upon Tawhîd. When he had reached forty years of age, the revelation descended upon him by way of the angel Jabrâ'il, also known as Jibrîl Alayh'is Salâm who came to him in the cave of Hirâ and said to him, "Read!" This was the beginning of his prophethood.

Then he went to his home, trembling in fear, because he had encountered an unknown, frightening affair. There, he found his wife Khadîjah so she covered him and comforted him, saying to him, "No, by Allâh, Allâh will never disgrace you. You keep good relations with your kith and kin, take care of the poor, feed your guests, and assist in incidents of truth." So, she prepared him and took him to her cousin Waraqah bin Nawfal; he was a man who was

devoted to worship, and he used to read the previous scriptures, worshipping Allâhu Taâlâ by this means. When the Prophet Sallallâhu Alayhi wa Sallam informed him of what he saw, he said, "This was an-Nâmûs," meaning Jibrîl Alayh'is Salâm "who descended upon Mûsâ." He was sent as a Messenger with the revelation of Sûrat'ul Muddaththir, when he was forty years old.

He remained in Makkah for thirteen years calling the people to Tawhîd and abandoning the worship of idols.

Three years before the Hijrah, he was taken by night to Bayt'ul Maqdis (al-Isrâ), and he ascended to the heavens (al-Mi'râj); and five prayers were made obligatory upon him. Thereafter, he met a group of people from the Ansâr, and he called them to Allâh and His religion. They accepted the call and pledged allegiance to him. They in turn called their people to Allâh after returning from Hajj. The Messenger Sallallâhu Alayhi wa Sallam migrated to al-Madînah after the first and second Pledges of al-Aqabah. He stayed in al-Madînah for ten years after his migration. Then he died at the age of sixty-three.

Allâhu Taâlâ revealed the following verse during the Farewell Pilgrimage on Friday while Muhammad Sallallâhu Alayhi wa Sallam was standing at Arafah,

"This day I have perfected for you your religion and completed My favor upon you and have approved for you Islâm as religion."

(al-Mâ'idah 5/3)

A short time after the revelation of this verse, the Prophet Sallallâhu Alayhi wa Sallam passed away, however, his religion remains everlasting until the establishment of the Hour. By way of him, Allâh has completed and perfected the religion and the heavenly messages were sealed; therefore, there will be no prophet sent after him until the Day of Judgement. May peace and blessings be upon him.

After stating that Hijrah is leaving Dâr'ul Kufr for Dâr'ul Islâm and that the ruling of Hijrah is continuous until the end of time according to the opinion of

the majority of the people of knowledge, Ibnu Qudâmah Rahimahullâh divides people into three categories with regards to Hijrah.

1. Those whom it is obligatory upon to migrate. This is a person who is able to migrate and who is unable to manifest his religion or his religious obligations while residing amongst the Kuffâr. It is obligatory upon this person to migrate.

2. Those whom it is not obligatory upon to migrate. These are those who are incapable of migrating due to an illness or due to being coerced to stay, or those who cannot migrate because of a weakness like women, children, and the like. Migration is not an obligation upon them.

3. Those whom it is recommended to migrate, but is not obligatory upon. These are those who have the means to migrate, but can manifest their religion while residing in the land of Kufr. In this case, it is recommended for them to migrate in order to have the opportunity to wage Jihâd against the Kuffâr and to increase the number of Muslims and to help them. Again, it is recommended for them to migrate in order to be freed from increasing the number of Kuffâr, mingling with them, and being a witness to the evils performed among them. It is not obligatory for this person to migrate because he has the opportunity to fulfill the obligations of his religion without migrating.³⁹

Rejecting the Tâghût and Believing in Allâh

And Allâh sent a messenger to every nation, since the time of Nûh Alayh'is Salâm until Muhammad Sallallâhu Alayhi wa Sallam, to command them to worship Allâh alone and to forbid them from worshiping the Tâghût.

The evidence is the statement of Allâhu Taâlâ,

“And verily, We have sent among every Ummah (nation) a Messenger (proclaiming): Worship Allâh (Alone), and avoid

³⁹ Excerpt from Ibnu Qudâmah, al-Mughnî, Turkî, 13/149-151.

(worshipping) the Tâghût.” (an-Nahl, 16/36)

Allâh ordered all the slaves to reject the Tâghût and to believe in Allâh.

Ibn’ul Qayyim Rahimahullâhu Taâlâ said,

“[The meaning of]⁴⁰ **Tâghût** is all that which causes the slave to exceed the limits with regards to what is worshipped, followed, or obeyed.⁴¹

The Main Types of Tâghût

The Tawâghût (pl., Tâghût) are numerous, but their main types are five:

- 1- **Iblis (satan) May Allâh Curse Him;**
- 2- **Those whom are worshiped and are pleased with it;**
- 3- **Those who call people to worship themselves;**
- 4- **Those who claim to know anything from the knowledge of the Ghayb (unseen);**
- 5- **Those who rule by other than what Allâh revealed.**

The evidence is the statement of Allâhu Taâlâ,

“There is no compulsion in the Dîn (religion). Ar-Rushd (the right path) has become clear from al-Ghayy (the wrong path). So whoever disbelieves in the Tâghût and believes in Allâh has grasped the Urwat’ul Wuthqâ (firmest handhold)...” (al-Baqarah, 2/256)

This is the meaning of La Ilaha Illallâh. Narrated in the Hadîth,

“The head of every matter is Islâm, its supporting pillar is the Salâh, and its highest point is Jihâd in the way of Allâh.”⁴²

⁴⁰ The addition in brackets is found in ad-Durar’us Saniyyah.

⁴¹ Ibn’ul Qayyim’s statement is found in I’lâm’ul Muwaqqi’în, 1/40.

⁴² Al-Marwazî, Ta’dhîmu Qadr’is Salâh, 1/200, no. 197. With similar wording, at-Tirmidhî, Hadîth no. 2616.

And Allâh knows best!

May Allâhu Taâlâ send abundant peace and blessings upon our Prophet Muhammad, his family, and his companions (Âmîn!)

Explanation

From the first to the last all the messengers, called people to Tawhîd, which is unifying Allâh in worship and prohibited from Shirk.

The word Tâghût is derived from the word at-Tughyân. It means exceeding the bounds. When water rises above its tide, it is said, "The water has gone beyond the bounds." Tâghût is that regarding which the servant exceeds boundaries. As Ibn'ul Jawzî Rahimahullâh said,

"Tawâghît, are idols. Tughyân (exceeding boundaries) was attributed to them because they are the reason. That which is intended are its worshippers (exceeding in boundaries is actually the attribute of those who worship the idols)."43

Ibn'ul Jawzî Rahimahullâh also said,

"(It is stated in the Hadîth,) "Do not take oaths by the Tawâghît and your fathers."

The word "Tawâghî" (which is mentioned in the Hadîth) is the plural of "Tâghiyah", which is "Tawâghît (pl. Tâghût)". These are idols worshipped during the era of Jâhiliyyah (pre-Islâmic era). In reality, "Tughyân" (excessiveness) is attributed to those who worship them. However, when idols were the cause for Tughyân, Tughyân was attributed to them (the idols), so they were called "Tawâghî", meaning, "Mutghâ fihâ (that which was exceeded because of)". As Allâhu Taâlâ's statement,

"They have indeed led astray many among mankind." (Ibrâhîm 14/36)

43 Ibn'ul Jawzî, Gharîb'ul Hadîth, 2/34.

The origin of “Tughyân” is to exceed the boundaries (overcoming the limits) in sinning. (For example,) it is said, “Tagha’l Bahr (the sea overflowed)...”⁴⁴

The servant has a boundary; this is because he is a servant. Allâh sets boundaries for him, and it is obligatory upon him to stop at these boundaries. If he transgresses them, he becomes a Tâghût.

The Mushrik is a Tâghût because he has transgressed the boundaries in worship, and he worships other than Allâh along with Him, and he worships other than the One who deserves worship. Likewise, he who is worshipped, is pleased with being worshipped, and directs people to worship himself is a Tâghût.

The first Tâghût mentioned by the Shaykh Rahimahullâh is iblîs. Iblîs, may Allâh curse him, is the head of the Tâghût. This is because he is the one who commands others to worship other than Allâh, to follow other than the Messenger, and to obey other than Allâh in making things lawful and unlawful. Therefore, iblîs is the origin of evil and he is the head of the Tâghût.

The second Tâghût mentioned by the Shaykh Rahimahullâh is the one who is worshiped while being pleased with being worshipped. Shaykh Sulaymân bin Abdillâh Rahimahullâh said,

“Imâm Mâlik Rahimahullâh said, “Tâghût is everything which is worshipped besides Allâh.”

I say: Although this definition is correct, it is inevitable to make the person who is not pleased with being worshipped an exception from it.”⁴⁵

Thus, those who are not pleased with being worshipped such as Îsâ Alayh’is Salâm, Uzayr Alayh’is Salâm, and the angels, are outside of the definition of Tâghût. The mutual call of all Prophets was Tawhîd, and they

⁴⁴ Ibn’ul Jawzî, *Kashf’ul Mushkil*, 1/490.

⁴⁵ Sulaymân bin Abdillâh, *Taysîr’ul Azîz’il Hamîd*, p. 31.

rejected being worshipped themselves.

The third Tâghût mentioned by the Shaykh Rahimahullâh is he who calls the people to worship himself. Such person is from the heads of the Tâghût, whether he is dead or alive. One who calls others to worship a created being other than himself is also amongst the Tâghût. These are the callers to Shirk.

The fourth Tâghût mentioned by the Shaykh Rahimahullâh is the one who claims to have knowledge of the unseen. Magicians, astrologists, fortune-tellers, soothsayers, and all those who claim to have knowledge of the unseen are within this category.

The fifth Tâghût mentioned by the Shaykh Rahimahullâh is the one who rules by other than what Allâh has revealed. The one who legislates, says that it is permissible to rule with man-made laws, policies of the pre-Islâmic era, or tribal customs, deeming that this is permissible, equivalent to, or better than what Allâh has revealed, or mocks or belittles what Allâh has revealed, then such person is among the Tâghût.

As for the one who refrain from ruling with what Allâh has revealed merely due to following his desires without legislating, legalizing his act, mocking and belittling the Sharî'ah and while affirming that it is obligatory to follow what Allâh has revealed, that it is the truth and it is not falsehood, and that what he is ruling by is falsehood, then such an individual is considered to be someone who has disbelieved with minor Kufr, which does not expel one from the religion. However, he is in great danger and treading a path that may lead him to the Kufr that takes one out of the fold of the religion.

As for a jurist who is qualified to make Ijtihâd (deductive reasoning) who errs in his Ijtihâd, thereby unintentionally ruling by other than what Allâh revealed, then such person will be forgiven.

The essence of the religion of Islâm is submitting to Allâh with Tawhîd, yielding to Him in obedience, and disassociating oneself from Shirk and its people. An individual does not enter the fold of Islâm unless he brings the two testimonies together in statement, knowledge, action, and belief. Whoever

opposes this has opposed what the prophets came with from the religion of Allâh Subhânahû wa Taâlâ.

It is obligatory to sincerely worship Allâh alone without associating any partners, because the first thing that Allâh commanded His servants with was to believe in Allâh and to disbelieve in the Tâghût. In the 256th verse of Sûrat'ul Baqarah, Allâh mentioned disbelieving in the Tâghût before mentioning believing in Allâh, because belief in Allâh only benefits after disbelieving in the Tâghût, as the belief of one who believes in Allâh and does not disbelieve in the Tâghût will not benefit him. It is necessary to disbelieve in the Tâghût, which means to reject them, to believe that they are false, and to distance and disassociate oneself from them and their people/adherents. This is necessary to maintain ones faith.

Allâh knows best. May abundant peace and blessing be upon our prophet Muhammad, his family, and companions. Âmîn!