

The Three Fundamental Principles of Islam and Their Proofs

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Introduction of the publisher

In the Name of Allah, the Most Compassionate, the Most Merciful.

All praise is due to Allah, the Lord of the worlds. May Allah's peace and blessings be upon our Prophet Muhammad, his family, his Companions, and those who follow his guidance until the Day of Judgment.

A Muslim should be mainly concerned with and focused on all matters that have to do with the creed and fundamental principles of worship, being the essential criteria for the servant's deeds to be accepted and to be beneficial for him.

Allah Almighty has honored and blessed the Muslim Ummah with imams of guidance as lanterns amidst the times of darkness, illuminating the way, clarifying obligations and prohibitions, as well as things which are harmful and beneficial, in minor and major issues. May Allah reward them with the best reward for what they did for the benefit of Islam and Muslims.

One of the most outstanding and famous scholars among those imams is the Shaykh of Islam and the role model for people Imam Muhammad ibn 'Abdul-Wahhāb, may Allah reward him aptly and admit him into Paradise without

reckoning. He diligently outlined the truth with its proofs and strove in this cause with his pen, tongue, and weapon, until Allah Almighty saved through him nations from the darkness of disbelief and ignorance to the light of belief and knowledge.

This book comprises three treatises authored by this Imam; they are: (The Three Fundamental Principles of Islam and Their Proofs; Prayer's Conditions, Pillars, and Obligatory Acts; and The Four Rules).

They are among his most important and comprehensive treatises that he wrote to explain the fundamental principles of creed and worship. He (may Allah have mercy upon him) included in them the most significant matters of religion that a Muslim is required to know and act upon,

and warned Muslims against the misconceptions that the callers to Shirk (polytheism) use to misguide people into believing that polytheism is limited to associating partners with Allah in matters related to His lordship. He clarified their error and rebutted their misconceptions by proofs derived from the Book of Allah and the Sunnah of His Messenger (may Allah's peace and blessings be upon him).

He (may Allah have mercy upon him) penned these books for the beginners, and did his best to put them in an easy and brief style, and they came in the best form, having greatest benefit.

They are suitable for teaching those who are young, and are indispensable for those who are old. Their benefit is all-enveloping and their good is ample given the great significance of their topics and the sublimity of their content.

The Ministry of Islamic Affairs, Endowments, Da'wah and Guidance, represented in the Agency of Prints and Publication, recognized the great benefit of these treatises that lies in their easy and facile style along with the great significance of their topics, and found that they are most worthy of being given attention and published, for calling to the upright religion of Allah with wisdom and sound method, and for sincerity to Allah, His Book, His Messenger, and Muslims.

I ask Allah Almighty to guide all Muslims to understand His religion properly and act upon His Book and the Sunnah of His Messenger. Indeed, He is All-Hearing and All-Near. May Allah's peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Assistant Undersecretary of the Ministry of Islamic Affairs,
Endowments, Call and Guidance for Prints and Publication
Affairs

Dr. 'Abdullah ibn Ahmad az-Zayd

What every Muslim must learn

In the Name of Allah, the Most Compassionate, the Most Merciful.

You should know, may Allah have mercy upon you, that we must learn four issues.

(First) knowledge, that is to know Allah, His Prophet, and the religion of Islam with the relevant proofs.

(Second) to act upon this knowledge.

(Third) to call people to it.

(Fourth) to be patient with the harm one receives in its cause.

The proof is the saying of Allah Almighty: In the Name of Allah, the Most Compassionate, the Most Merciful. **«By the time, man is in utter loss, except those who believe and do righteous deeds, and exhort one another to the truth and exhort one another to patience.»** ⁽¹⁾

Ash-Shāfi'ī (may Allah have mercy upon him) said: **“Were this surah to be the only argument that Allah Almighty has sent down upon His creation, it would have been sufficient for them.”**

Al-Bukhāri (may Allah have mercy upon him) also said (vol.1 p.45):

(1) Surat al-'Asr: 1-3.

(Chapter) **“Knowledge comes before words and deeds. The proof is the saying of Allah Almighty: «Then know [O Prophet] that none has the right to be worshiped except Allah, and seek forgiveness for your sins.»** ⁽¹⁾ Allah Almighty mentions knowledge before words and deeds.”

You should know that it is obligatory upon every Muslim, male or female, to learn these three issues and act upon them.

(First) Allah has created us and provided for us. He did not neglect us, but instead, He sent us a messenger; whoever obeys him will enter Paradise and whoever disobeys him will enter Hellfire. The proof is the saying of Allah Almighty: **«Indeed, We have sent to you a Messenger to be a witness over you, just as We sent to Pharaoh a messenger. But Pharaoh disobeyed the messenger, so We seized him with a severe punishment.»** ⁽²⁾ [Surat al-Muzzammil: 15-16]

(Second) Allah does not accept anyone to be associated with Him in worship, be it a favored angel or a sent prophet. The proof is the saying of Allah Almighty: **«The mosques are for Allah alone, so do not supplicate anyone along with Allah.»** ⁽³⁾ [Surat al-Jinn: 18]

(1) Surat Muhammad: 19.

(2) Surat al-Muzzammil: 15-16.

(3) Surat al-Jinn: 18.

(Third) It is impermissible for anyone who obeys the Messenger and believes in the oneness of Allah to be an ally of those who oppose Allah and His Messenger, even if they are the closest relatives. The proof is the saying of Allah Almighty: **«You will not find any people who believe in Allah and the Last Day taking as allies those who oppose Allah and His Messenger, even if they were their parents, their children, their brothers, or their kindred. It is they in whose hearts Allah has instilled faith and strengthened them with a spirit from Him. He will admit them to gardens under which rivers flow, abiding therein forever. Allah is pleased with them and they are pleased with Allah. They are the party of Allah. Indeed, it is the party of Allah that will be the successful.»** ⁽¹⁾
[Surat al-Mujādalah: 22]

Hanīfiyyah, the religion of Ibrāhim, is to worship Allah alone

Bear in mind - may Allah guide you to His obedience - that Hanīfiyyah, the religion of Ibrāhim (Abraham), is to worship Allah alone with sincere devotion. This is the command of Allah to all people and it is for this reason that He created them as Allah Almighty says: **«I have not created the jinn and mankind**

(1) Surat al-Mujādalah: 22.

except to worship Me.» ⁽¹⁾ The meaning of "worship" is to single Him out with worship.

Tawhīd (believing in the oneness of Allah) is the greatest command from Allah to His slaves, and it means singling Him out with worship.

On the other hand, Shirk (polytheism) is the gravest sin that Allah has forbidden His slaves from, and it means calling upon others along with Him. The proof is the saying of Allah Almighty: **«Worship Allah and do not associate any partners with Him.»** ⁽²⁾

If someone asks you: What are the three fundamental principles that every person must know?

Say: One must know his Lord, his religion, and his Prophet, Muhammad (may Allah's peace and blessings be upon him).

(If you are asked): Who is your Lord?

You should say: My Lord is Allah Who nourished me and nourished all the worlds with His bounties. He is my deity and I worship none but Him. The proof is the saying of Allah Almighty: **«All praise be to Allah, the Lord of the worlds.»** ⁽³⁾

(1) Surat adh-Dhāriyāt: 56.

(2) Surat an-Nisā': 36.

(3) Surat al-Fātihah: 2.

Everything other than Allah is a world, and I am one of that world.

(If you are asked): How did you come to know your Lord?

You should say: Through His signs such as the night and the day, the sun and the moon, and through His creatures that include the seven heavens and the seven earths along with all that exists in them and between them. The proof is the saying of Allah Almighty: **«Among His signs are the night and the day, the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to Allah Who created them, if you truly worship Him.»** ⁽¹⁾ [Surat Fussilat: 37]

And His saying: **«Your Lord is Allah, Who created the heavens and earth in six days, and then rose over [istawa] the Throne. He makes the night and day overlap in rapid succession. He made the sun, the moon, and the stars – all subservient to His command. Behold, His is the creation and the command. Blessed is Allah, the Lord of the worlds.»** ⁽²⁾ [Surat al-A'rāf: 54]

The **“Lord”** means the worshiped god. The proof is the saying of Allah Almighty: **«O mankind, worship your Lord, Who created you and those before you, so that you may become righteous; He Who made the earth a resting-place for you,**

(1) Surat Fussilat: 37.

(2) Surat al-A'rāf: 54.

and the sky a canopy; and sends down rain from the sky, and brings forth fruits thereby as a provision for you. So do not set up rivals to Allah while you know.» ⁽¹⁾ [Surat al-Baqarah: 21-22]

Ibn Kathīr (may Allah have mercy upon him) said: **“The Creator of all these things is the One Who alone deserves to be worshiped.”**

Types of worship that Allah has commanded

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

(1) Surat al-Baqarah: 21-22.

are for Allah alone, so do not supplicate anyone along with Allah.» ⁽¹⁾ [Surat al-Jinn: 18]

Whoever dedicates any of such acts of worship to other than Allah, then he is a polytheist and disbeliever. The proof is the saying of Allah Almighty: **«Whoever supplicates another god besides Allah, for which he has no proof, his reckoning will be with his Lord. Indeed, the disbelievers will never succeed.»** ⁽²⁾ [Surat al-Mu'minūn: 117]

The Hadīth states: **“Supplication is the essence of worship.”** ⁽³⁾

The proof of Khawf (fear) is the saying of Allah Almighty: **«Your Lord says, “Call upon Me; I will respond to you. Those who are too proud to worship Me will enter Hell, utterly debased.”»** ⁽⁴⁾ [Surat Ghāfir: 60]

The proof of Khawf (fear) is the saying of Allah Almighty: **«Do not fear them, but fear Me, if you are [true] believers.»** ⁽⁵⁾ [Surat Āl 'Imrān: 175]

The proof of hope is the saying of Allah Almighty: **«So whoever hopes for the meeting with his Lord, let him do righteous**

(1) Surat al-Jinn: 18.

(2) Surat al-Mu'minūn: 117.

(3) Narrated by At-Tirmidhi in the Book of invocations (3371).

(4) Surat Ghāfir: 60.

(5) Surat Āl 'Imrān: 175.

deeds and associate none in the worship of his Lord.» ⁽¹⁾

[Surat al-Kahf: 110]

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

«And put your trust in Allah if you are believers.» ⁽²⁾ [Surat al-

Mā'idah: 23] **«Whoever puts his trust in Allah, He is sufficient**

for him.» ⁽³⁾ [Surat at-Talāq: 3]

The proof of Raghbah (aspiration), Rahbah (awe), and Khoshu'

(submission) is the saying of Allah Almighty: **«They used to**

hasten in doing good deeds and used to call upon Us with

hope and fear, and they were humble before Us.» ⁽⁴⁾

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

Almighty: **«So do not fear them but fear Me.»** ⁽⁵⁾ [Surat al-

Mā'idah: 3]

The proof of Inābah (returning to Allah in repentance) is the

saying of Allah Almighty: **«Turn to your Lord [in repentance]**

and submit to Him.» ⁽⁶⁾ [Surat az-Zumar: 54]

(1) Surat al-Kahf: 110.

(2) Surat al-Mā'idah: 23.

(3) Surat at-Talāq: 3.

(4) Surat al-Anbiyā': 90.

(5) Surat al-Baqarah: 150.

(6) Surat az-Zumar: 54.

The proof of Isti'ānah (seeking help from Allah) is the saying of Allah Almighty: **«You alone we worship, and You alone we ask for help.»** ⁽¹⁾ [Surat al-Fātihah: 5]

And the Hadīth that states: **“Were you to seek help from anyone, then seek Allah’s help.”** ⁽²⁾

The proof of Isti'ādah (seeking refuge with Allah) is the saying of Allah Almighty: **«Say, “I seek refuge with the Lord of mankind, the Sovereign of mankind.»** ⁽³⁾

The proof of Istighāthah (seeking relief from Allah) is the saying of Allah Almighty: **«[Remember] when you were seeking help of your Lord [at Badr] and He responded to you.»** ⁽⁴⁾ [Surat al-Anfāl: 9]

The proof of Dhabh (slaughtering) is the saying of Allah Almighty: **«Say, “Indeed, my prayer, my sacrifice, my living and my dying are all for Allah, Lord of the worlds. He has no partner. This is what I have been commanded, and I am the first to submit to Allah.”»** ⁽⁵⁾ [Surat al-An'ām: 162-163]

(1) Surat al-Fātihah: 5.

(2) Narrated by At-Tirmidhi, Description of the Day of Judgment and matters that soften the heart and religious prudence (2516) and Ahmad (1/308).

(3) Surat an-Nās: 1-2.

(4) Surat al-Anfāl: 9.

(5) Surat al-An'ām: 162-163.

The proof from the Sunnah: **“May Allah curse whoever slaughters (a sacrifice) for the sake of anyone other than Allah.”**

The proof of making vows is the saying of Allah Almighty: **«They fulfill their vows and fear a Day whose evil will spread far and wide.»** ⁽¹⁾ [Surat al-Insān: 7]

The Second Fundamental Principle: To Know The Religion Of Islam With The Relevant Proofs

Islam means to submit to Allah through Tawhīd, surrender to Him through obedience, and rid oneself of Shirk (polytheism). It has three levels:

(Islam), (Imān), and (Ihsān), each level has pillars.

◆ First level: Islam

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

The proof of the testimony of faith is the saying of Allah Almighty: **«Allah testifies that none has the right to be worshiped except Him, as do the angels and people of**

(1) Surat al-Insān: 7.

knowledge; He is the Upholder of justice. None has the right to be worshiped except Him, the All-Mighty, the All-Wise.» ⁽¹⁾ [Surat Āl ‘Imrān: 18] It means that none is truly worthy of worship except Allah alone. **“No god”** is a negation of all that is worshiped other than Allah, whereas **“but Allah”** is an affirmation of worship for Allah alone without associating any partners with Him in worship or dominion. It is well explained and clarified by the saying of Allah Almighty: **«And [remember] when Abraham said to his father and his people, “I disown all that you worship, except the One Who created me; He will surely guide me. And he made it a lasting word among his descendants, so that they may return [to Allah].»** ⁽²⁾ [Surat az-Zukhruf: 26-28]

And His saying: «Say, “O people of the Book, come to a common term between us and you, that we worship none but Allah and associate no partners with Him, and that we do not take one another as lords besides Allah.” But if they turn away, say, “Bear witness that we are Muslims [submitting to Allah].”» ⁽³⁾ [Surat Āl ‘Imrān: 64]

The proof of bearing witness that Muhammad is the Messenger of Allah is the saying of Allah Almighty: **«There has come to you a Messenger from among yourselves; he is**

(1) Surat Āl ‘Imrān: 18.

(2) Surat az-Zukhruf: 26-28.

(3) Surat Āl ‘Imrān: 64.

grieved by your suffering, and is concerned for you, and is gracious and merciful towards the believers.» ⁽¹⁾ [Surat at-Tawbah: 128] Bearing witness that **“Muhammad is the Messenger of Allah”** means to obey his orders, believe what he reported, avoid what he forbade and warned against, and worship Allah only in the manner he instructed.

The proof of prayer and Zakah and the explanation of Tawhīd are clear in the saying of Allah Almighty: **«Although they were commanded only to worship Allah with sincere devotion to Him, being inclined to true faith, and to establish prayer and give Zakah; that is the true religion.»** ⁽²⁾ [Surat al-Bayyinah: 5]

The proof of fasting is the saying of Allah Almighty: **«O you who believe, fasting is prescribed upon you as it was prescribed upon those who were before you, so that you may become righteous.»** ⁽³⁾ [Surat al-Baqarah: 183]

The proof of performing Hajj is the saying of Allah Almighty: **«Pilgrimage to the House is a duty owed to Allah upon all people who are able to make their way to it; whoever disbelieves, then Allah is in no need for the worlds.»** ⁽⁴⁾ [Surat Āl ‘Imrān: 97]

◆ **Second level: Imān**

(1) Surat at-Tawbah:128.

(2) Surat al-Bayyinah:5.

(3) Surat al-Baqarah: 183.

(4) Surat Āl ‘Imrān: 97.

Imān (faith) has seventy-odd branches, the highest of which is the declaration that there is no god worthy of worship but Allah, and the lowest of which is the removal of what is harmful from the way; and modesty is a branch of faith.

Its pillars are six: to believe in Allah, His angels, His books, His messengers, the Last Day, and destiny; the pleasant and unpleasant aspects thereof.

The proof of these six pillars is the saying of Allah Almighty: **«It is not righteousness to turn your faces towards the east or the west, but righteousness is to believe in Allah, the Last Day, the angels, the Scriptures, and the prophets...»** ⁽¹⁾ [Surat al-Baqarah: 177]

The proof of belief in destiny is the saying of Allah Almighty: **«Indeed, We have created everything according to a determined measure.»** ⁽²⁾ [Surat al-Qamar: 49]

◆ **Third level: Ihsān (benevolence), and it has one pillar**

It is to worship Allah as if you could see Him; if you do not see Him, He sees you. The proof is the saying of Allah Almighty:

(1) Surat al-Baqarah: 177.

(2) Surat al-Qamar: 49.

«Indeed, Allah is with those who fear Him and those who do good.» ⁽¹⁾ [Surat an-Nahl: 128]

And His saying: **«And put your trust in the All-Mighty, the Most Merciful, Who sees you when you stand up [for prayer], and your movements among those who prostrate. Indeed, He is the All-Hearing, the All-Knowing.»** ⁽²⁾ [Surat ash-Shu‘arā’: 217-220]

And His saying: **«Whatever matter you [O Prophet] may be engaged in, and whatever portion of the Qur’an you may recite, and whatever deed you [O people] may do, except that We are a Witness over you when you are engaged in it.»** ⁽³⁾ [Surat Yūnus: 61]

The proof from the Sunnah is the famous Hadīth of Gabriel that is narrated on the authority of ‘Umar ibn al-Khattāb (may Allah be pleased with him):

“Once we were sitting in the company of the Prophet (may Allah’s peace and blessings be upon him) when there appeared a man dressed in extremely white clothes and having dark black hair. No signs of travel fatigue appeared on him and he was not known to anyone of us. He sat down facing the Prophet (may Allah’s peace and blessings be upon

(1) Surat an-Nahl: 128.

(2) Surat ash-Shu‘arā’: 217-220.

(3) Surat Yūnus: 61.

him) leaning his knees against his knees and placing his palms over his thighs and said: 'O Muhammad, tell me about Islam.' He replied: 'To testify that none has the right to be worshiped but Allah, and that Muhammad (may Allah's peace and blessings be upon him) is the Messenger of Allah, to perform the (obligatory) prayers, pay Zakah, observe fasting of Ramadān, and perform Hajj, if you can afford the journey.' Gabriel said: 'You have spoken the truth.' We were surprised to see that he had asked him and then confirmed the correctness of the answer.

He then inquired: 'Tell me about Imān.' The Prophet (may Allah's peace and blessings be upon him) said: 'It is to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and in destiny, with its bad and good aspects.' He said: 'You have spoken the truth.' He then inquired: 'Tell me about Ihsān.' He replied: 'It is to worship Allah as if you can see Him; and if you do not see Him, He sees you.' He inquired: 'Tell me about the Hour.' The Prophet (may Allah's peace and blessings be upon him) replied: 'I have no more knowledge thereof than you.' He said: 'Tell me about its signs.' He (may Allah's peace and blessings be upon him) said: 'When a bondwoman gives birth to her own master and when you find the barefooted, naked, poor shepherds competing one

another in the construction of high buildings.’ Then he departed. The Messenger of Allah kept silent for a while then he said: ‘O ‘Umar, do you know who the questioner was?’ We replied: ‘Allah and His Messenger know best.’ The Prophet (may Allah’s peace and blessings be upon him) said: ‘This was Gabriel, he came to teach you your religion.’” (1)

Third fundamental principle: To know about your Prophet Muhammad (may Allah’s peace and blessings be upon him)

He is Muhammad ibn ‘Abdullah ibn ‘Abd al-Muttalib ibn Hāshim. Hāshim belonged to the Quraysh Tribe, an Arab tribe. The Arabs are from the offspring of Ismā’il ibn Ibrāhim (Ishmael son of Abraham), the intimate friend of Allah (peace be upon him).

He lived for sixty three years, forty of which before his mission of prophethood, and twenty three after becoming a prophet and messenger of Allah. His mission of prophethood started by revealing the verse: «**Read...**» and he became a messenger by revealing Surat al-Muddaththir. Makkah is his homeland. Allah

(1) Narrated by Muslim in the Book of faith (8); At-Tirmidhi in the Book of faith (2610); An-Nasā’i in the Book of faith and its laws (4990); Abu Dāwūd in the Book of the Sunnah (4695); Ibn Mājah in "Al-Muqaddimah" (63); and Ahmad (1/52).

sent him to warn against polytheism and call to Tawhīd. The proof is the saying of Allah Almighty: **«O you covered [in your cloak], arise and warn, and proclaim the greatness of your Lord, and purify your garments, and shun idol worshiping, and do not do a favor for a greater return, and be patient for the sake of your Lord.»** ⁽¹⁾ [Surat al-Muddaththir: 1-7]

Arise and warn: warn people against Shirk (polytheism) and call them to the oneness of Allah. And proclaim the greatness of your Lord: glorify Him by believing in His oneness. And purify your garments: purify your deeds from polytheism. And shun idol worshiping: abandon idols and their worshipers and disassociate yourself from them.

He spent ten years calling to Tawhīd, then he was taken in a journey to the heaven where the five obligatory prayers were enjoined upon him. He prayed in Makkah for a period of three years, then he was commanded to migrate to Madīnah. Emigration here means to move from the land of polytheism to the land of Islam. It is an obligation upon Muslims to migrate from the land of polytheism to the land of Islam, and this obligation remains effective until the Hour comes.

The proof is the saying of Allah Almighty: **«When the angels take the souls of those who have wronged themselves, they will say, “What was the matter with you?” They will say, “We**

(1) Surat al-Muddaththir: 1-7.

were oppressed in the land.” They will say, “Was not Allah’s earth spacious enough for you to migrate?” They are those whose refuge will be Hell – what a terrible destination! Except the helpless men, women, and children who have no means nor do they know where to go. They are those whom Allah may pardon, for Allah is Ever- Pardoning, All-Forgiving.» ⁽¹⁾ [Surat an-Nisā’: 97-99]

And His saying: «**O My believing slaves, My earth is spacious, so worship Me alone.**» ⁽²⁾ [Surat al-‘Ankabūt: 56]

Al-Baghawi (may Allah have mercy upon him) said: “**This verse was revealed in connection to the Muslims who stayed in Makkah and did not migrate. Allah called them as His believing slaves.**”

The proof from the Sunnah is the saying of the Prophet (may Allah’s peace and blessings be upon him): “**Hijrah (migration) does not cease until repentance ceases, and repentance does not cease until the sun rises from the west.**” ⁽³⁾ After he had settled in Madīnah, he was commanded to observe the other ordinances of Islam like Zakah, fasting, Hajj, Adhān, Jihad, enjoining what is good, forbidding what is evil, and others. It took ten years to apply all these ordinances.

(1) Surat an-Nisā’: 97-99.

(2) Surat al-‘Ankabūt: 56.

(3) Narrated by Abu Dāwūd in the Book of Jihad (2479), Ahmad (4/99), and Ad-Dārimi in "As-Sayr" (2513).

The Prophet (may Allah's peace and blessings be upon him) passed away, but his religion has remained. He has left no aspect of good except that he guided the Ummah to it and no aspect of evil except that he warned the Ummah against it. The good that he guided the Ummah to is Tawhīd and all that Allah likes and is pleased with, and the evil he warned the Ummah against is polytheism and all that Allah dislikes and disapproves. Allah sent him to all mankind, and made it obligatory on mankind and the jinn to obey him. The proof is the saying of Allah Almighty: **«Say [O Prophet], “O people, I am the Messenger of Allah to you all.”»** ⁽¹⁾ [Surat al-A'rāf: 158] And Allah completed the religion through him.

The proof is the saying of Allah Almighty: **«Today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion.»** ⁽²⁾ [Surat al-Mā'idah: 3]

The proof of his death is the saying of Allah Almighty: **«You [O Prophet] will surely die, and they too will die; then on the Day of Resurrection, you will dispute with one another before your Lord.»** ⁽³⁾ [Surat az-Zumar: 30-31] People will be resurrected after their death. The proof is the saying of Allah

(1) Surat al-A'rāf: 158.

(2) Surat al-Mā'idah: 3.

(3) Surat az-Zumar: 30-31]

Almighty: **«From this [earth] We created you, and to it We will return you, and from it We will raise you once again.»** ⁽¹⁾

[Surat Taha: 55]

And His saying: **«Allah has produced you from the earth like a plant, then He will return you into it, and then will bring you out again.»** ⁽²⁾ [Surat Nūh: 17-18] After resurrection, they will

be called to account and receive recompense according to their deeds. The proof is the saying of Allah Almighty: **«To Allah belongs all that is in the heavens and all that is on earth, so that He may recompense the evildoers for what they did, and reward those who do good with the best reward.»** ⁽³⁾ [Surat an-Najm: 31]

Denying the resurrection is disbelief. The proof is the saying of Allah Almighty: **«The disbelievers claim that they will never be resurrected. Say, “Yes, by my Lord, you will surely be resurrected, then you will surely be informed of what you did. And that is easy for Allah.”»** ⁽⁴⁾ [Surat at-Taghābun: 7]

Allah sent all the messengers as bearers of glad tidings and as warners. The proof is the saying of Allah Almighty: **«These messengers were sent as bearers of glad tidings and as warners, so that the people may have no excuse before Allah**

(1) Surat Taha: 55.

(2) Surat Nūh: 17-18.

(3) Surat an-Najm: 31.

(4) Surat at-Taghābun:7.

after [the coming of] the messengers.» ⁽¹⁾ [Surat an-Nisā': 165] The first messenger was Nūh (Noah) (peace be upon him) and the last was Muhammad (may Allah's peace and blessings be upon him).

The proof that Noah was the first messenger is the saying of Allah Almighty: «**We have sent revelation to you [O Prophet] just as We revealed to Noah and the prophets after him**» ⁽²⁾

[Surat an-Nisā': 163] Every nation to which Allah sent a messenger, since the time of Noah (peace be upon him) up to the time of Muhammad (may Allah's peace and blessings be upon him) was commanded by its messenger to worship Allah alone and forbidden to worship the Tāghūt (false gods). The proof is the saying of Allah Almighty: «**Indeed, We sent to every community a messenger, [saying], "Worship Allah and shun false gods."**» ⁽³⁾ [Surat an-Nahl: 36] Allah has enjoined upon all people to disbelieve in false gods and believe in Allah.

Ibn al-Qayyim (may Allah have mercy upon him) said: **"Tāghūt means everything by which a slave goes beyond limits, whether in the field of worship, following, or obedience. Tāghūts are many, and the main ones among them are five: Satan (may Allah curse him); the one who is worshiped**

(1) Surat an-Nisā':165.

(2) Surat an-Nisā':163.

(3) Surat an-Nahl: 36.

willingly; the one who calls others to worship him; the one who claims knowledge of the unseen; and the one who judges according to anything other than what Allah has revealed.”

The proof is the saying of Allah Almighty: «**There is no compulsion in religion; the truth has been made distinct from falsehood. Whoever rejects Tāghoot [false gods] and believes in Allah, has indeed grasped the strong handhold that never breaks. And Allah is All-Hearing, All-Knowing.**» ⁽¹⁾
[Surat al-Baqarah: 256] This is the very meaning of **“There is no deity worthy of worship but Allah”**.

And the Hadīth that states: **“The core of this matter is Islam, its mainstay is the prayer, and its highest peak is Jihad in the cause of Allah.”** ⁽²⁾ And Allah knows best.

⁽¹⁾ Surat al-Baqarah: 256.

⁽²⁾ Narrated by At-Tirmidhi in the Book of faith (2616), Ibn Mājah in the Book of trials (3973), and Ahmad (5/246).

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ثلاثة الأصول وأدلتها

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