

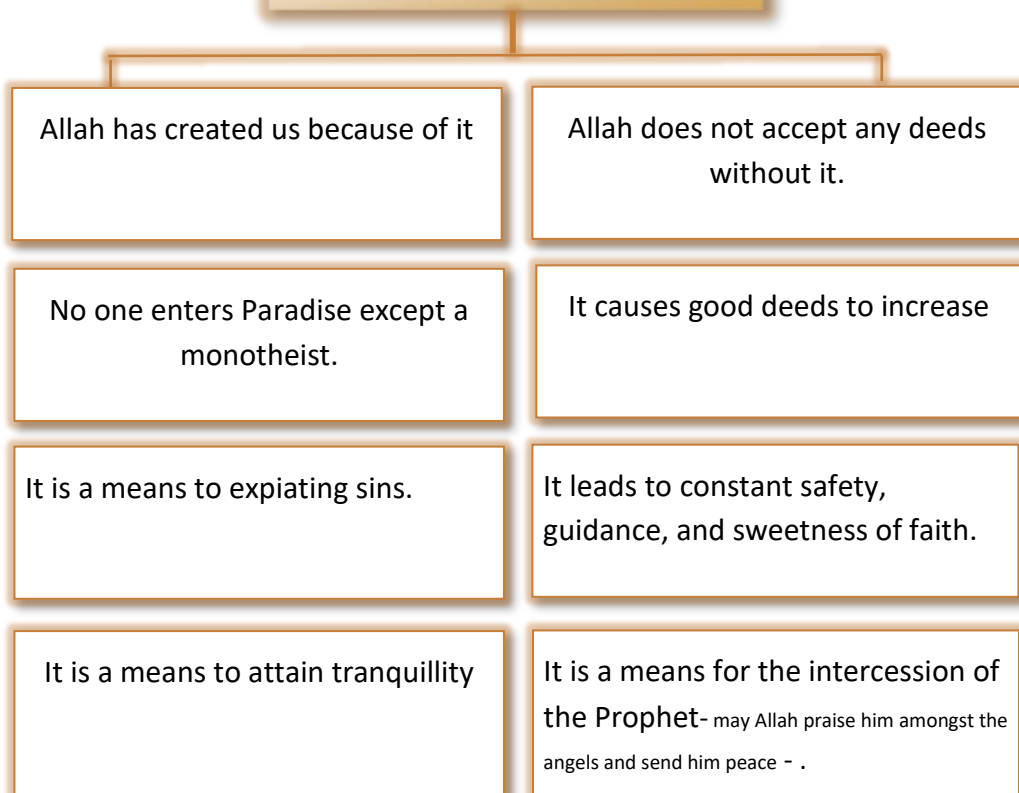
All praise and thanks are for Allah. We praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evil of ourselves and from the evil of our actions. Whoever Allah guides, no one can misguide and whoever He allows to go astray, there is no one who can guide. I bear witness that there is no one worthy of worship except Allah alone, without partners, and I bear witness that Muhammad is His slave and Messenger.

## Introduction

### The Author of the book

The Scholar of Islam and the reviver of the call to Tawheed. Imam Abu al- Husayn Muhammad ibn Sulaymaan Tameeme. Born in 1115H and died in 1206H.

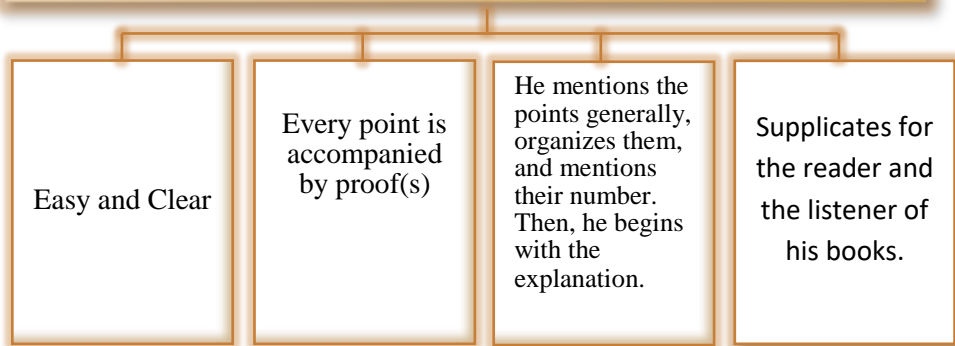
### Why do we study Tawheed?



## Why study this book first?

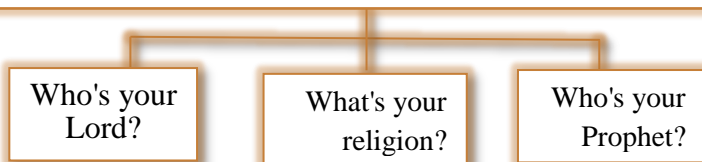
Our righteous predecessors and scholars of Islam began with this blessed book due to the great benefits it contains. As a result, it has become the main book by which a student of Islam begins his journey and builds upon it the rest of the Islamic knowledge. We follow the path of our scholars so we may reach the rank they have reached in knowledge. Moreover, this book is extremely important for the common Muslim due to what it contains of the great foundations which is a must to believe in with certainty, without any type of doubt.

### The Author's books are distinguished by the following:



### What are the Three Fundamental Principles?

In summary, they are the Three Questions of the Grave.

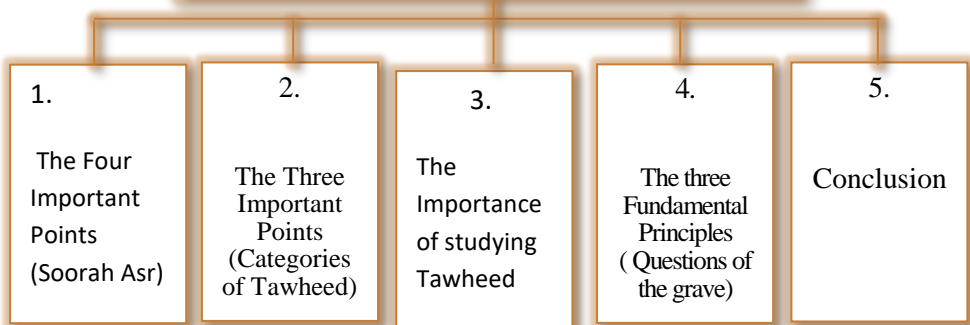


### What are the fruits of studying the Three Fundamental Principles

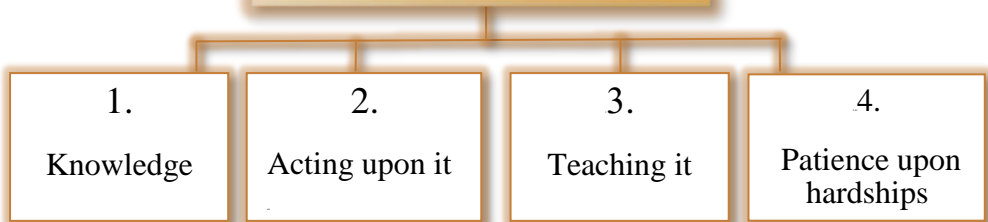
If you study these three fundamental principles, act upon them, teach them, and observe patience upon all of that, you will –by the permission of Allah- answer the questions of the grave.



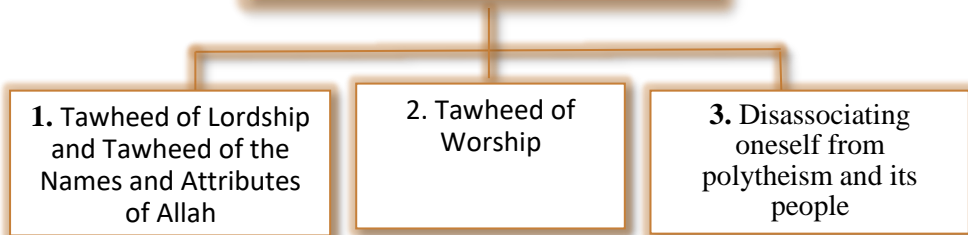
**This book is divided into five parts:**



## 1. The Four Important Points



## 2. The Three Important Points



## 3. The importance of studying Tawheed

The answer to the question: Why do we study Tawheed?

## 4. The Three Fundamental Principles

In summary, they are the Three Questions of the Grave.



## 5. Conclusion

It begins from the saying of the author "After people die, they will be resurrected" to the end of the book.

## Firstly, the Four Important Points

### (1) The reason the author begins with the Name of Allah:

"In the Name of Allah the Entirely Merciful, the Especially Merciful (1).

**Know** –may Allah have mercy on you- (2) that it is a must upon us to study four matters. The first one: Knowledge. It is knowledge of: Allah, His Prophet, and the religion of Islam with proof. The second: Acting upon it (3)".

1. Following the example of the Book of Allah as well as the Prophets – peace be upon them-.

2. Following the example of the righteous predecessors from the scholars of Islam; they would begin their books in the Name of Allah

3. Seeking blessings (increase in goodness) from the noble Name of Allah.

(2) Habitually, the author begins by supplicating for the student of Islam and asks Allah to have mercy on them. This shows:

1. The mercy of the scholars of the Sunnah toward their students.

2. Islam, in its origin, is built upon mercy.

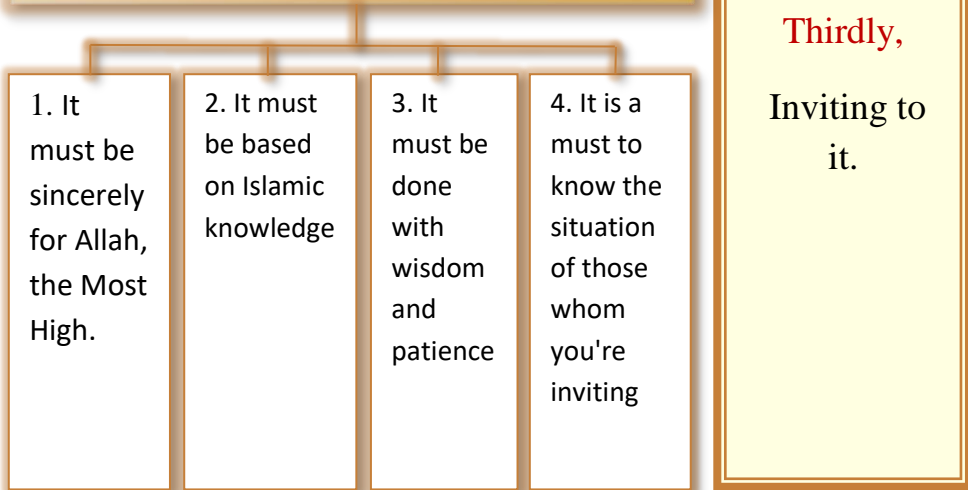
- Knowledge is knowing the truth with proof: It is the opposite of ignorance.

**(3) Some of the scholars have said: Knowledge calls for action; it's either responded to or otherwise, it leaves. Thus, there is no benefit possessing knowledge while not acting upon it. Moreover, if a person seeks knowledge, it is a must to act upon it; otherwise, one would be like the Jews. They have knowledge; however, they don't act upon it. Allah informs us that "they recognize him as they recognize their sons" (Qur'an 2:146). The first whom the fire will be kindled are three kinds of people and from them is a scholar who has sought knowledge and yet didn't act upon it . As the poet said:**

'And the scholar who doesn't act upon his knowledge

will be punished before the idol worshiper'.

### Inviting to Allah has conditions:



### The proof for these conditions:

"Say, 'This is my way. I invite to Allah with insight; I and those who follow me. Exalted is Allah, and I am not of those who associate others with Him'" (Qur'an 12:108).

"Say, 'This is my way'" That which is being pointed at is everything the Messenger came with from the legislation (Qur'an and authentic Hadeeth).

" I invite to Allah " A person who invites to Allah is the sincere one who only wishes to connect the people to their Creator.

" With insight" meaning with knowledge, and it includes knowledge of:



As if the author -may Allah have mercy upon him- is saying: ' If you study and do righteous actions, it becomes obligatory upon you to be upon the path of the Prophet and his companions as Allah says: "Say: 'This is my way. I call to Allah upon insight; I and those who follow me'". Thus, it is a must to teach.

The forth: patience upon the harms (1). The proof is the saying of The Most High: "In the name of Allah The Most Gracious The Most Merciful. By the time, People are certainly in loss. Except those who believe, do righteous deeds, advise one another to the truth, and advise one another with patience"(Qur'an 103:1-3). (2)

(1) After teaching and inviting others, the author mentions patience. As if he is saying to you: ' the one who takes this path will come across hardships just like the Prophets and Messengers –peace be upon them- did, so it's a must to observe patience

## Patience

**Linguistically:**  
Forbearance

**In Islam:** Forbearance to do certain things and stay away from others.

### Ibn Qayyim (1292-1350 CE) –may Allah have mercy on him- divided patience into three categories:

1. Patience upon the obedience of Allah so it is carried out; such as, patience to pray.

2. Patience to stay away from the disobedience of Allah so it is abandoned; such as, the major sins.

3. Patience with what Allah allows to befall you from the hardships; for example, sickness.

(2) After mentioning the four principles the author quotes the proof from the Qur'an; Surat Al Asr. The author always follows the points with proof. Why?

1. To train the student to be a follower of the proof and not a blind follower of opinions.

2. So one knows the proofs when advising those who oppose this belief.

3. To train the student how to extract the rulings from the proofs based on correct principles.

(1) The intent of **Imam Shaafi'ee** - may Allah have mercy on him- is that this soorah itself is sufficient to establish the proof upon the slave so they study, act upon it, teach others, and observe patience.

What about the rest of the soorahs of the Qur'an?! The entire Qur'an is full of proofs.

(2) **Imam Bukharee** began one of the chapters in his book "*Sahih Bukharee*" by the title or heading: "Chapter: Knowledge precedes speech and action" and mentioned the proof for it. Thus, it is a must to study before speaking or doing any action. It is not correct to do actions without knowledge or otherwise one would be imitating the Christians.

**Shaafi'ee** -may Allah have mercy on him- said: "If Allah did not reveal a proof to His slaves except this chapter (soorah), it would have been enough for them"(1). **Bukharee** -may Allah have mercy on him- said: "Chapter: Knowledge precedes speech and actions and the proof is the saying of Allah: "Know that no one is worthy of worship except Him and seek forgiveness for your sins". Thus, he mentioned knowledge before speech and action" (2).



## Secondly, The Three Important Points

" Know, may Allah have mercy on you, indeed it is obligatory upon every Muslim man and woman to study these three points and to act upon them"(1):

(1) The author began this section by supplicating for the student/reader.

The author supplicates for the student in this book three times; to begin the Four Important Points, the Three Important Points, and also when he says " Know, may Allah guide you to His obedience that Hanifiyyah is the way of Ibraheem".

### Intro to the Three Important Points

#### Tawheed

**Linguistically:** To single something out.

**In Islam:** To single out Allah with that which is specific to Him from his Lordship, Worship, and His Names and Attributes.

#### Tawheed has Three Categories

1. Tawheed of Lordship: To single out Allah with His actions or to say that He is the only Creator, Owner, and Manager of the affairs of His creations.

2. Tawheed of Worship: To single out Allah with all worship.

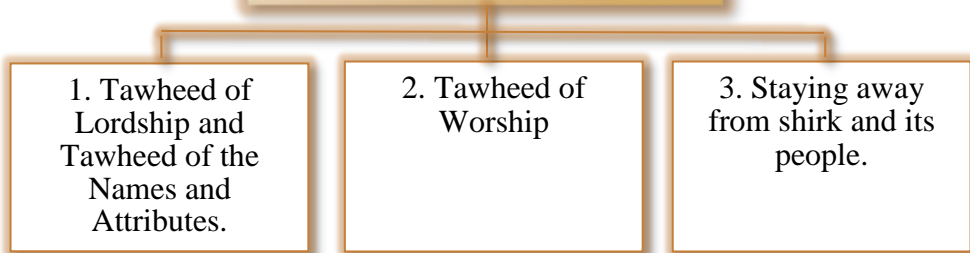
3. Tawheed of the Names and Attributes of Allah: To single out Allah with that which He has named and described Himself with in His Book or in the statements of His Messenger - may Allah praise him amongst the angels and send him peace -. This is done by affirming that which He has affirmed for Himself and negating that which He has negated for Himself: without distorting their meaning, denying them, describing them, or giving examples.

**\*The Names and Attributes are restricted only to that which has been narrated in the Qur'an or the Sunnah .**

-This is done by affirming that which Allah has affirmed for Himself in His Book or his Messenger has affirmed for Him in his statements . Also by negating that which Allah has negated for Himself in His Book or His Messenger negated for Him. For example: " No slumber can seize Him Nor Sleep ". This is done without distorting their meaning, denying them, explaining them , or giving examples.

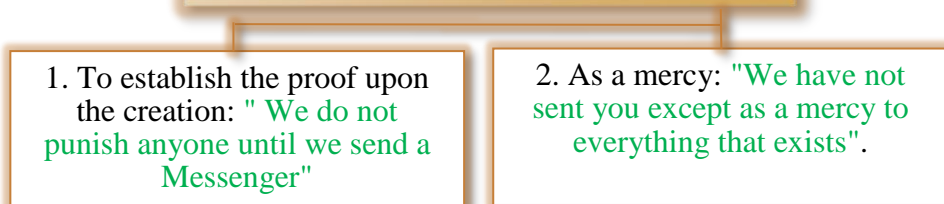
The First Point: Allah has created us, provides for us, and He has not left us without a purpose; rather, He has sent to us a messenger. Whoever obeys him, will enter Paradise and whoever disobeys him, will enter the Fire. The proof is the saying of Allah: **"Indeed We have sent a messenger to be a witness over you, as We have sent a Messenger to the Pharaoh. However, the Pharaoh disobeyed the Messenger; so We seized him with a severe punishment"** (Qur'an 73:15-16).

### A summary of the Three Important Points



(1) In the first point, the author -may Allah have mercy on him- affirms Tawheed of Lordship and Tawheed of the Names and Attributes: "Allah has created us" so He is the Creator, "and provides for us" so He is the Provider, " and He has not left us purposeless" without orders and prohibitions, "rather He has sent us a Messenger".

### The reason Allah has sent Messengers:



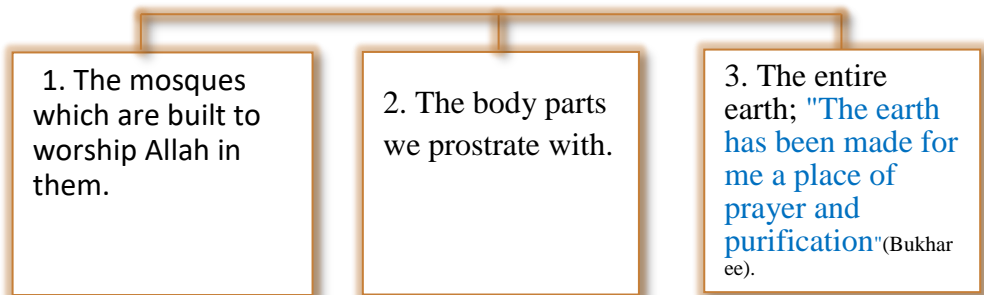
The Second Point: Allah is not pleased that anyone is associated with Him in His worship; not a close angel nor a sent Messenger. The proof is the saying of Allah: "The mosques most certainly belong to Allah, so don't make supplication to anyone along with Allah"(Qur'an 72:18).

The second point affirms the worship only for Allah , the Most High.

The author -may Allah have mercy on him- says: "Allah is not pleased that anyone is worshiped with Him". "Anyone" is indefinite so it includes everyone and everything; prophets, righteous people, jinn, angels, pious, or other than them whoever they may be .

The proof is the saying of Allah, the Most High: "The mosques belong to Allah, so don't supplicate to anyone along with Allah".

There are three opinions with regard to the meaning of 'masaajid' - which could easily be reconciled:-



"... so don't make supplication to anyone along with Allah" "anyone" is indefinite which includes everyone and everything.

In the third point the author clarifies staying away from shirk and its people.

**Disassociating yourself from shirk and its people is done with:**

Heart

Speech

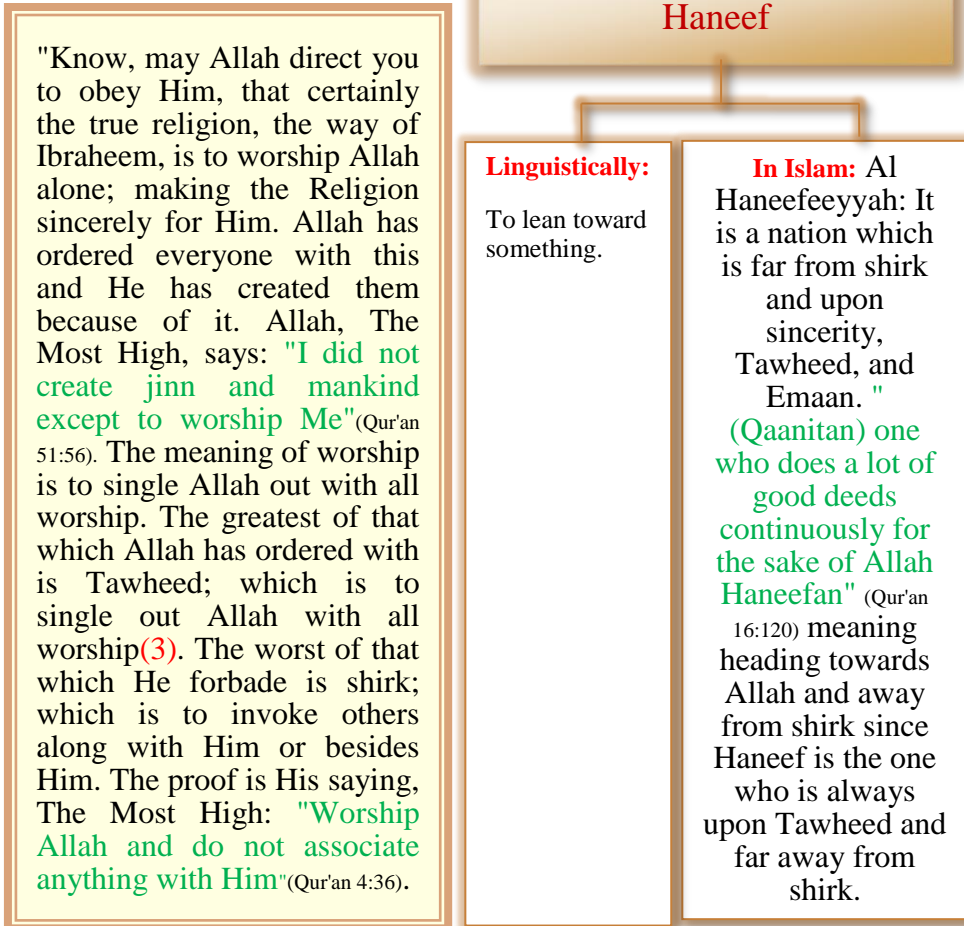
Actions

1. **Heart:** We hate the disbelievers and their celebrations; especially their shirk and innovations in the religion due to them associating partners in worship with Allah.
2. **Speech:** "I am absolutely free of that which you worship" . "Say: 'O disbelievers, I don't worship that which you worship and you don't worship the One whom I worship. I will not worship that which you worship and you will not worship that which I worship. For you is your religion and for me is mine" (Qur'an 109).
3. **Actions:** By not participating in their celebrations, dances, clothing, or beliefs.

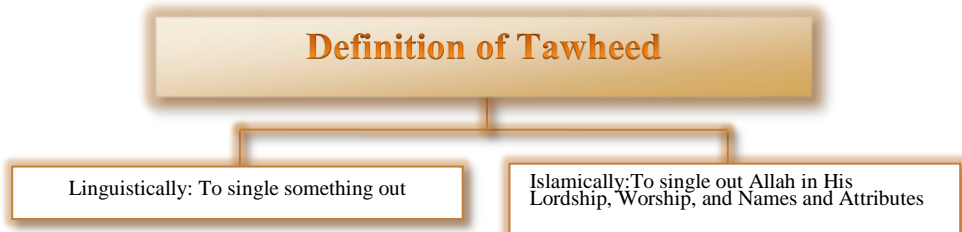
The Third Point: Whoever obeys the Messenger and singles Allah out with all worship, it is not permissible for him to have loyalty to those who oppose Allah and His Messenger; even if they are from the closest relatives. The proof is the saying of Allah the Most High: "You (O Messenger) will not find anyone who believes in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad), even if they are their fathers, sons, brothers, or their kindred (people). For such He has written Emaan in their hearts, and strengthened them with Rooh (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to live in it forever. Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be successful"(Qur'an

58:22).

## Thirdly, the Importance of Studying Tawheed



(3) The author clarifies the reason why we study Tawheed and we have mentioned its importance previously.



The author says that "the meaning of 'to worship Me' is 'to single Me out with worship". This is the saying of **Ibn Abbas** -may Allah be pleased with him- when he said: " Every time the word 'worship' is used in the Qur'an it means Tawheed". Such as " Worship Allah" means 'single Him out with worship', "**O people worship your Lord**" means 'O people single out your Lord with worship'.

## Fourthly, the Three Fundamental Principles

(1) The author -may Allah have mercy on him- began by mentioning the three principles which are the three questions each person will be asked in the grave. He draws the attention of the reader by asking a question then he stated the answer .

(2) The author -may Allah have mercy on him- clarified the first principle that the Lord, the One deserving of worship is Allah, the Perfect and the Most High. Then he mentioned the proof for it which is the saying of Allah: " All praise and thanks are for Allah the Lord of everything which He has created". The Lord is the One who should be worshipped.

" All praise and thanks are for Allah the Lord of everything which He has created". This verse contains the three categories of Tawheed:

"All praise and thanks..." affirms Tawheed of Worship.

"...for Allah" affirms Tawheed of the Names and Attributes.

"...the Lord..." affirms Tawheed of Lordship.

If it is said to you: What are the three fundamental principles which it is obligatory upon mankind to know? Say: The slave knowing his Lord, his religion, and his Prophet Muhammad -may Allah praise him and send him peace- (1).

If it said to you: Who is your Lord? Say: My Lord is Allah, the one who has nurtured me and all of His creations with His favors and blessings. He is the One whom I worship and there is no other whom I worship besides Him. The proof is His, the Most High, saying: "All the praise and thanks be to Allah, the Lord of all that exists"(Qur'an 1:1) (2).

Everything besides Allah is created and I am one of those creations (3).

(3) It means that everything other than Allah is created and if I am created then it is a must upon me to thank the Creator, the Perfect and the Most High.

"If it is said to you: 'How did you come to know your Lord' Say: 'Through His signs and His creations. From His signs are the night and the day, the sun and the moon. From His creations are the seven heavens, the seven earths, everything within them, and everything between them'. The proof is His, The Most High, saying: "And from His signs are the night, 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"<sup>(Qur'an 41:37)</sup>. And also His, The Most High, saying: "Your Lord is certainly Allah who created the heavens and the earth in six days, and then He rose over the Throne. He causes the night to cover the day which follows with haste; and the sun, the moon, and the stars subjected to His command. Certainly, the creation and commandment are His alone. Blessed is Allah the Lord of all creation"<sup>(Qur'an 7:54)</sup>(1).

The Lord is the One who should be worshiped. The proof is His, the Most High, saying: "O people, worship your Lord, who created you and those before you so that you may become pious. The One that has made the earth a resting place for you, the sky as a canopy, has sent down rain from the sky, and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah(in worship) while you know (that He alone has the right to be worshiped)"<sup>(Qur'an 2:22)</sup> (2).

Ibn Katheer (1300-1373CE) -may Allah have mercy on him- said: "Only the One who created these things deserves to be worshiped"(3).

(1) The author mentions some signs in the universe and creations which prove the existence of Allah and affirm that there is no Lord, no Creator, and no one worthy of being worshipped except Allah alone. Then he mentioned the proofs from the Qur'an.

\*Every created object is a sign which proves the existence of Allah, the Perfect and the Most High. However, the author differentiates between the signs in the universe and the created objects since the signs go through changes such as the night and the day. That which changes is a stronger proof than that which does not change.

(2) Some of the scholars said regarding this verse in the second chapter of the Qur'an: This verse mentions the first call in the Qur'an "O people", the first order "worship" meaning single out with worship, and the first prohibition "So don't worship others with Allah while you know" is prohibition against shirk.

(3) The one who is singled out with Lordship must be singled out with worship.

The author follows the saying of Ibn Katheer with a number of acts of worship of the heart and body while mentioning the proofs from the Qur'an and the Sunnah for each one of them.

**Supplication; It is divided into:**

1. Supplication of Worship:  
It is an indirect supplication; such as prayer, fasting, and hajj.

2. Supplication for a need: It is a direct supplication such as saying: 'forgive me', 'have mercy on me', etc.

Directing it to other than Allah is Major Shirk.

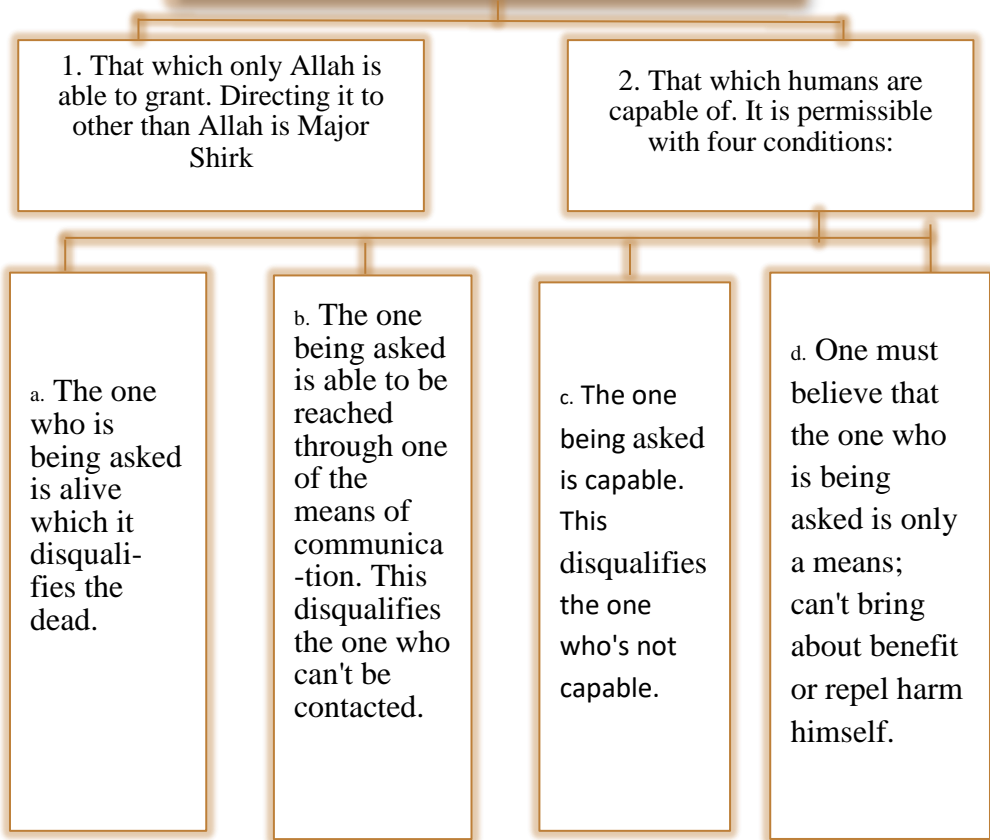
Its ruling requires explanation. It is divided into two categories.

The types of worship that Allah commanded, such as Islaam, Eemaan, and Ihsaan. Moreover, Supplication (Du'aa), Fear (Khawf), Hope (Rajaa), Reliance (Tawakkul), Longing (Raghbah), and Dreading (Rahbah), Submissiveness (Khushoo') Awe (Khashyah), Repentance (Inaabah), Seeking Assistance (Isti'aanah), Seeking Refuge (Isti'aadhah), Asking for Help (Istighaathah), Offering Sacrifices (Dhabah), Making Oaths (Nadhar) and all of the other types of worship that Allah commanded – all of these belong to Allah, alone. The proof for this is Allah's saying: **“And the masaajid belong to Allah, so do not call unto anyone along with Allaah.”** (Surah Al-Jinn: 18).

So whoever directs any part of these acts of worship to other than Allah, then he is a polytheist, disbeliever. The proof of this is Allah's saying: **“And whoever calls unto another god besides Allaah, of which he has no proof for, his reckoning is only with his Lord. Surely, the disbelievers will not be successful.”**(Qur'an 23:117). Also the noble Hadeeth: **“ Du'a is 'Ibaadah”**( Tirmidhee "Authentic"Albani) . The proof is the saying of Allah: **And your Lord said: "Call upon Me and I will respond to you. Those who scorn My worship will surely enter Hell in humiliation!"** (Qur'an 40:60).



## Supplication for a need is of two types



As for the one who believes that the one whom s/he is asking is able to bring about benefit himself or repel harm then this is Shirk.

- ❖ **Note:** We study the ruling on certain actions. As for the ruling on the one who does those actions then that needs the establishing of the proof upon the individual and clarifying their doubts. The scholars are the ones who can correctly determine if a person is a believer or a disbeliever.

## People are divided into three types with respect to their beliefs regarding the means:

1. Some believe that only what Allah has made a means can be used as a means. This is correct.

2. Others believe in means which Allah has not made a means. This is Minor Shirk.

3. The third group believes that the means itself has an effect; brings about benefit or repels harm. This is Major Shirk.

### Legislated Means

Such as *Ruqyah* (Qur'an and Sunnah). This is permissible since it is a means which Allah has legislated in order to remove illnesses.

### Perceptible Means

Medication; Allah has made it a means for the healing.

The hadeeth "**Du'a is the core of worship**" is weak, however, the authentic hadeeth is "**Du'a is worship**".

## How is Du'a worship?

The verse "**Your Lord has said 'ask Me I will respond to you. Those who arrogantly don't worship me, will enter the fire with those who enter it'**" explains this point. His saying "**worship Me**" shows that Du'a is worship.

The proof of Fear (*khawf*) is Allah's saying: "Don't fear them but fear Me, if you are believers" (Qur'an 3:175)(1).

The proof for Hope (*Rajaa*) is Allah's saying: "So whoever hopes to meet his Lord, then let him perform righteous deeds, and not associate anyone in worship with his Lord" (Qur'an 18:110) (2).

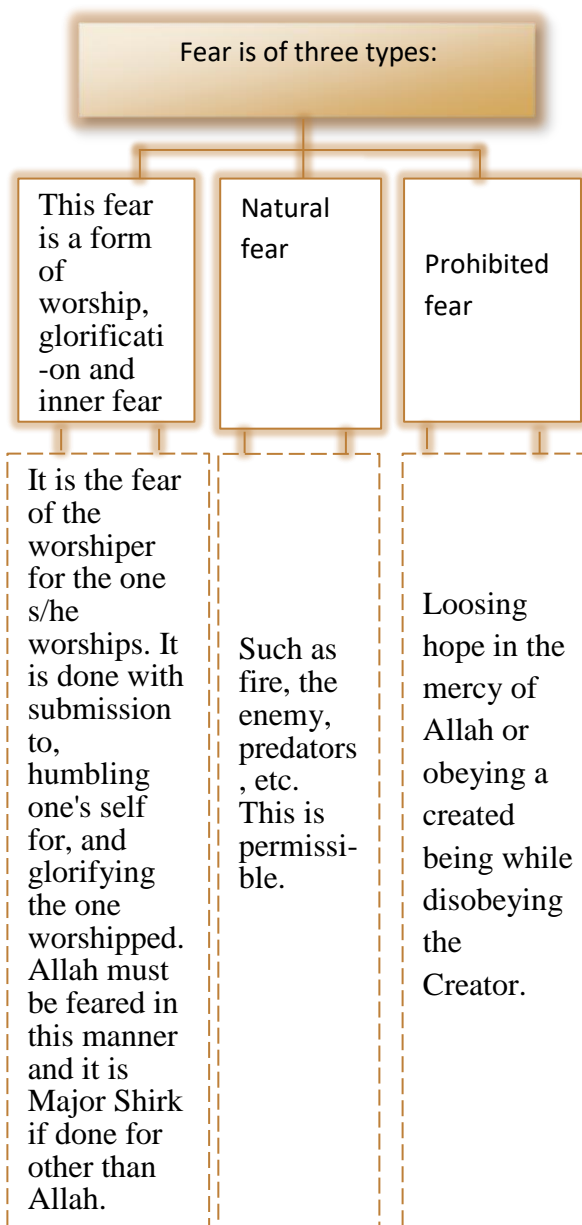
(2) **Hope:** Desiring something.

A hope which is accompanied with humbleness and submission should be only for Allah; directing it to other than Allah is Major Shirk.

The praiseworthy hope is only for the one who does acts of obedience for Allah and hopes for the reward, or repents from sins and hopes for it to be accepted. As for hoping without deeds it is deception and unpraiseworthy hope.

Fear is a feeling when one is faced with that which may harm or destroy him.

Allah has prohibited us from fearing the protectors of Satan and has ordered us to fear Him alone.



## The meaning of *Tawakkul*

**Linguistically:**  
To rely upon something or someone

**In Islam:** It is true dependence upon Allah, confidence in Him, whilst taking the necessary means.

## Three must be present for *Tawakkul* to be correct:

**Truthfulness:** Be truthful in your dependence upon Allah.

**Confidence** that Allah will fulfill what He has promised.

**Taking the necessary lawful means**

The proof for Reliance (Tawakkul) is Allah's saying: "And upon Allaah (alone) put your reliance if you are truly believers" (Qur'an 5:23).

And His saying:

"And whoever relies upon Allah, then He is sufficient from him" (Qur'an 65:3) (1).

The proof for Longing (Raghab), Dreading (Rahbah), and Submissiveness (Khushoo') is Allah's saying: "Verily, they used to rush to do good deeds, and they would call on Us, longing (for His reward) and dreading (His punishment), and they used to humble themselves submissively before Us" (Qur'an 21: 90) (2).

(1) **Longing:** Loving to reach something which one desires.

**Dreading:** A fear which leads one to flee from the object s/he fears.

**Submissiveness:** Humbling oneself to the Greatness of Allah by submitting to his universal and legislative decree.

- ❖ It is a must for the traveler to Allah, the Perfect and the Most High, to combine between fear and hope. It is not correct to over emphasize one of them and thus be destroyed. Fear and hope should both be present like the wings of the bird.

The proof for Awe (*khashyah*) is Allah's saying: **"So do not be in awe of them, but have awe of Me"** (Qur'an 2: 150) (1). And the proof for Repentance (*Inaabah*) is Allah's saying: **"And turn to your Lord in repentance and submit to Him (as Muslims)"** (Qur'an 39:54) (2). The proof for Seeking Assistance (*Isti'aanah*) is Allah's saying: **"You alone do we worship and in You alone do we seek assistance"** (Qur'an 1: 4). Also in the hadeeth, **"When you ask for assistance then seek assistance in Allah"**(Tirmidhee). (3) The proof for Seeking Refuge (*Isti'aadhah*) is Allah's saying: **"Say: I seek refuge in the Lord of the Daybreak"** (Qur'an 113: 1) and **"Say: I seek refuge in the Lord of Mankind"** (Qur'an 114: 1) (4). The proof for Asking for Help (*Istighaathah*) is Allah's saying: **"And remember when you sought help from your Lord and He responded to you..."** (Qur'an 8: 9)(5). The proof for offering sacrifices (*Dhabah*) is Allah's saying: **"Say: Verily my prayer, my sacrificial offerings, my living and my dying are for Allah, Lord of the Worlds. He has no partner. And of this I have been commanded, and I am the first of the Muslims"** (Qur'an 6: 162-163). Also from the Sunnah , **"May Allah curse the one who offers a sacrifice to other than Allah"**(Muslim) (6).

(1) **Awe**: It is a fear based on knowing the greatness of the One being feared and His complete supremacy.

(2) **Returning to Allah by obeying Him and staying away from sins**. This means to submit to Allah since we are slaves and a slave must submit to his Master. **"The Master is Allah"** as the Prophet said.

(3) **Seeking Assistance**: This verse indicates a method of constraint (*hasr*) since the object of the sentence, even though usually comes after the verb in the Arabic language, is mentioned before the verb, affirming it for whom it is mentioned in the sentence and negating it for anything else. Therefore, it is as if the person has said, "We do not worship anything but you. We do not turn to anyone else for help except You."

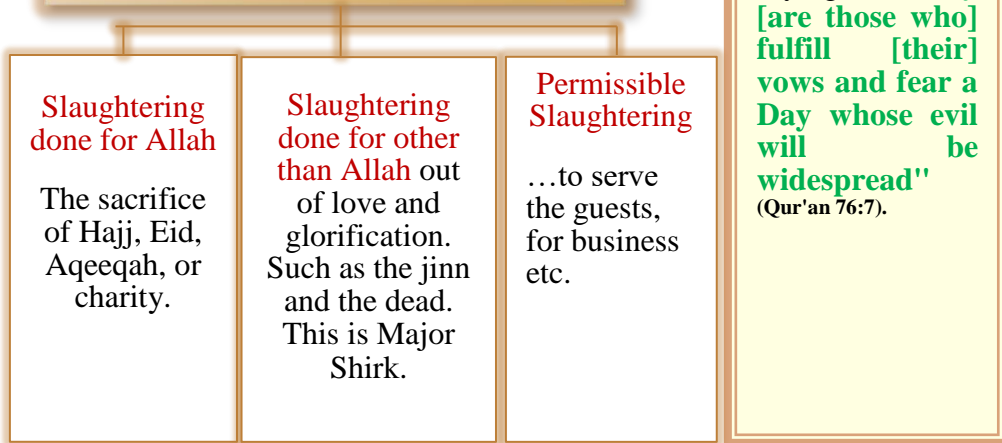
(4) **Seeking Refuge**: seeking protection from something disliked.

(5) **Asking for Help**: To be rescued from a difficulty or disaster.

❖ Seeking assistance, seeking refuge, asking for help, and asking for intercession can be sought from a human being as long as s/he is able to while fulfilling the four conditions; alive, present, able, and a means.

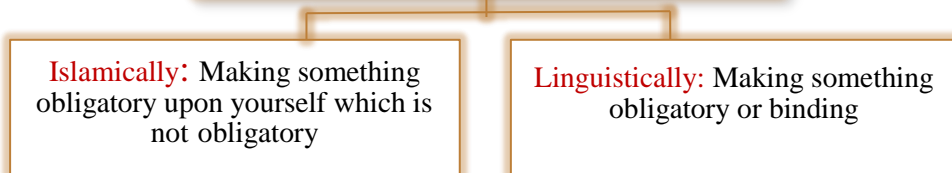
(6) **Offering Sacrifices**: Causing it to die by spilling its blood in a prescribed manner.

## Slaughtering is divided into three categories



❖ **Note:** There are more details to come about sacrificing in "The Book of Tawheed"

## (1) Definition of Oaths



❖ **Note:** Oaths are of various types and have conditions and expiations as will be explained in "The Book of Tawheed".

## Types of Oaths



❖ The author mentions these acts of worship as examples not to restrict the acts of worship only to these. There are many other acts of worship which are not mentioned. Thus, whoever directs these or other than these acts of worship to other than Allah has fallen into polytheism.

### The Second Fundamental Principle:

Knowing the Religion of Islam, based on evidences. This (i.e. Islam) means submitting to Allah by way of *Tawheed*, surrendering one's (full) obedience to Him, and absolving oneself from *Shirk* and its people. They are three levels: Islam, Imaan, and Ihsaan, each level consisting of its own pillars. **The First Level:** Islam (1). The pillars of Islam are five: The testimony that there is no deity that has the right to be worshipped except Allah, and that Muhammad is the Messenger of Allah (2); Establishing the prayer; Giving the Zakaat; Fasting in Ramadhan; Performing Hajj to Allah's Sacred House.

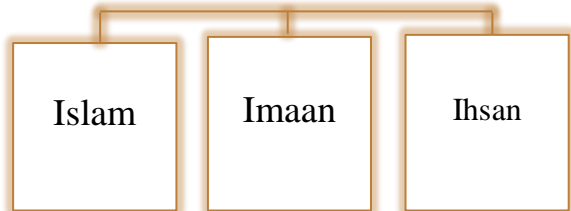
(1) The author begins the second foundation, which is Knowing the Religion, by defining Islam:

### The First Level: Islam

It means submitting to Allah by way of *Tawheed*, surrendering one's full obedience to Him, and staying away from *Shirk* and its people.

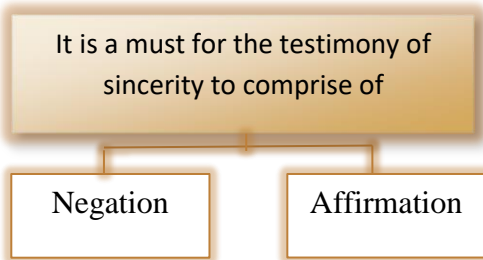
The definition of Islam entails submitting all of the affairs to Allah since we are slaves and the slave must submit to the Master. The Master is Allah as we are informed by the Prophet.

Then he divided the religion into three levels:



(2) The pillars of Islam are five; first of them: The Shahaadah (No god should be worshiped except Allah).

The author mentioned the proof for the testimony of faith and clarified that its meaning is: No god should be worshiped except Allah.



The negation is "No god (should be worshiped)" and the affirmation is "except Allah".

This sentence construction shows restriction and affirmation; it restricts and affirms the worship for Allah alone and negates it for other than Him.

For this reason the author said: An explanation of this, which will clarify it further, is found in Allah's saying: "And remember when Ibraaheem said to his father and to his people: 'Verily, I am free from all that you worship – except for He who created Me...'"

Ibraaheem's saying "free from all that you worship" is the meaning of "no god (should be worshiped)"

"except for He who created Me" meaning "except Allah".

The proof for the testimony of Faith is Allah's saying: "Allah bears witness that there is no deity that has the right to be worshipped except Him, and so do the angels and those who possess knowledge. He is always maintaining His creation with justice. None has the right to be worshipped but Him- the All-Mighty, the All-Wise" (Qur'an 3:18).

The meaning of it (i.e. the testimony of Faith) is: There is no one that has the right to be worshipped except Allah, alone.

'Laa ilaaha' negates everything that is worshipped besides Allah, while 'illa Allah' affirms the worship for only Allah, free from any partner being mixed in with His worship, just as there is no partner mixed in with His Dominion. An explanation of this, which will clarify it further, is found in Allah's saying: "And remember when Ibraaheem said to his father and to his people: 'Verily, I am free from all that you worship – except for He who created Me, and verily He will guide me.' And He made it a statement that will endure among his offspring that they may turn back to" (Qur'an 43: 26-27)

(2).



Also His saying: "Say, 'O People of the Scripture, come to a word that is the same between us and you - that we will not worship except Allah; will not associate anything with Him and not take one another as lords instead of Allah'. But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]" (Qur'an 3:64) (1).

- ❖ If it is said: The meaning of the testimony 'La ilaha ila Allah' is: There is no one who is worshiped (god) except Allah, then we say that this is incorrect since with this s/he is approving of everything which is worshipped besides Allah. However, when it is clarified with the addition 'in truth', this shows that s/he disbelieves in everything which is worshipped beside Allah and that nothing deserves to be worshipped except Allah.

- ❖ If it is said: The meaning of "La ilaha ila Allah" is: There is no Creator in truth except Allah, then we say that this statement is correct, however, it is not the meaning of "La ilaha ila Allah". This is the Oneness of Lordship, which was believed even by the idol worshippers whom the Prophet was sent to; however, this did not enter them into Islam.

(1) "Say, O People of the Scripture, come to a word that is the same between us and you...". This verse is a proof for the falsehood of the invitation for the "unity of religions".

(1) Allah has emphasized this verse with three different emphasis devices: The 'understood' oath, the Arabic letter 'laam', and the 'qad'.

(2) These four are a must for every Muslim in order to perfect their testimony.

The proof for the testimony : 'Muhammad is the Messenger of Allah' is the saying of Allah: "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; he is concerned over you and to the believers is kind and merciful" (Qur'an 9:128) (1).

The meaning of this testimony is: Obeying his orders, believing that which he has said, stay far away from his prohibitions, and that Allah is only worshipped with that which he has legislated (2).

**The meaning of 'Muhammad is the Messenger of Allah': He is a slave and thus he's not worshipped and a Messenger who is not rejected, which means:**

We must obey him in everything he has ordered with, since he only conveys from Allah.

Believing everything he has informed us of: He is truthful and believed.

Staying far away from his prohibitions : You must put everything he has prohibited on one side and you stand far away on the other side.

You don't worship Allah except the way he worshiped Allah: This is a proof against the innovators in the religion of Allah.

The proof for Prayer, Zakaat and the explanation of Tawheed is found in Allah's saying:

“And they were not commanded except to worship Allah, making the religion (i.e. worship) solely for Him alone, to perform the prayer, and give the Zakaat. That is the right Religion”

(Qur'an 98: 5) (1).

The proof for Fasting is Allah's saying:

“O you who believe, fasting is prescribed for you just as it was prescribed for those before you, in order that you may acquire Taqwaa (obey Allah)” (Qur'an 2: 183) (2).

The proof for Hajj is Allah's saying:

“Hajj (pilgrimage) to the House (Ka'bah) is a duty that mankind owes to Allah for those who are able to do it. And whoever disbelieves (by denying Hajj), then indeed Allah is not in need of any of His creation” (Qur'an 3: 97) (3).

### (1) The second pillar: Prayer.

It is worshipping Allah with movements and statements, beginning with 'Takbir' ('Allahu Akbar'-'Allah is the Greatest') and ending with 'Tasleem' (greetings of peace). It is a great pillar of the religion. It was made an obligation to the Prophet directly from Allah when the Prophet ascended to the heavens.

### (2) The third pillar: Obligatory Charity.

Linguistically it means development and purification.

It is of two types: Purification of the body and purification of the wealth.

### (3) The fourth pillar: Fasting.

**Linguistically:** To withhold.

**Islamically:** To worship Allah by withholding from that which breaks the fast with a sincere intention from the beginning of Fajr to sunset. It is from the best worships since the three types of patience are all present in it. Also, what shows its great status is the fact that Allah has told us that He Himself will reward the fasting person.

### (3) The fifth pillar: Hajj

**Linguistically:** It is intention

**Islamically:** To worship Allah by performing the rites of Hajj according to the way of the Prophet –may Allah praise him and send him peace-

It is an obligation on every Muslim once in a lifetime.

## Second Level: Imaan

**Islamically:** Imaan is the statement of the tongue, belief in the heart, and actions of the limbs; It increases with Obedience to Allah and decreases with disobedience.

Therefore, Imaan legislatively is composed of five things; if one of the five is not fulfilled then this is not considered Imaan according to Ahlus-Sunnah wal-Jama'ah

**What is the proof for these five conditions?** The hadeeth, “The highest of them is saying *La illaaha illa Allaah*” this is a testimony, “and the lowest of them is moving a harmful object from the road” this is actions of the limb, “and modesty is a branch from Imaan” this is actions of the heart .

It consists of more than seventy branches. The highest of them is saying *La illaaha illa Allaah* and the lowest of them is moving a harmful object from the road. And *Hayaa* [Modesty] is a branch from Imaan.

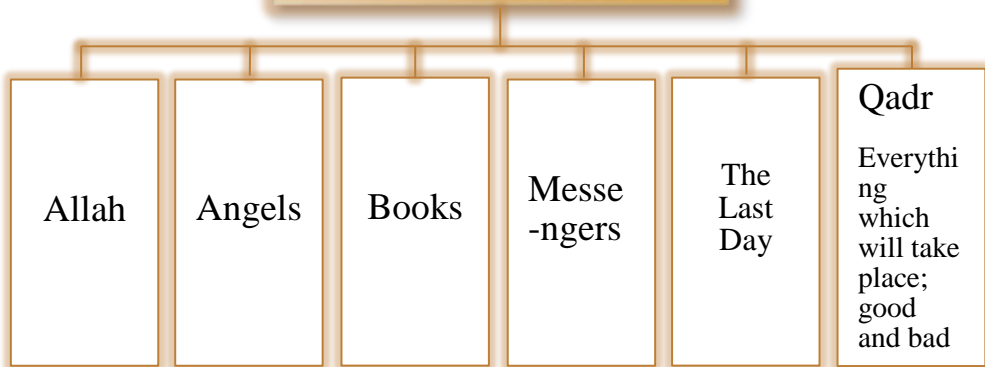
Its pillars are six: That you believe in Allah, His angels, His books, His Messengers, the Last Day, and that you believe in *Al-Qadar* (Divine Pre-Decree) – the good of it and the bad of it.

The proof for these six pillars is Allah’s statement: “Righteousness (*birr*) is not that you turn your faces towards the east and the west (in prayer), but rather righteousness (*birr*) is (for) the one who believes in Allaah, the Last Day, the Angels, the Books and the Prophets” (Qur’an, 2:177).

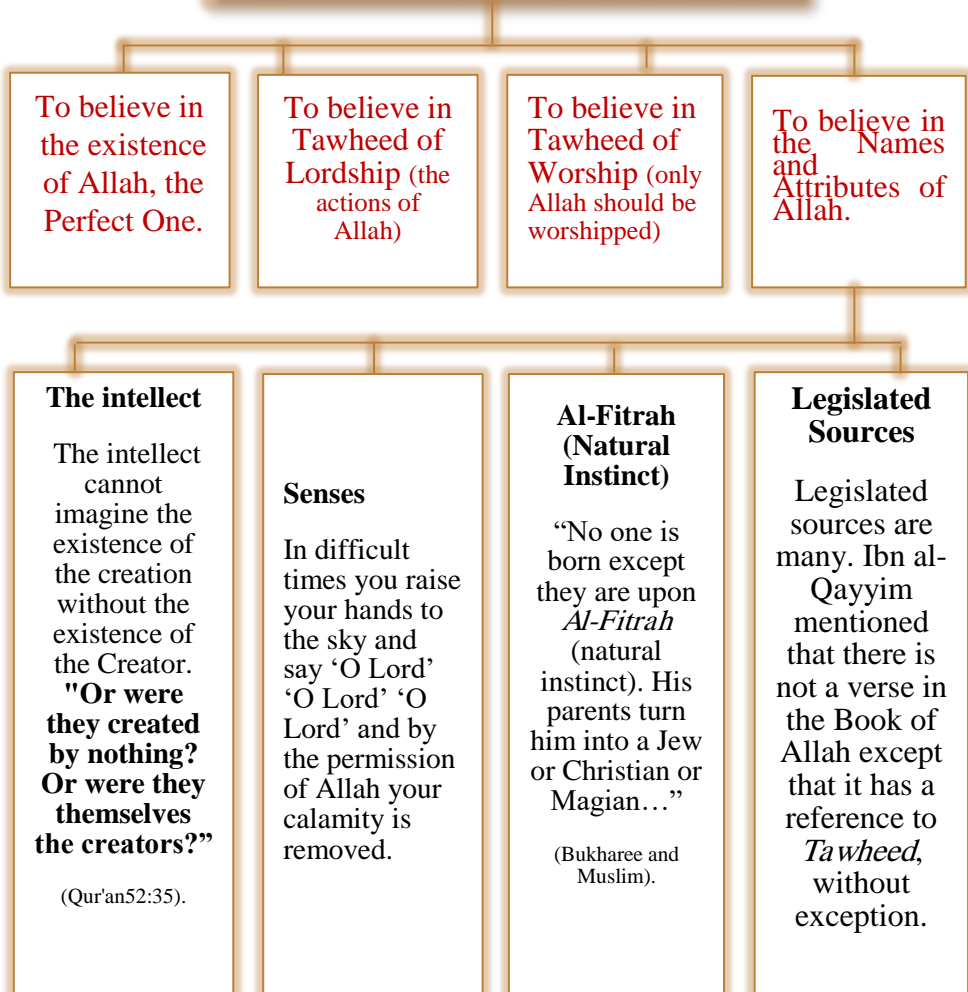
And the proof for *Al-Qadar* (Pre-Decree) is Allah’s saying: “Verily, We have created all things with *Qadar* (divine pre-decree ordained for it)” (Qur’an 54: 49).

Allah's saying: "Which of you has had his Faith increased by it?" (Qur'an 9:124) proves that Imaan increases, and if it increases then surely it must decrease. It has been clearly mentioned from the Prophet –may Allah praise and send him peace- about the decrease in one’s religion through his statement, “What I saw lacking from reason and religion...” (Bukharee and Muslim).

## The Six Pillars of Imaan



## The First Pillar: Believing in Allah



## Second: Belief in His angels.

Angels are from the invisible world. Allah created them from light. They obey Allah and never disobey Him. They have souls "holy spirit" (Qur'an 2:87), a body "Who made the angels messengers with wings" (Qur'an 35:1), heart "So much so that when fear is banished from their (angel's) hearts" (Qur'an 34 :23) and intellect "they (angels) say: 'What is it that you Lord has said?'" (Qur'an 34 :23). They question and respond which proves that they have an intellect. We believe in them, their names (Jibreel, Meekaaeel, Israafeel, etc.), their duties (such as 'the carriers of the Throne'), and everything we've been informed about them; all of it.

## Third: Belief in the Books

We believe that they are from the Speech of Allah sent down to us and not created. Allah sent with every Messenger a book. We believe in those that Allah has informed us of by name, their narrations, and their rulings which have not been abrogated by the Qur'an, since the Qur'an abrogates what came before it from these Scriptures and it is *Muhaiminan* (trustworthy in highness and a witness) over them. (Al-Qur'an, At-Tawraah (The Torah of Prophet Moosaa), Al-Injeel (The Gospel of Prophet Eesaa), Az-Zaboor (The book of Prophet David), Suhoof Ibraheem and Moosaa (The Scriptures of Prophets Ibraheem and Moosaa).

## Fourth: Belief in Messengers

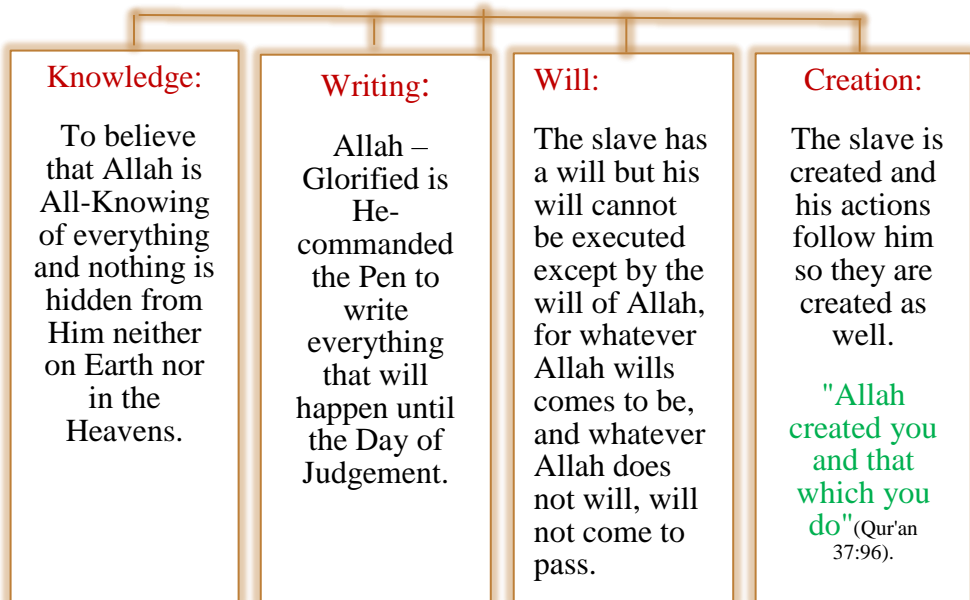
We believe that they are all men and possess none of the characteristics of Lordship. Allah sent them, sent down revelation to them, and aided them with His verses and signs. We believe that they are slaves and not to be worshipped, messengers not to be belied, they conveyed what has been entrusted upon them, they advised their nations, they fulfilled their mission and struggled in the way of Allah. We believe in all of them, their names, their stories, and in the signs that Allah used to aid them with. The first of the Prophets is Aadam, the first Messenger is Nooh, and the seal of the Prophets is Muhammad –may the peace and blessings of Allah be upon them all-. All of the previous laws are abrogated by the law revealed to Muhammad ﷺ.

## Fifth: Belief in the Last Day

Believing in everything that happens after death from the soul exiting the body, the Angels carrying it to the heavens, so either the heavens will open or the gates of the heavens will be closed on him, then they will return it back to his body as he hears the footsteps of the ones burying him. Then will come the questioning of the two angels, and the punishment or reward of the grave, and then the resurrection, the account, the Sirat (the bridge), paradise or Hell Fire, the intercession, and the believers seeing their Lord on the Day of Judgement and in Paradise as Allah wills, and Hawdh (River) of the Prophet –may Allah praise him and send him peace-. So everything that comes after death falls under the category of Belief in the Last Day.

## Sixth: Belief in the Qadar

(consists of four matters)



## The Third Level : Ihsaan

It is the highest level of the religion and it has one pillar under which branch two levels:

### Worship of *Mushaahada*

(as if one sees Him) out of love, desiring, and yearning for that which is with Allah. For example: the worship of the Prophets and Messengers (peace be upon them). It is possible for other than them to reach this level as well.

### Worship of *Muraaqaba*

(of the one who knows that he's being observed). It is a worship out of fear and fleeing. A Muslim does not go outside of this circle.

The third level: Ihsaan. It has one pillar: "to worship Allah as if you see Him, since even if you do not see him, He certainly sees you" And the proof is His saying: "Truly, Allah is with those who keep their duty unto Him, and those who are Muhsinoon (good-doers)" (Qur'an 16:128). Also His saying: "And put your trust in the All-Mighty, the Most Merciful, who sees you (O Messenger) when you stand up (alone at night for prayers), and your movements among those who fall prostrate (along with you to Allah in the five compulsory congregational prayers). Verily! He, only He, is the All-Hearer, the All-Knower" (Qur'an 26:217-220). Likewise His saying: "Whatever you (O Messenger) may be doing, and whatever portion you may be reciting from the Qur'aan, - and whatever deed you (mankind) may be doing (good or evil), We are Witness thereof, when you are doing it." (Qur'an 10:61).

**Note:** This does not mean that the one who worships Allah in this manner does so only out of love and does not fear Him. However, in this level, the strongest urge that drives the worshipper to worship is the love of Allah -The Perfect, The Most High-. The Prophet—may Allah praise him and send him peace- said: "[Shouldn't I be a thankful servant](#)" (Muslim).



The proof from the Sunnah is the famous hadeeth of Jibreel narrated by 'Umar as he said: "One day when we were sitting with the Messenger of Allah, there came before us a man with extremely white clothing and extremely black hair. There were no signs of travel on him and none of us knew him. He sat in front of the Prophet and put his hands on his own thighs. He said: "O Muhammad, tell me about Islam." The Messenger of Allah said, "Islam is to testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, to establish the prayers, to pay the zakat (charity), to fast (the month of) Ramadhaan, and to do the pilgrimage at the House if you have the means to do so". He said "You are correct". We were amazed that he asks the question and then he corrects it. He said, "Tell me about Imaan". He responded, "It is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in the divine decree, (both) the good and the evil thereof". He said "You are correct". He said "Tell me about Ihsaan" He answered, "It is that you worship Allah as if you see Him. And even though you do not see Him you know He certainly sees you. He said, "Tell me about (the time of) the Hour." He answered, "The one being asked does not know more than the one asking". He said, "Tell me about its signs" He answered, "The slave-girl will give birth to her master; and you will see the barefooted, scantily clothed, destitute shepherds competing in constructing high buildings". Then he went away. I stayed for a long time. Then he said, "O 'Umar, do you know who the questioner was?" I said, "Allah and His Messenger know best." He said, "It was (the Angel) Jibreel who came to teach you your religion" (Muslim).

This Hadeeth is a proof for the pillars of Islaam, Imaan, and Ihsaan. His statement "The one being asked does not know more than the one asking" is a proof that no one knows when the Day of Judgement will be except Allah.

**His saying: "The slave-girl will give birth to her master" means:**

Disobedience to parents increases

Slavery increases

Changing of roles (in the society)

The king has a female slave who he has relations with and she gives birth to his son. If the king dies his son becomes the king. Thus, he becomes his mother's master

## Benefits from Hadeeth of Jibreel

1. There are five things which have rights on the Student of Islamic knowledge: his or her **self**, **teacher**, the **place** he studies at, **classmates**, **books**, and the **knowledge** s/he has studied.

The right of **himself**: Since knowledge is worship, sincerity and following the Sunnah are a must. Be a follower of the early scholars of Islam, fear Allah with a true fear based on knowledge, know that Allah is watching you at all times, humble yourself and be careful of arrogance.

(القناعة) Be pleased and accept what you have been given and (الزهد) stay away from that which will not benefit you in the next life. Adorn yourself with the effects of knowledge, good manners which are acceptable to the people (المروءة), have manly characteristics, boycott arrogance and feeling superior to your peers and others. Stay away from sittings and meetings which have no benefit (اللغو), adorn yourself with gentleness, be firm upon the truth (الثبات), verify information and news (التثبت) before believing it. Have high ambitions, strong desire to seek knowledge (الهمة و النهمة في الطلب), travel for knowledge, preserve the knowledge through writing, memorizing, etc. (تقييد) Preserve that which you memorize by acting upon it and revising it. Try to understand by extracting the branches of knowledge from its foundations, ask Allah for help, respect academic integrity, and be truthful.

The 'paradise' of the Student of Islamic Knowledge is *'I don't know'*, don't waste time, seek general knowledge of various topics (الثقافة العامة), read in Arabic carefully and correctly, eventually read bigger books such as Saheeh Bukharee, Muslim, etc.

Ask appropriate questions, listen carefully, understand the material, and then act upon it, don't debate for the sake of debating; not for the sake of finding and accepting the truth. Review knowledge. Be with the Qur'aan, Sunnah, and their sciences. Study the important topics of every science.

Act upon the knowledge, flee from the love for leadership, fame, and the dunya (this worldly life).

Have bad thoughts about yourself and good thoughts about others.

Give the charity of knowledge; enjoy the good, forbid the evil, outweigh the benefits and the harms, spread the knowledge and love to benefit the people, use your status/position to intercede for the Muslims with good intercessions; to represent the truth and all that is good.

Be honorable, preserve knowledge, stay away from teaching and positions before you are qualified for that.

Hold an appropriate stance or position regarding the mistake of a scholar, and the difference of opinion among the scholars (Translator's Note: the mistake is rejected when it becomes clear, however, the scholar's virtuous remain and he is respected and never spoken ill of) .

Repel doubts. Don't be part of groups and parties to love and hate for their sake.

His **teacher's right**: People fall in three groups regarding this; two extremes and one moderation. We will study –if Allah wills- that the first shirk took place on earth is due to exaggerating on the status of the righteous, so it is a must that we remain moderate with the righteous; don't exaggerate by giving them rights they don't deserve nor fall short in giving them the rights which are due to them.

The right of the **place** in which he studies.

The right of his **classmates**: Allah, the Perfect and the Most High, says: "**You are the best nation chosen for the people**" and the Prophet –may Allah praise him and send him peace- said: "**None of you truly believes until he loves for his brother what he loves for himself**".

The right of the **book**: To preserve the book and take care of it. These books are a blessing from Allah, so it is a must to preserve them.

The right of the **knowledge**: to study it thoroughly and preserve it by reviewing it and acting upon it since it is obligatory for the one who has knowledge to act upon it. Then he teaches this knowledge since it is a blessing and he must be thankful for this blessing.

2. From the manners of asking questions is to ask about that which is more important or beneficial first.
3. The student of Islamic knowledge must also take care of his or her appearance.
4. After the death of the Prophet - may Allah praise him and send him peace- we don't say 'Allah and His Messenger know best' rather we only say 'Allah knows best'.

### The third principle:

Knowledge of your Prophet Muhammad

–may Allah praise him and send him peace-

He is: Muhammad Ibn ‘Abdullah Ibn ‘Abdul-Muttalib Ibn Haashim, and Haashim is from Quraysh, and Quraysh is from the Arabs, and the Arabs are from the descendants of Ismaa’eel Ibn Ibraaheem Al-Khaleel (the beloved), upon him and our Prophet the best of praise and peace. He lived 63 years. From them 40 years prior to prophethood, and 23 years a prophet and a messenger.

He became a prophet with the verse "**Iqraa**" , and a messenger with "**Al-Muddathir**"

His country was Mecca, and he migrated to Medina.

This paragraph briefly talks about the Prophet –may Allah praise him and send him peace-, including his name, his lineage, his age, and a little bit about his Da’wah.

### We must know some facts about our Prophet

**His name and lineage:** He is: Muhammad Ibn ‘Abdullah Ibn ‘Abdul-Muttalib Ibn Haashim, and Haashim is from Quraysh, and Quraysh is from the Arabs, and the Arabs are from the descendants of Ismaa’eel Ibn Ibraheem Al-Khaleel (the beloved)

**His age:** His age: 63 years old, from them 40 years prior to prophethood, and 23 years a prophet and a messenger

His prophethood is broken down into two periods:

The Meccan Period  
which lasted 13 years

The Medina Period  
which lasted 10 years

Is he – may Allah praise him and send him peace- a Prophet or a Messenger? He is a Prophet with the verse "**Iqraa**" and then became a messenger with "**Al-Muddatthir**".

### A brief summary of his biography

His invitation to Islam during the Meccan period was mainly focused on Tawheed, and expelling Shirk; making worship solely for Allah alone. This da'wah continued in this way for a period of 13 years.

He – may Allah praise him and send him peace- was then ordered to migrate to Medina, and his da'wah continued primarily focusing on Tawheed, plus the revelation of the remaining aspects of the religion such as acts of worship, business transactions, and daily affairs of our lives.

And if someone were to examine his biography they would notice that his primary focus from the beginning of the prophethood until his death was Tawheed. This is a clear and strong rebuttal against those who discourage people from studying Tawheed, and claim that you only need a few minutes to completely study it.

Allah sent him as a warner against Shirk (polytheism), and a caller to Tawheed (monotheism).

The proof is His statement, "O you who covers himself [with a garment]. Arise and warn. And your Lord glorify. And your clothing purify. And uncleanness avoid" (Qur'an 73- 1- 5).

The meaning of "Arise and warn" is to warn against Shirk and call to Tawheed.

"And your Lord glorify"; glorify by singling Him in worship.

"And your clothing purify"; cleanse your actions from Shirk.

"And uncleanness avoid"; *Rrujz* refers to idols.

Abandoning it means freeing yourself from it and its people.

13 years were spent calling to Tawheed. After 10 years, he was taken up to the heavens, and the five daily prayers were made obligatory. He prayed 3 years in Mecca, until he was commanded to migrate to Madina.

We can extrapolate 2 benefits from his statement 'he was taken up to the heavens':

1- Whatever we are informed of from the Prophet – may Allah praise him and send him peace- from affairs of the unseen, we respond with: We believe, we affirm it is the truth, and we submit and accept it.

2- The importance of the obligatory prayers, considering the fact that it was made obligatory in the heavens.

Migration is moving from the land of Shirk to the land of Tawheed. It is obligatory upon the Muslims and it will remain so until the final Hour is established.

The proof is His statement, "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'. They [the angels] will say, 'Was not the earth of Allah spacious enough for you to emigrate therein?' For those, their refuge is Hell - and evil it is as a destination. Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way. For those it is expected that Allah will pardon them, and Allah is ever Pardoning and Forgiving" (Qur'an 4:97-99).

And His saying, "O My servants who have believed, indeed My earth is spacious, so worship only Me" (Qur'an 29:56). Al-Baghawi mentions: The reason behind the revelation of this verse is the Muslims that were in Mecca that had not migrated, Allah called onto them with the name of faith (those who have believed).

And the proof for migration in the Sunnah is the Prophetic saying, "Migration will not end until repentance comes to an end, and repentance will not come to an end until the Sun rises from the West" (Abu Dawood, Authenticated by Albani).

## Migration is divided into 3 categories:

1. Migration from the lands of disbelief to the lands of Islam. Its ruling is obligatory.

2- Migration from Mecca to Medina. This ended when Mecca was conquered.

3- Migration from everything that Allah commanded us to migrate from or boycott, such as specific actions, persons, times and places.

**Actions:** Everything that Allah forbade, at the head of it being Shirk.

**People:** Disbelievers, hypocrites and their likes.

**Times:** Migrating from specific times in which the disbelievers celebrate.

**Places:** Migrating from specific places where the disbelievers celebrate.

**Repentance will come to end by 1 of 2 means:**

1- The sun rising from the west.

2- Death. Allah says, "18. But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, 'Indeed, I have repented now', or of those who die while they are disbelievers" (Qur'an 4: 18).

"There is no migration after the conquest" refers to the migration from Mecca to Medina, where the Prophet – may Allah praise and send him peace- is also alluding to the fact that Mecca will never again return to a land of disbelief.

1- Shaykh Ibn Uthaimen mentions: 'Zakaat was first made obligatory in Mecca, but the amount one must reach before it becomes obligatory to pay and how much is it obligatory to pay was not determined except in Madina.

2- The Prophet—may Allah praise and send him peace- died on the 10th year after migration, and was buried in the house of 'Aisha – may Allah be pleased with her-

3- There is no good except he directed the Muslims to it and no evil except he warned them against it. It is essential that we bear witness that the Prophet—may Allah praise and send him peace- has fulfilled his trust, conveyed his message, advised this nation, and has strove truly for the sake of Allah, until he left us on a clear path whose night is as clear as its day, and no one deviates from it but he is doomed.

So when he settled in Medina he was commanded with the rest of the Islamic Legislation such as zakaat (1), sawm (fasting), hajj, jihaad, adhaan, commanding the good and forbidding the evil, along with other legislations.

He continued like this for 10 years until his eventual death —may Allah praise and send him peace-. (2)

But his religion remains, and this is his religion; there is no good except he directed his followers to it, and no evil except he warned them against it. From the good he directed to: Tawheed, and everything that Allah loves and is pleased with. From the evil he warned us from; Shirk, and everything Allah dislikes and hates. (3)

## The Greatest Prohibitions

**Major Shirk:**  
Takes one out of the fold of Islam.

**Minor Shirk:**  
Does not take one out of the fold of Islam.

**Major Sins:**  
Every action that is subjected to a specific punishment.

**Minor Sins:**  
Every forbidden act that is not subjected to a specific punishment.

Allah sent him to all of mankind, and made obedience to him obligatory upon mankind and Jinn. The proof is His saying, "Say, [O Muhammad], "O mankind, indeed I am the Messenger of God to you all..." (Qur'an 7: 158). (1)

Allah has completed through him the religion. The proof is His saying, "... This day I have perfected for you your religion, completed My favor upon you, and have approved for you Islām as religion..." (Qur'an 5: 3). (2)

And the proof for his death– may Allah praise and send him peace– is, "Certainly you will die and they will die. Then you, on the Day of Resurrection, before your Lord, will dispute" (Qur'an 39: 30-31).

(1) The Prophet – may Allah praise and send him peace– was sent to all of mankind. Due to this all other legislations that came before it became abrogated. Jews and Christians at the time of the Prophet– may Allah praise and send him peace– and in our time, if the message of Islam reaches them and they do not accept it are considered disbelievers, even if they are upon the same religion of Musa and Eesaa – may peace be upon them–

1- His saying, "Say, 'O People of the Scripture, come to a word that is equitable between us and you – that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.'" But if they turn away, then say, 'Bear witness that we are Muslims [submitting to Him].'" (Qur'an 3: 64).

2- His saying, "Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what God and His Messenger have made unlawful and who do not adopt the religion of truth [i.e., Islām] from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled" (Qur'an 9: 29).

3- The Prophetic saying, "I swear by He whose Hands my soul is in, there is not a Jew or a Christian that hears of me and then does not believe in me except he is from the people of the Hell-Fire" (Muslim and others).

(2) This verse is a proof against those who innovate in the religion.



1-All of mankind will taste death without exception, and they will be resurrected for a great day, the Day of Judgement, and from there they will be judge, and either rewarded or punished for their actions.

2-And whoever denies the resurrection and the judgement has disbelieved, because he has denied a pillar from the pillars of faith.

3- Nuh is the first of the messengers, and the proof is His saying, "Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him" (Qur'an 4: 16).

The first prophet is Adam—may Allah praise and send him peace-. The prophet—may Allah praise and send him peace- WAS asked if Adam was a prophet? He said: "A prophet that was spoken to by Allah" (Ibn Hibaan).

The last prophet and messenger is Muhammad —may Allah praise and send him peace-. The proof is Allah's saying, "Muhammad is not the father of any one of your men, but he is the Messenger of Allah and the seal [i.e., last] of the prophets. And ever is Allah, of all things, Knowing" (Qur'an 33:40).

So anyone that claims to be a prophet or a messenger after the prophet Muhammad—may Allah praise and send him peace- then he is a liar and a disbeliever. Whoever believes the one making these claims then he is no different than him.

When people die, they will be resurrected, and the proof is His saying, "From it [i.e., the earth] We created you, and into it We will return you, and from it We will extract you another time" (Qur'an 20: 55). Also His saying, "And Allah has caused you to grow from the earth a [progressive] growth. Then He will return you into it and extract you [another] extraction" (Qur'an 71:17-18).

After the resurrection, they will be held accountable and either rewarded or punished for their actions, the proof of this is His saying, "And to Allah belongs whatever is in the heavens and whatever is in the earth - that He may recompense those who do evil with [the penalty of] what they have done and recompense those who do good with the best [reward]" (Qur'an 53: 31) (1)

Whoever denies the resurrection has disbelieved, and the proof is His saying, "Those who disbelieve have claimed 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, for God, is easy'" (Qur'an 64:7) (2) Allah sent all the messengers as bringers of glad-tidings and warners. The proof is His saying, "[We sent] messengers as bringers of good tidings and warners" (Qur'an 4:165). The first of them is Nuh, and the last of them is Muhammad —may Allah praise and send him peace-, and he (Muhammad) is the seal of the prophets, and the proof that Nuh is the first of the messengers is His saying, "Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him." (Chapter 4: 163) (3)

Allah has made it obligatory upon all the slaves to disbelieve in everything which is worshiped besides Him and to believe in Allah. Ibn Qayyim -may Allah have mercy on him- has said: "Taghoot is that which the person has passed the boundaries, with regards to worship, following, or obedience". Allah sent a messenger to every nation, from Nooh to Muhammad -may Allah have mercy on him- each ordering their people to worship Allah alone and forbidding them from worshipping false deities. The proof is His saying, "And We have certainly sent to every nation a messenger, [saying], 'Worship Allah and avoid taghoot'" (Qur'an 16:36). These false deities are many, but their heads are five. Iblees -may Allah curse him-, whoever is worshipped and they are pleased with it, whoever calls people to worshipping them, whoever claims to know the unseen, and whoever rules by something other than what Allah revealed. The proof is His saying, "There is no compulsion in acceptance of the religion. The right course has become clear from the wrong. So whoever disbelieves in taghoot and believes in Allah has grasped the most trustworthy handhold with no break in it. Allah is Hearing and Knowing" (Qur'an 2:25). This is the meaning of 'there is no deity worthy of worship except Allah', and in the Prophetic statement, "The head of the matter is Islam, its pillar is prayer, and its top is struggle for the sake of Allah" (Tirmidhee).

Allah sent messengers and prophets as bringers of glad-tidings and warners; all calling to Tawheed and fighting against Shirk and false deities in all its forms. The proof is His saying, "We have certainly sent to every nation a messenger [saying], 'Worship Allah' meaning worship Him alone "and avoid taghoot" (Qur'an 16:36) meaning to place these false deities in one side and place yourself in the opposite side This is the best way to stay away from them, and to free yourself from shirk and its people.

Allah has made it obligatory on all His worshippers to denounce false deities, and to have faith in Allah, and this must begin by first denouncing false deities before having faith in Allah, "... So whoever disbelieves in tāghūt and believes in Allah has grasped the most trustworthy handhold with no break in it. Allah is Hearing and Knowing" (Qur'an 2:256).

Taghoot: Anything that a person exceeds his boundaries with regards to worship (such as worshipping a tree or a stone) , or someone they follow (such as an evil scholar) or obedient to (such as leaders that do not obey Allah).

These false deities are many, but their heads are five. Iblees -may Allah curse him-, whoever is worshipped and they are pleased with it, whoever calls people to worshipping them, whoever claims to know the unseen, and whoever rules by something other than what Allah revealed.

## Detailed ruling on the one who judges by other than what Allah has revealed

### Major Disbelief

If one believes that human laws are similar or better than the law of Allah

### Minor Disbelief

If one believes that judging by other than the law of Allah is false, but he judges by it due to his desires, love for leadership, or other similar reasons.

## Ibn Qayyim divided struggle into four types:

### Struggle of the Soul

It is done by seeking knowledge, acting upon it, teaching it, and patience.

### Struggle against satan

It is done by avoiding doubts (Shirk and innovations) and desires (Major and Minor sins)

### Struggle against kufaar and munafiqeen

With the heart, speech, wealth, and self.

### Struggle against people of oppression, innovation, and evil

With the heart, speech, and hand

## Conclusion

It is a must for every intelligent person to ponder over this great treatise and to study it carefully due to what it contains of the great principles every individual needs in the grave.

It is knowledge of: Allah, His Prophet, and the religion of Islam with proof. (The Three Fundamental Principles)	<b>Knowledge</b>	<b>The Four Important Points and their prop (Soorah Al ASr)</b>	<b>The Three Fundamental Principles (In summary 'The Questions of the Grave'), their proofs, why do we study Tawheed? Why do we study The Three Fundamental Principles? What is the benefit of studying them?</b>
Knowledge calls for actions; it is either responded to or it departs A scholar who does not act upon his knowledge will be punished before the idol worshipper	<b>Actions</b>		
Conditions for Da'wah: Sincerity, Islamic Knowledge, knowledge of the one you are inviting, wisdom, and patience.	<b>Da'wah</b>		
The first obligation we should invite to is Tawheed; this is the way of the Prophets and the Messengers. The most important Da'wah is inviting to Tawheed and warning against Shirk			
Patience to obey Allah (Prayer), staying away from disobeying him (Interest), and when tested with a calamity (Poverty).	<b>Patience</b>		
Patience with seeking knowledge, righteous actions, and da'wah.			
Tawheed of Lordship (The only Creator deserves to be worshipped alone) and Tawheed of the Names and Attributes.	<b>The Three Important Points</b>		
Tawheed of Worship (Sincerity), Allah is not pleased that anyone is associated in worship with Him; not an angel nor a messenger			
Freeing yourself from shirk and its people; by the heart (hating the disbelievers), by the tongue ( "Say: O disbelievers: 'I don't worship that which you worship'"), and by actions (not participating in their celebrations, festivals, and not imitating them).			

<p>(Haniyfeeyah): The nation which is free from shirk and upon sincerity and monotheism.</p>	<p style="text-align: center;"><b>The reason for studying Tawheed.</b></p>	<p style="text-align: center;"><b>The Three Fundamental Principles (In summary 'The Questions of the Grave'), their proofs, why do we study Tawheed? Why do we study The Three Fundamental Principles? What is the benefit of studying them</b></p>
<p><b>Tawheed Linguistically:</b> to single something out  <b>Islamically:</b> To single out Allah with that which is specific to Him from his Lordship, Worship, and His Names and Attributes. It has three categories:</p>		
<p>1. <b>Tawheed of Lordship:</b> To single out Allah with His actions or to say that He is the only Creator, King, and Manager of the affairs of His creations.  2. <b>Tawheed of Worship:</b> To single out Allah with all worship.  3. <b>Tawheed of the Names and Attributes of Allah:</b> To single out Allah with that which He has named and described Himself with in His Book or in the statements of His Messenger -may Allah praise him amongst the angels and send him peace -. This is done by affirming that which He has affirmed for Himself and negating that which He has negated for Himself: without distorting their meaning, denying them, describing them, nor giving examples.</p>		
<p>Shirk is worshipping other than Allah along with Him. It is the GREATEST sin on earth!</p>		
<p>Knowing Allah, the Most Perfect: Who is your Lord? How did you come to know Allah? The Lord is the one who must be worshipped, types of worship, and the ruling on directing any worship to other than Allah with proof.</p>	<p style="text-align: center;"><b>The Three Fundamental Principles</b></p>	
<p>Knowing Islam and its proofs, the definition of Islam, levels of the religion, the pillars of Islam, the definition of Shahadah, the pillars of Emaan, branches of Emaan, Ihsaan, proofs for the levels of the religion, and signs of the Hour.</p>		

<p>Knowing the Messenger: his lineage, birth, age, he is a prophet and messenger, his country, the wisdom for him being sent, the time period he invited to Tawheed, his ascension to the heavens, where and when the prayers were obligated? Migration, its ruling and time. When were the rest of the legislations legislated? The time period of da'wah, his death, what religion did he come with, he is sent to mankind and jinn, the religion is complete so are the favors of Allah.</p>		
	□	

<p>Resurrection and answering for the actions after death, the disbelief of denying the resurrection, the profession of the messengers and their invitation, the first and the last messenger, the two pillars of Tawheed; disbelieving in everything worshipped beside Allah and believing only in Allah, the definition of Taghoot, the heads of Taghoot, the description of how to disbelieve in the Taghoot, the meaning of La Ilaha Ila Allah, Islam is the main part of the religion, the pillar of the deen is the prayer, 'that which gives power to the deen' is Struggle.</p>			<b>Conclusion</b>	
<p>Struggling with that which is mentioned is Soorah Al Asr (Knowledge, righteous actions, teaching, and patience)</p>	<b>Struggle of the Soul</b>	<b>Types of Struggle</b>		
<p>Major Shirk (takes one out of Islam) and Minor Shirk</p>	Doubts			
<p>Innovations in the religion</p>				
<p>Major sins (every sin which has a specific punishment)</p>	Desires			
<p>Major Sins (every</p>				

prohibition which does not have a specific punishment)					
With the heart, speech, actions, and wealth		<b>Struggle against the kufaar and munafiqeen</b>			
With the heart, speech, and hand		<b>Struggle against people of oppression, innovation, and evil</b>			
<p>It is anything which the slave goes overboard with in terms of worshipping such as stones and trees, following such as evil scholars, or obeying such as rulers who order with the disobedience of Allah. Tawagheet (pl. of taghoot) are many, but their heads are five: Iblees, anyone worshipped while he is pleased with it, whoever invites others to worship him, whoever claims knowledge of the unseen world, and whoever judges by other than the law of Allah.</p>			<b>Taghoot</b>		
Allah knows best and may Allah praise and send peace on Muhammad, his followers, and his companions					

## The Three Fundamental Principles Test

Circle the correct answer in the brackets.

- 1- The author of the Three Fundamental Principles is: (Muhammad ibn Sulaymaan Tameemee – Muhammad ibn AbdulWahaab – all of the above).
- 2- The Three Fundamental Principles are basically the questions of the grave (True – False).
- 3- The author makes du'a for the reader in this book in (two places – three places).
- 4- The books of the author are distinguished by their (simplicity – points are mentioned generally before details provided- proofs are from Qur'an and Sunnah – makes du'a for the student – clarifies doubts present in our time- it has many explanations – asks and answers important questions – Allah has made it acceptable to the people – all of the above).
- 5- The Three Fundamental Principles can be divided into (5 , 6) chapters.
- 6- Studying Tawheed is a (communal obligation – individual obligation).
- 7- The proof for the four important points is Soorah (Al Asr – Al Ikhlaas).
- 8- Whoever studies but does not act upon it is imitating the (Christians – Jews – all of the above).
- 9- Patience is divided into (two – three) parts.
- 10- The meaning of Imam Shaafiee's statement about Soorah Al Asr is: (it is sufficient to establish the proof – it suffices all the other Soorahs in the Qur'an)



- 11- Whoever believes in one of the types of Tawheed only is not considered to be worshipping Allah alone (True – False).
- 12- Freeing one's self from polytheism and its people is done by (heart, speech, and actions – by freeing one's self from the actions and the one doing them – all of the above).
- 13- The meaning of masaajid in the saying of Allah "Certainly the masaajid belong to Allah" is (the physical, built, prayer places – the limbs which touch the ground during prostration – the earth on which prostration may be performed - all of the above).
- 14- The way of the early scholars of Islam [Salaf]: (beliefs are based on proofs – first a person believes then he finds supporting proof).
- 15- The misguided from Muslim scholars imitate the (Jews – Christians).
- 16- The misguided from the Muslim worshippers imitate (Jews – Christians).
- 17- The three important points are the Three Fundamental Principles (True – False).
- 18- Supplication is divided into ( du'a of worship and du'a of need, 'direct' du'a and 'indirect' du'a) .
- 19- The du'a of need is divided into (two – four) parts.
- 20- In terms of their belief regarding taking the means, people are divided into ( two extremes and a moderation – major polytheism, minor, and permissible).

- 21- It is permissible to seek help from the creations (unrestrictedly – in that which they can do - with four conditions).
- 22- The meaning of 'La Ilaha Ila Allah' is (Allah is able to create – there is no god but Allah - nothing should be worshipped except Allah – all of the above).
- 23- Unity of Faiths is (permissible – major sin – disbelief).
- 24- The general proofs for the existence of Allah are (many – four).
- 25- Do the angels have hearts? (Yes – No).
- 26- The relationship between Eemaan and Tawheed is: Emaan is general and Tawheed is a part of it (True – False).
- 27- The pillars of Eemaan are (5, 6, 7).
- 28- Polytheists direct some of their worship to Allah (True – False).
- 29- The one who is worshipped beside Allah while s/he is not pleased with it is (a taghoot, is not a taghoot).
- 30- To single out Allah with managing the universe and sending down rain is from Tawheed of...(worship – lordship – names and attributes).
- 31- That which negates or destroys the origin of Tawheed is ( major shirk - minor shirk – innovations).
- 32- The greatest obligation is being dutiful to the parents ( True – False).
- 33- The worst sins are adultery/fornication and killing a soul which Allah forbade to kill (True – False).
- 34- Mi'raaj is the journey of the Prophet -may Allah praise and sen him peace- from Makkah to Jerusalem ( True –False).

- 35- The Prophet –may Allah praise him and send him peace- was sent to (his nation only – humans and jinn).
- 36- The Prophet –may Allah praise him and send him peace- (has died – prophets don't die).
- 37- Whoever disbelieves in the resurrection disbelieves (major kufr – minor kufr).
- 38- The religion of the Prophets (is one – every Prophet has his own religion).
- 39- Migration is ( no longer valid after the conquest of Makkah – valid until the Day of Judgement).
- 40- Migration is ( moving from a country of disbelievers to a Muslim country – leaving that which Allah has prohibited).
- 41- The religion of Islam is complete with the exception of the dreams of the righteous -they are part of it too- (True – False).
- 42- Directing any type of worship to other than Allah is (major – minor) shirk.
- 43- It is a must to differentiate between the ruling on an specific action and the ruling on a specific person (True –False).
- 44- The first Prophet is (Nooh-peace be upon him- , Adam- peace be upon him-)
- 45- Our Prophet is (a prophet – a messenger).

**Match the items on List A with the items on List B -46**

<b>List A</b>	<b>#</b>	<b>#</b>	<b>List B</b>
Tawheed Linguistically		1	Ahmad said: "If I see a disbeliever I close my eyes out of fear of seeing the enemy of

			Allah"
Tawheed Islamically		2	Comprises believing in everything which will happen after death
Tawheed of Worship		3	It is a statement of the tongue, belief in the heart, actions with the limbs, increases with obedience and decreases with sins
Tawheed of Lordship		4	Islam, Emaan, and Ihsaan
Tawheed of the Names and Attributes		5	For Allah and for other than Allah
Haneefiyyah		6	Obligatory, Permissible, and Prohibited
The first call and order in the Qur'an		7	Islamic and through senses
Partner		8	Questions of the grave
Khashyah		9	Knowledge, actions, teaching, and patience
Tawakkul		10	Sincerity and Following the Sunnah
The two conditions for the acceptance of actions		11	It is to truthfully rely upon Allah while fully trusting Him, and taking the means
Summary of The Four Important Points		12	It is a fear based on knowledge of the greatness of the One s/he fears and His complete Power
Summary of The Three Important Points		13	It's like, example, or similar to it
Summary of The Three Fundamental Principles		14	In Soorah Baqarah
Means are divided into...		15	A nation which is free from shirk and based on Sincerity and Tawheed
Oaths are divided into...		16	Singling out Allah with that which He has named and described Himself with in His Book and on the statements of His Messenger by affirming everything He has affirmed for Himself and negating everything He has negated for Himself without distorting the meaning, negating it, describing it , nor likening it to the creation.
Slaughtering is divided into...		17	Singling out Allah with worship
Fear is divided into...		18	Singling out Allah with creating, ownership, and managing

Islam		19	Singling Allah out with that which is specific to Him
Levels of the Religion		20	Noun, to single out something, to make it one
Eemaan		21	The rising of the sun from the west or the nearing of death
Emaan on the Last Day comprises of		22	Going overboard by worshipping, following, or obeying other than Allah
From actualizing the freeing of one's self from Shirk		23	Tawheed of Lordship, Names and Attributes, worship, and distancing one's self from Shirk and it's people
The time when repentance is no longer valid		24	Submitting to Allah with Tawheed, obeying Him, and freeing one's self from Shirk and it's people
Taghoot		25	That which is worshipped besides Allah and has a physical form such as idols etc.

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