

المركز السلفي
Salafi Centre Nigeria

Workbook

The Three Fundamentals of Islām and Their Proofs

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ثَلَاثَةُ أُصُولٍ وَأَدِلَّتْهَا

قَالَ الْإِمَامُ الْمُجَدِّدُ، شَيْخُ الْإِسْلَامِ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ، أَجْزَلَ اللَّهُ لَهُ الْمَثُوبَةَ وَالْمَغْفِرَةَ:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[ما يجب على كل مسلم أن يتعلمه]

اعْلَمْ رَحِمَكَ اللَّهُ أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ مَسَائِلٍ.

الأولى: العِلْمُ وَهُوَ مَعْرِفَةُ اللَّهِ، وَمَعْرِفَةُ نَبِيِّهِ، وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدَلَّةِ.

الثانية: العمل به.

الثالثة: الدعوة إليه.

الرابعة: الصَّبْرُ عَلَى الْأَذَى فِيهِ،

The Three Fundamentals of Islam and Their Proofs

In the Name of Allāh, The Most-Merciful, the Ever-Merciful Know, may Allāh have mercy upon you, that it is obligatory upon you to learn four affairs:

First: Knowledge, which is knowledge of Allāh, and knowledge of His Prophet and knowledge of the religion Islam with the proofs.

Second: Acting by that (the knowledge).

Third: Calling others to that.

Fourth: To bear patiently any harm encountered in that path.

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وَالدَّلِيلُ قَوْلُهُ تَعَالَى: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ {وَالْعَصْرِ – إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ – إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ} [العصر: ١ – ٣]

The proof for that (four affairs) is the saying of Allāh, the Most High: “By time. Indeed, (all of) mankind is in loss. Except those who believe and work righteous deeds and mutually advise each other (in calling to and abiding by) the truth and mutually advise each other with patience (in facing the inevitable harms brought by calling to the truth).” [Sūrah Al-'Asr].

قال الشافعي رحمه الله تعالى: لَوْ مَا أَنْزَلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا هَذِهِ السُّورَةَ لَكَفَّتْهُمْ.

Ash-Shāfi'ī (رحمه الله) said:

“Had Allāh not sent to His creation proof other than this Sūrah, it would surely have sufficed them.”

And the proof is the saying of The Most High:

“And the places of worship (Masājid) are for Allāh alone, so do not invoke anyone along with Allāh.” [Al-Jinn: 18]

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

The Third:

That whoever obeys the Messenger (صلى الله عليه وسلم) and singles out Allāh alone with worship, it is not allowed for him to have allegiance with those who oppose Allāh and His Messenger (صلى الله عليه وسلم), even if they are the closest relatives.

The proof for that is the saying of Allāh, the Most High:

“You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Ruh (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allah is pleased with

فَإِذَا قِيلَ لَكَ: مَا الْأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى الْإِنْسَانِ مَعْرِفَتُهَا؟
فَقُلْ: مَعْرِفَةُ الْعَبْدِ رَبِّهِ، وَدِينَهُ وَنَبِيِّهِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

If it is said to you: “What are the three principles that every person is obligated to know?”

Then say in response: “A servant must have knowledge of His Lord and His religion, and His Prophet Muhammed صلى الله عليه وسلم”

فَإِذَا قِيلَ لَكَ: مَنْ رَبُّكَ؟
فَقُلْ: رَبِّيَ اللَّهُ الَّذِي رَبَّنِي وَرَبِّيَ جَمِيعَ الْعَالَمِينَ بِنِعْمِهِ وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ،

The First Principle

So, if it is said to you: “Who is your Lord?”

Then say: “My Lord is Allāh, who nurtured me, and He nurtured all of the creation with his bounties, He is the One I worship, and there is none worthy of my worship other than Him.”

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {لِحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ} [الفاتحة: ٢]
وكل ما سوى الله عالمٌ وأنا واحدٌ من ذلك العالم.

The proof for that is the saying of Allāh, the Most High:

“All praise is for Allāh, the Lord of Ālāmīn (mankind, jinn, and all creation)” [Al-Fātihah: 2]

Everything besides Allāh is Ālam (creation), and I am one of the creations.

فَإِذَا قِيلَ لَكَ: بِمَ عَرَفْتَ رَبَّكَ؟

فَقُلْ: بِآيَاتِهِ وَمَخْلُوقَاتِهِ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ وَمِنْ مَخْلُوقَاتِهِ السَّمَاوَاتُ السَّبْعُ
وَالْأَرْضُونَ السَّبْعُ وَمَنْ فِيهِنَّ وَمَا بَيْنَهُمَا،

So, if it is said to you: “How did you come to know your Lord?”

Then say: “Through His signs and His creation. From His signs are the night and the day, the Sun and the Moon, and from His creation are the seven heavens, and the seven earths, and all those within them, and whatever is between them.”

وَفِي الْحَدِيثِ «الدُّعَاءُ مَخِ الْعِبَادَةِ»،
وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ
جَهَنَّمَ دَاخِرِينَ} [غافر: ٦٠]

In the hadīth: “Invocation is the principal part of worship.”
And the evidence for this is the saying of Allāh, the Most High:
“And your Lord said: ‘Invoke Me. Verily! Those who scorn My worship
[i.e., do not invoke Me] they will surely enter Hell in humiliation!’”
[Ghāfir: 60]

وَدَلِيلُ الْخَوْفِ قَوْلُهُ تَعَالَى: {فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ} [آل عمران: ١٧٥].

The evidence for fear (al-khawf) is the saying of Allāh, the Most High:
“So fear them not, but fear Me, if you are (true) believers.” [Āl 'Imrān:
175]

ودليل الرجاء قوله تعالى: {فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ
أَحَدًا} [الكهف: ١١٠]

The evidence for hope and longing (ar-Rajā') is the saying of Allāh, the Most High:

“So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” [Al-Kahf: 110]

ودليل التوكل قوله تعالى: {وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ} [المائدة: ٢٣] {وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ} [الطلاق: ٣]

The evidence for trust and reliance (at-Tawakkul) is the saying of Allāh, the Most High:

“And put your trust in Allah if you are believers indeed.” [Al-Mā'idah: 23]

And He said: “And whosoever puts his trust in Allah, then He will suffice him.” [At-Talāq: 3]

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

The evidence for fervent desire (ar-Raghbah), dread/fear (ar-Rahbah) and reverence and humility (al-Khushoo') is the saying of Allāh, the Most High:

“Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.” [Al-Anbiyā: 90]

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

The evidence for awe/reverential fear (al-Khashyah) is the saying of Allāh, the Most High:

“So fear them not, but fear Me!” [Al-Baqarah: 150]

وَدَلِيلُ الْإِنَابَةِ قَوْلُهُ تَعَالَى: {وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ} [الزمر: ٥٤]

And the evidence for turning repentantly (al-Inābah) is the saying of Allāh, the Most High:

“And turn in repentance and in obedience with true Faith to your Lord and submit to Him” [Az-Zumar: 54]

وَدَلِيلُ الْإِسْتِعَانَةِ قَوْلُهُ تَعَالَى: {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ} [الفاتحة: ٥] الفاتحة آية ٥ .
وفي الحديث: «إِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ» .

The evidence for appealing for aid and assistance (al-Isti’ānah) is the saying of Allāh, the Most High:

“It is You alone (O Allāh) that we worship and it is You alone that we ask for help.”

And in the hadeeth: “When you seek help, then seek the help of Allāh.”

وَدَلِيلُ الْاِسْتِعَاذَةِ قَوْلُهُ تَعَالَى: {قُلْ اَعُوذُ بِرَبِّ الْفَلَقِ} [الْفَلَقُ: ١]، وَ: {قُلْ اَعُوذُ بِرَبِّ النَّاسِ} [النَّاسِ: ١]

The evidence for seeking refuge (al-Isti'adhah) is the saying of Allāh, the Most High:

“Say: ‘I seek refuge (with Allāh) the Lord of the daybreak.’” [Sūrah Al-Falaq: 1]

And: “Say: ‘I seek refuge with (Allāh) the Lord of mankind.’” [Sūrah An-Nās: 1]

وَدَلِيلُ الْاِسْتِغَاثَةِ قَوْلُهُ تَعَالَى: {اِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ} [الْاَنْفَالُ: ٩]

The evidence for seeking deliverance and rescue (al-Istighāthah) is the saying of Allāh, the Most High:

“(Remember) when you sought help of your Lord and He answered you.” [Al-Anfāl: 9]

ودليل الذبح قوله تعالى: {قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ - لَا شَرِيكَ لَهُ
وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ} [الأنعام: ١٦٢ - ١٦٣]

The evidence for sacrificing (Adh-Dhabh) is the saying of Allāh, the Most High:

“Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinns and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims.”
[Al-An'ām: 162-163]

وَمِنَ السُّنَّةِ: «لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ».

And from the Sunnah (Hadīth):

“Allāh has cursed anyone who sacrifices for other than Allāh.”

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

The evidence for vows (an-Nadhr) is the saying of Allāh, the Most High:

“They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading.” [Al-Insān: 7]

[الأصل الثاني معرفة دين الإسلام بالأدلة]

الأصل الثاني: معرفة دين الإسلام بالأدلة

وهو الاستسلام لله بالتوحيد، والانقياد له بالطاعة، والخلوص من الشرك.

The Second Principle

Knowledge of the religion of Islām with the proofs.

[Islām] is to submit to Allāh with Tawheed and to yield to Him in obedience, and to free and disassociate oneself from Shirk (polytheism).

وهو ثلاث مراتب :

الإسلام والإيمان والإحسان، وكل مرتبة لها أركان .

“And Islām is of three levels (Marātib): Islām, Imān and Ihsān.” Each of these levels has its pillars.

[المرتبة الأولى الإسلام]

[The First Level: Islām]

فَأَرْكَانُ الْإِسْلَامِ خَمْسَةٌ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ (إِقَامُ الصَّلَاةِ) وَ (إِيتَاءُ الزَّكَاةِ) وَ (صَوْمُ رَمَضَانَ) وَ (حَجُّ بَيْتِ اللَّهِ الْحَرَامِ)

The pillars of Islām are five: (i) The testification that none has the right to be worshipped except Allāh alone and that Muhammad is the Messenger of Allāh; (ii) to establish the Prayer; (iii) to pay the Zakāt; (iv) to fast the month of Ramadān; and (v) to perform the pilgrimage (Hajj) to the Sacred House of Allāh.

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

The proof for the testimony of faith (Shahadah) is the saying of Allāh, the Most High:

“Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. La ilah illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise” [Al-'Imrān: 18]

ومعناها لا معبود بحق إلا الله وحده،

Its meaning is that none has the right to be worshipped except Allāh alone.

ف (لا إله) نَافِيًا جَمِيعَ مَا يُعْبَدُ مِنْ دُونِ اللَّهِ، (إِلَّا اللَّهُ) مُثَبِّتًا الْعِبَادَةَ لِلَّهِ وَحْدَهُ، لَا شَرِيكَ لَهُ فِي عِبَادَتِهِ كَمَا أَنَّهُ لَيْسَ لَهُ شَرِيكَ فِي مُلْكِهِ.

[The statement] “Lā ilāha (there is no deity)” negates everything that is worshipped besides Allāh, and [the statement] “ilīa Allāh (except Alāh)” affirms worship for Allāh alone. He has no partners in worship of Him, just as He has no partners who share in His Sovereignty and Dominion.

وَتَفْسِيرُهَا الَّذِي يُوضِّحُهَا قَوْلُهُ تَعَالَى: {وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ - إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ - وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ} [الزخرف: ٢٦ - ٢٨]، وَقَوْلُهُ تَعَالَى: {قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ} [آل عمران: ٦٤].

The explanation of this that will make it clear is the saying of Allāh, the Most High:

“And (remember) when Ibrahim (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, except Him (i.e. I

worship none but Allah Alone) Who did create me, and verily, He will guide me." And he made it [i.e. La ilaha ill-Allah (none has the right to be worshipped but Allah Alone)] a Word lasting among his offspring (True Monotheism), that they may turn back (i.e. to repent to Allah or receive admonition)." [Az-Zukhruf: 26-28]

Also, the saying of Allāh, the Most High:

“Say (O Muḥammad): “O People of the Scripture, come to a just word between us and you: That we worship none but Allāh (alone) and that we do not associate anything with Him (in His worship) and that we do not take among ourselves, lords besides Allāh (who are given unrestricted obedience).” So if they turn away (in rejection) then say: “Bear witness that we are Muslims (who worship and obey Him alone).” [Āl ‘Imraan: 64]

وَدَلِيلُ شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَوْلُهُ تَعَالَى: {لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ} [التوبة: ١٢٨].

The proof for the testimony “that Muhammad is the Messenger of Allāh” is the saying of Allaah, the Most High:

“Verily, there has come unto you a Messenger (Muhammad صلى الله عليه وسلم) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad صلى الله عليه وسلم) is anxious over you (to be rightly guided, to repent to

Allah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he صلى الله عليه وسلم is) full of pity, kind, and merciful.” [At-Tawbah: 128]

وَمَعْنَى شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ: طَاعَتُهُ فِيمَا أَمَرَ، وَتَصَدِيقُهُ فِيمَا أَخْبَرَ، وَاجْتِنَابُ مَا عَنْهُ نَهَى وَزَجْرٌ، وَأَنْ لَا يُعْبَدَ اللَّهُ إِلَّا بِمَا شَرَعَ.

The meaning of the testimony “Muhammad is the Messenger of Allāh” is (i) to obey him in whatever he commanded, (ii) to believe and affirm the truthfulness of everything he said, (iii) to keep away from whatever he forbade and prohibited; (iv) and not to worship Allāh except with that which he prescribed.

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

The evidence for the Prayer and the Zakāt, and the meaning of *Tawhīd* is the Saying of Allāh, the Most High:

“And they were not commanded (in their scriptures) except to worship Allāh (alone), being sincere to Him in religious devotion, being upright and inclined (to truth), and to establish the prayer and to give obligatory charity. And that is the upright, correct religion.”

[Al-Bayyinah: 5]

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

And the evidence for Fasting (Siyām) is the saying of Allāh, the Most High:

“O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious).” [Al-Baqarah: 183]

[المرتبة الثانية الإيمان]

الْمَرْتَبَةُ الثَّانِيَةُ الْإِيمَانُ: وَهُوَ بَضْعٌ وَسَبْعُونَ شُعْبَةً. فَأَعْلَاهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ.

[The Second Level: Al-Imān - Faith]

The second level is Imān, and it has seventy-odd branches, the highest of them is the saying that: *'lā ilāha illallāh'* (none has the right to be worshipped except Allāh), whilst the lowest level of Imān (Faith) is the removal of something harmful from the path, and shyness is a branch of Imān.

وأركانها ستة: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَبِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.

Its pillars are six: (i) to believe in Allāh, (ii) His Angels, (iii) His Books, (iv) His Messengers, (v) the Last Day, and (vi) to believe in pre-decree, its good and its evil.

وَالدَّلِيلُ عَلَى هَذِهِ الْأَرْكَانِ السَّتَّةِ قَوْلُهُ تَعَالَى: {لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ} [البقرة: ١٧٧].

The proof for these Six Pillars is the saying of Allāh, the Most High:
“It is not Al-Birr (piety, righteousness, and every act of obedience to Allāh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets” [Al-Baqarah: 177]

ودليل القدر قَوْلُهُ تَعَالَى: {إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ} [القمر: ٤٩].

The proof for pre-decree is the saying of Allāh, the Most High:
“Verily, We have created all things with Qadar (their prior determination and ordainment inscribed in the Preserved Tablet).”
[Al-Qamar: 49]

وَقَوْلُهُ تَعَالَى: {وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ – الَّذِي يَرَاكَ حِينَ تَقُومُ – وَتَقَلُّبِكَ فِي السَّاجِدِينَ – إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ} [الشعراء: ٢١٧ – ٢٢٠]،

Also, the saying of Allāh, the Most High:

“And put your trust (O Muhammad صلى الله عليه وسلم) in the All-Mighty, the Most Merciful. Who sees you (O Muhammad صلى الله عليه وسلم) when you stand up (alone at night for Tahajjud 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.” [Ash-Shu’arā: 217-220]

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

Also, the saying of Allāh, the Most High:

“Whatever you (O Muhammad صلى الله عليه وسلم) may be doing, and whatever portion you may be reciting from the Quran, - and whatever deed you (mankind) may be doing (good or evil), We are Witness thereof, when you are doing it.” [Yoonns: 61]

وَالدَّلِيلُ مِنَ السُّنَّةِ: حَدِيثُ جَبْرِيلَ الْمَشْهُورُ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ « قَالَ بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ فَجَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ فَقَالَ: أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتُحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا قَالَ: صَدَقْتَ فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ قَالَ: أَخْبِرْنِي عَنِ الْإِيمَانِ قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَبِالْقَدَرِ خَيْرِهِ وَشَرِّهِ قَالَ: أَخْبِرْنِي عَنِ الْإِحْسَانِ؟ قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ: أَخْبِرْنِي عَنِ السَّاعَةِ؟ قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ: أَخْبِرْنِي عَنْ أَمَارَاتِهَا قَالَ: أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا وَأَنْ تَرَى الْخُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ، قَالَ: فَمَضَى فَلَبِثْنَا مَلِيًّا فَقَالَ: يَا عُمَرُ أُنَدِرُونَ مِنَ السَّائِلِ؟ قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: هَذَا جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ.»

The proof from the Sunnah is the well-known hadīth of Jibrīl, reported upon the authority of ‘Umar (رضي الله عنه), that he said:

“Whilst we were sitting with the Prophet (صلى الله عليه وسلم), a man entered upon us. His garments were exceedingly white, and his hair exceedingly black, there were no signs of travel upon him, yet not even one of us knew who he was. He came and sat in front of the Prophet (صلى الله عليه وسلم), putting his knees against his knees and placing his hands on his thighs. He said: ‘O Muhammad, tell me about Islām.’ The Prophet (صلى الله عليه وسلم) replied: ‘It is that you testify that none has the right to be worshipped except Allāh and that Muhammad is the Messenger of Allāh, that you establish the Prayer, pay the Zakāt, fast the month of Ramadān, and perform Hajj to the House (Ka‘bah) if you have the ability to do so.’

The man said: ‘You have spoken the truth.’ So we were surprised with him, that he asked the question and then affirmed the truthfulness of it. The man then asked: ‘Tell me about Imān.’ The Prophet (صلى الله عليه وسلم) replied: ‘It is that you testify that none has the right to be worshipped except Allāh and that Muhammad is the Messenger of Allāh, that you establish the Prayer, pay the Zakāt, fast the month of Ramadān, and perform Hajj to the House (Ka‘bah) if you have the ability to do so.’

[الأصلُ الثالثُ مَعْرِفَةُ نَبِيِّكُمْ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ]

الأصلُ الثالثُ مَعْرِفَةُ نَبِيِّكُمْ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ، وَهَاشِمٌ مِنْ قُرَيْشٍ، وَقُرَيْشٌ مِنَ الْعَرَبِ، وَالْعَرَبُ مِنْ ذُرِّيَّةِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الْخَلِيلِ عَلَيْهِ وَعَلَى نَبِينَا أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ.

[The Third Principle - Knowledge of your Prophet (صلى الله عليه وسلم)]

The Third Principle is knowing your Prophet (صلى الله عليه وسلم), and *He is* Muhammad the son of ‘Abdullāh, the son of ‘Abdul-Muttalib, the son of Hāshim. Hāshim is from the tribe of Quraish, and the Quraish are from the Arabs, and the Arabs are from the offspring of Ismā‘īl, the son of Ibrāhīm Al-Khalīl - the one Allāh chose as a close friend - may the most excellent blessings and peace be upon him and our Prophet.

وَكَلَهُ مِنَ الْعُمُرِ ثَلَاثٌ وَسِتُّونَ سَنَةً مِنْهَا أَرْبَعُونَ قَبْلَ النُّبُوَّةِ وَثَلَاثٌ وَعِشْرُونَ نَبِيًّا رَسُولًا. نَبِيٌّ بَاقِرًا. وَأُرْسِلَ بِالْمُدَّثِّرِ.

He (صلى الله عليه وسلم) lived for sixty-three years, forty years before Prophethood, and twenty-three years as a Prophet and Messenger. He was commissioned as a Prophet with (the Quranic verse beginning with) ‘Iqra’ (i.e. ‘Read!’), and as a Messenger with (the Qur’anic chapter) ‘al-Muddaththir (The one wrapped in garments)’.

وَبَلَدُهُ مَكَّةُ بَعَثَهُ اللَّهُ بِالنَّذَارَةِ عَنِ الشُّرْكِ وَيَدْعُو إِلَى التَّوْحِيدِ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {يَا أَيُّهَا الْمُدَّثِّرُ - قُمْ فَأَنْذِرْ - وَرَبِّكَ فَكْبُرْ - وَثِيَابِكَ فَطَهِّرْ - وَالرُّجْزَ فَاهْجُرْ - وَلَا تَمْنُنْ تَسْتَكْثِرُ - وَلِرَبِّكَ فَاصْبِرْ} [المدثر: ١ - ٧]،

He (صلى الله عليه وسلم) is from Makkah, and he migrated to Madinah. Allāh sent him to warn against Shirk (polytheism) and call to Tawhīd (the worship of Allāh alone).

The proof is the saying of Allāh, the Most High:

“O you (Muhammad صلى الله عليه وسلم) enveloped (in garments)! Arise and warn! And your Lord (Allah) magnify! And purify your garments! And shun Ar-Rujz (the idols)! And give not a thing in order to have more (or consider not your deeds of Allah's obedience as a favour to Allah). And be patient for the sake of your Lord (i.e. perform your duty to Allah)!” [Al-Muddathir: 1-7]

وَمَعْنَى (قُمْ فَأَنْذِرْ): يُنذِرُ عَنِ الشُّرْكِ وَيَدْعُو إِلَى التَّوْحِيدِ،
 (وربك فكبر) أي: عَظَّمَهُ بِالتَّوْحِيدِ،
 (وثيابك فطهر) أي: طَهَّرَ أَعْمَالَكَ مِنَ الشُّرْكِ،
 (الرجز فاهجر) الرجز: الأصنام، وَهَجَرُهَا: تَرَكُهَا وَأَهْلُهَا وَالْبَرَاءَةُ مِنْهَا وَأَهْلِهَا.

The meaning of “Arise and warn” is that he should warn against Shirk (polytheism) and the people call to Tawhīd (to worship of Allāh alone)

The meaning of ‘Magnify your Lord’ is to extol and exalt Allāh by the worship of Him alone.

‘Purify your garments’ means: purify your deeds from shirk, i.e., from polytheism.

‘Shun the ruzj’. Ruzj are the idols. To shun the idols is to leave them and disassociate from them and those who worship them.

أَخَذَ عَلَىٰ هَذَا عَشْرَ سِنِينَ يَدْعُو إِلَى التَّوْحِيدِ، وَبَعْدَ الْعَشْرِ عُرِجَ بِهِ إِلَى السَّمَاءِ وَفُرِضَتْ عَلَيْهِ الصَّلَاةُ الْخَمْسُ، وَصَلَّى فِي مَكَّةَ ثَلَاثَ سِنِينَ وَبَعْدَهَا أُمِرَ بِالْهَجْرَةِ إِلَى الْمَدِينَةِ.

He remained upon this for ten years, calling to Tawhīd, and after ten years he was taken up into the heavens (Mi’rāj), and the five daily prayers were obligated upon him. He prayed in Makkah for three years, and thereafter he was commanded with migration to Madinah.

وَالْهِجْرَةُ الْإِنْتِقَالُ مِنْ بَلَدِ الشِّرْكِ إِلَى بَلَدِ الْإِسْلَامِ، وَالْهِجْرَةُ فَرِيضَةٌ عَلَى هَذِهِ الْأُمَّةِ مِنْ بَلَدِ الشِّرْكِ إِلَى بَلَدِ الْإِسْلَامِ، وَهِيَ بَاقِيَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ.

Migration (al-Hijrah) is to move from the land of Shirk to the land of Islām. Migration from the land of Shirk to the land of Islam is an obligation upon this nation, and it remains as such until the Hour is established.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَأَسِعَةَ فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا - إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا - فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا غَفُورًا} [النساء: ٩٧ - ٩٩] ،

The proof is the saying of Allah, the Most High:

“Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of Allah spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination! Except the weak ones

قال البغوي رحمه الله: سبب نزول هذه الآية في المسلمين الذين في مكة لم يهاجروا ناداهم الله
باسم الإيمان.

Al-Baghawī (رحمه الله) said:

“The reason behind the revelation of this verse was because of the Muslims who were in Makkah and yet they did not migrate. Allāh addressed them with the title of Īmān.”

وَالدَّلِيلُ عَلَى الْهَجْرَةِ مِنَ السُّنَّةِ قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « لَا تَنْقَطِعُ الْهَجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ وَلَا تَنْقَطِعُ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا »

The proof for migration (al-Hijrah) from the Sunnah is his (صلى الله عليه) saying: “Hijrah will not end until repentance comes to an end, and repentance will not end until the Sun rises from its place of setting (the West).”

فَلَمَّا اسْتَقَرَّ فِي الْمَدِينَةِ أُمِرَ بِبَقِيَّةِ شَرَائِعِ الْإِسْلَامِ مِثْلِ الزَّكَاةِ، وَالصَّوْمِ، وَالْحَجِّ، وَالْأَذَانِ، وَالْجِهَادِ، وَالْأَمْرِ بِالْمَعْرُوفِ، وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَغَيْرِ ذَلِكَ مِنْ شَرَائِعِ الْإِسْلَامِ،

So when he (صلى الله عليه وسلم) settled in Madinah, he was commanded with the rest of the legislations of Islam, such as Zakāt, the Prayer, the Hajj, Jihād, the Adhān (call to Prayer), and commanding the good and forbidding the evil, and other than these from the legislations of Islām.

أَخَذَ عَلَيَّ هَذَا عَشْرَ سِنِينَ. وَتُوفِّيَ صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ وَدِينُهُ بَاقٍ، وَهَذَا دِينُهُ،

He spent ten years establishing that, after which he passed away, may the blessings of Allāh, His praise and His peace be upon him, **but his Religion remains, and this is his Religion.**

لَا خَيْرَ إِلَّا دَلَّ الْأُمَّةَ عَلَيْهِ وَلَا شَرًّا إِلَّا حَذَّرَهَا مِنْهُ، وَالْخَيْرُ الَّذِي دَلَّهَا عَلَيْهِ التَّوْحِيدُ وَجَمِيعُ مَا يُحِبُّهُ اللَّهُ وَيَرْضَاهُ، وَالشَّرُّ الَّذِي حَذَّرَهَا مِنْهُ الشِّرْكَ وَجَمِيعُ مَا يَكْرَهُهُ اللَّهُ وَيَأْبَاهُ،

There is no good except that he (صلى الله عليه وسلم) guided his Ummah to it, and there is no evil except that he (صلى الله عليه وسلم) warned his Ummah against it. The good that he (صلى الله عليه وسلم) directed them to is Tawheed, and all that Allāh loves and is pleased with. And the evil he (صلى الله عليه وسلم) warned against was Shirk and all that Allāh hates and rejects.

بَعَثَهُ اللَّهُ فِي النَّاسِ كَافَّةً، وَأَفْتَرَضَ طَاعَتَهُ عَلَى جَمِيعِ الثَّقَلَيْنِ الْجِنِّ وَالْإِنْسِ. وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا} [الأعراف: ١٥٨]

Allāh sent him to all of the people in totality.

Allāh made it obligatory upon all the Jinn and Mankind to obey him.

The proof is the saying of Allāh, the Most High:

“Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allah .” [Al-A'rāf: 158]

وَأَكْمَلَ اللَّهُ بِهِ الدِّينَ، وَالِدَّلِيلُ قَوْلُهُ تَعَالَى: {الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا} [المائدة: ٣].

Allah completed the Religion for him.

The proof for that is the saying of Allāh, the Most High

“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. [Al-Mā'idah: 3]

وَالدَّلِيلُ عَلَى مَوْتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلُهُ تَعَالَى: {إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ – ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ
عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ} [الزمر: ٣٠ – ٣١]

The proof that he (صلى الله عليه وسلم) died is the Saying of Allāh, the Most High:

“Verily, you (O Muhammad صلى الله عليه وسلم) will die and verily, they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord.” [Az-Zumar: 30-31]

And the proof for that is the saying of Allāh, the Most High:

“The disbelievers claim that they will never be resurrected (for the Account). Say (O Muhammad صلى الله عليه وسلم): "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allah.” [At-Taghābun: 7]

وَأَرْسَلَ اللَّهُ جَمِيعَ الرُّسُلِ مُبَشِّرِينَ وَمُنذِرِينَ،

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لَعَلَّأَ يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ}

[النساء: ١٦٥]

Allāh sent all of the Messengers as bringers of glad tidings and as warners.

And the proof for that is the Saying of Allāh:

“Messengers as bearers of glad tidings as well as warners in order that mankind should have no plea against Allāh after the Messengers.” [An-Nisaa: 165]

وَأَوْلَهُمْ نُوحٌ عَلَيْهِ السَّلَامُ وَآخِرُهُمْ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ خَاتَمُ النَّبِيِّينَ، وَالِدَلِيلُ قَوْلُهُ تَعَالَى :
{مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا}
وَالِدَلِيلُ عَلَى أَنَّ أَوْلَهُمْ نُوحٌ قَوْلُهُ تَعَالَى : {إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ}
[النساء: ١٦٣]،

The first of them was Nooh (عليه السلام), and the last of them was Muhammad (صلى الله عليه وسلم), and he is the seal of the Prophets. There is no Prophet after him.

The proof for that is in the saying of Allāh, the Most High: "Muhammad is not the father of any man among you, but he is the Messenger of Allāh and the last of the Prophets." [Al-Ahzāb: 40]

The proof that the first of them was Nooh (عليه السلام) is the Saying of Allāh:
"Verily, We have inspired you (O Muhammad) as We inspired Nuh (Noah) and the Prophets after him." [An-Nisā': 163]

وكل أمة بعث الله إليهم رسولا من نوح إلى محمد يأمُرهم بِعِبَادَةِ اللَّهِ وَحَدَهُ وَيَنْهَاهُمْ عَنْ عِبَادَةِ
الطَّاغُوتِ، وَالِدَلِيلُ قَوْلُهُ تَعَالَى : {وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتِ}
[النحل: ٣٦]،

Allāh sent to every nation a Messenger, from Nūh to Muhammad, commanding them to worship Allāh alone, and forbidding them from the worship of false deities (Tāghūt).

And the proof is the saying of Allāh, the Most High:

“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) Tāghūt (all false deities, etc., i.e., do not worship Tāghūt besides Allah)." [An-Nahl: 36]

وَأَفْتَرَضَ اللَّهُ عَلَىٰ جَمِيعِ الْعِبَادِ الْكُفْرَ بِالطَّاغُوتِ وَالْإِيمَانَ بِاللَّهِ .

Allāh made it obligatory upon all the servants to reject and disbelieve in At-Tāghūt, and to believe in Allāh, the Most High.

قَالَ ابْنُ الْقَيِّمِ رَحِمَهُ اللَّهُ تَعَالَى: مَعْنَى الطَّاعُوتِ مَا تَجَاوَزَ بِهِ الْعَبْدُ حَدَّهُ مِنْ مَعْبُودٍ أَوْ مَتَّبِعٍ أَوْ مُطَاعٍ،

Ibn al-Qayyim (رحمه الله) stated:

‘The meaning of At-Tāghūt is anything that the servant goes beyond the due bounds, whether it is something worshipped, followed, or obeyed.’

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

And the tawāghīt are numerous but their heads are five:

1. Iblīs (Satan), may Allāh’s curse be upon him.
2. Whoever is worshipped and is pleased with that.
3. Whoever calls the people to worship him.
4. Whoever claims to have something from the knowledge of the unseen.
5. Whoever judges by other than what Allāh sent down.

