



رئاسة الشؤون الدينية
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The Three Fundamental Principles of Islam and Their Proofs

English

إنجليزي

ثلاثة الأصول وأدلتها



للشيخ مُحَمَّد التَّمِيمِي رَحِمَهُ اللهُ

ثَلَاثَةُ الْأُصُولِ وَأَدِلَّتُهَا

The Three Fundamental Principles of Islam and Their Proofs

لِلشَّيْخِ
مُحَمَّدِ التَّمِيمِيِّ رَحِمَهُ اللهُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Three Fundamental Principles of Islam and Their Proofs

What every Muslim has to learn

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

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

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

(Second) To act upon this knowledge.

(Third) To call the people to it.

(Fourth) To be patient for the harm one receives in its cause. The proof is the saying of Allah Almighty: In the Name of Allah, the Most Comapssionate, the Most Merciful.

﴿وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝٣﴾

{By the time, (1)

Indeed, mankind is in loss,

Except for those who believe, do righteous deeds, and advise one another to truth and advise

one another to patience. (3)}¹

Ash-Shāfi'i (may Allah have mercy upon him) said: "Were this surah to be the only argument that Allah Almighty has sent down upon His creation, it would have been sufficient for them." Al-Bukhāri (may Allah have mercy upon him) also said (vol.1 p.45):

(Chapter) "Knowledge comes before statements and actions. The proof is the saying of Allah Almighty:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ...﴾

{So know that there is no god except Allah and ask forgiveness for your sin}² Allah Almighty mentions knowledge before sayings and actions."

(Know) may Allah have mercy upon you that it is obligatory for every Muslim, male or female to learn these three issues and act upon them.

(First) That Allah has created us and provided for us. He did not neglect us, but instead, He sent for us a messenger so that whoever obeys him will enter Paradise and whoever disobeys him will enter the Fire. The proof is the saying of Allah Almighty:

﴿إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾﴾

﴿فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلاً ﴿١٦﴾﴾

¹ [Surat al-'Asr: 1-3]

² [Surat Muhammad: 19]

{Indeed, We have sent to you a Messenger as a witness upon you just as We sent to Pharaoh a messenger. (15)}

But Pharaoh disobeyed the messenger, so We seized him with a ruinous seizure. (16)}¹ [Surat al-Muzzamil: 15-16]

(Second) Allah does not accept anyone to be associated with Him in worship, be it a favored angel or a sent prophet. The proof is the saying of Allah Almighty:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾²

{The mosques are for Allah alone, so do not supplicate anyone along with Allah.}² [Surat al-Jinn: 18]

(Third) It is impermissible for anyone who obeys the Messenger and believes in the oneness of Allah to be an ally of those who oppose Allah and His Messenger, even if they are the closest relatives. The proof is the saying of Allah Almighty:

﴿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 وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾³

{You will not find any people who believe in

¹ [Surat al-Muzzamil: 15-16]

² [Surat al-Jinn: 18]

Allah and the Last Day taking as allies those who oppose Allah and His Messenger, even if they were their parents, their children, their brothers, or their kindred. It is they in whose hearts Allah has instilled faith and strengthened them with a spirit from Him. He will admit them to gardens under which rivers flow, abiding therein forever. Allah is pleased with them and they are pleased with Him. They are the party of Allah. Indeed, it is the party of Allah that will be the successful.}¹ [Surat al-Mujādalah: 22]

Hanīfiyah, which is the religion of Ibrāhīm is to worship Allah alone.

Bear in mind - may Allah guide you to His obedience - that Hanīfiyyah, the religion of Ibrāhīm (Abraham), is to worship Allah alone with sincere devotion. This is the command of Allah to all people and it is for this reason that He created them as Allah Almighty says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾^{٥٦}

{And I did not create the jinn and mankind except to worship Me.}² worship means to single out with worship.

Tawhīd (believing in the oneness of Allah) is the greatest command from Allah to his slaves, and it

¹ Surat al-Mujādalah: 22.

² [Surat Adh-Dhāriyāt: 56]

means singling Him out with worship.

On the other hand, Shirk (polytheism) is the gravest sin that Allah has forbidden His slaves from, and it means calling upon others along with Him. The proof is the saying of Allah Almighty:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا...﴾

{Worship Allah and do not associate any partners with Him.}¹

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

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

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

You should say: My Lord is Allah Who nourished me and nourished all the worlds with His bounties. He is my deity and I worship none but Him. The proof is the saying of Allah Almighty:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

{All praise is due to Allah, Lord of the worlds.}² Everything other than Allah is a world, and I am one of that world.

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

¹ [Surat an-Nisā': 36]

² [Surat al-Fātihah: 2]

You should say: Through His signs such as the night and the day, the sun and the moon, and through His creatures that include the seven heavens and the seven earths along with all that exists in them and between them. The proof is the saying of Allah Almighty:

﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ
وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾﴾

{Among His signs are the night and the day, the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to Allah Who created them, if you truly worship Him.}¹ [Surat Fussilat: 37]

And His saying:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى
الْعَرْشِ يُعْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ
بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥١﴾﴾

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

The “Lord” means the worshiped god. The proof

1 [Surat Fussilat: 37]

2 Surat al-A'rāf: 54.

is the saying of Allah Almighty:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۗ فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾﴾

{O mankind, worship your Lord, Who created you and those before you, so that you may become righteous;

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

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

Types of worship that Allah has commanded

(Types of worship) that Allah has commanded are like Islam, Imān (faith), Ihsān (benevolence), Du‘ā’ (supplication), Khawf (fear of Allah), (Rajā’) hope in Allah, (Twakkul) reliance upon Allah, Raghbah (aspiring to earn His pleasure), (Rahbah) awe of Him, Khushū’ (submission and humility), Khashyah (apprehension), Inābah (turning to Him in repentance), Isti‘ānah (seeking His help),

¹ Surat al-Baqarah: 21-22.

Isti'ādah (seeking refuge with Him), Istighāthah (seeking relief from Him), Dhabh (slaughtering), Nadhr (making vows), and other acts of worship that Allah has commanded should be offered exclusively to Allah. The proof is the saying of Allah Almighty:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾¹

{The mosques are for Allah alone, so do not supplicate anyone along with Allah.}¹ [Surat al-Jinn: 18]

Whoever dedicates any of such acts of worship to other than Allah, then he is a polytheist and disbeliever. The proof is the saying of Allah Almighty:

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ و

لَا يُفْلِحُ الْكَافِرُونَ﴾²

{Whoever supplicates another god besides Allah, for which he has no proof, his reckoning will be with his Lord. Indeed, the disbelievers will never succeed.}² [Surat al-Mu'minūn: 117]

The Hadīth states:

"الدُّعَاءُ مُخُّ الْعِبَادَةِ."

"Supplication is the essence of worship."³ The

¹ Surat al-Jinn: 18.

² Surat al-Mu'minūn: 117.

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

proof of Khawf (fear) is the saying of Allah Almighty:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾¹

{Your Lord says, “Call upon Me; I will respond to you. Those who are too proud to worship Me will enter Hell, utterly debased.”}¹ [Surat Ghāfir: 60]

The proof of Khawf (fear) is the saying of Allah Almighty:

﴿...فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

{Do not fear them, but fear Me, if you are [true] believers.}² [Surat Āl ‘Imrān: 175]

The proof of hope is the saying of Allah Almighty:

﴿...فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۚ﴾
أَحَدًا

{So whoever hopes for the meeting with his Lord, let him do righteous deeds and associate none in the worship of his Lord.}³ [Surat al-Kahf: 110]

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

﴿...وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

{And put your trust in Allah if you are

¹ Surat Ghāfir: 60.

² Surat Āl ‘Imrān: 175.

³ Surat al-Kahf: 110.

believers.}¹ [Surat al-Mā'idah: 23]

﴿...وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ...﴾

{Whoever puts his trust in Allah, He is sufficient for him.}² [Surat at-Talāq: 3]

The proof of Raghbah (aspiration), Rahbah (awe), and Khoshu' (submission) is the saying of Allah Almighty:

﴿...إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْحَيَرَاتِ وَيَدْعُونَنَا رِعَبًا وَرَهَبًا وَكَانُوا لَنَا

خَاشِعِينَ﴾

{They used to hasten in doing good deeds and used to call upon Us with hope and fear, and they were humble before Us.}³

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

﴿...فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ...﴾

{So do not fear them but fear Me.}⁴ [Surat al-Mā'idah: 3]

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

﴿وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلُمُوا لَهُ...﴾

{Turn to your Lord [in repentance] and submit

¹ Surat al-Mā'idah: 23.

² Surat at-Talāq: 3.

³ Surat al-Anbiyā': 90.

⁴ Surat al-Mā'idah: 3.

to Him.}¹ [Surat az-Zumar: 54]

The proof of Isti'ānah (seeking help from Allah) is the saying of Allah Almighty:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

{You alone we worship, and You alone we ask for help.}² [Surat al-Fātihah: 5]

And the Hadīth that states:

"إِذَا اسْتَعَنْتَ فَاسْتَعِنُ بِاللَّهِ".

"Were you to seek help from anyone, then seek Allah's help."³

The proof of Isti'ādhah (seeking refuge with Allah) is the saying of Allah Almighty:

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

{Say, "I seek refuge with the Lord of mankind, the Sovereign of mankind.}⁴

The proof of Istighāthah (seeking relief from Allah) is the saying of Allah Almighty:

﴿إِذْ نَسْتَعِينُونَ رَبَّنَا فَأَسْتَجِبْ لَكُمْ...﴾

{[Remember] when you were seeking help of your Lord [at Badr] and He responded to you.}⁵ [Surat al-Anfāl: 9]

1 Surat az-Zumar: 54.

2 Surat al-Fātihah: 5.

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

4 Surat an-Nās: 1-2.

5 Surat al-Anfāl: 9.

The proof of Dhabh (slaughtering) is the saying of Allah Almighty:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ،
وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾﴾

{Say, “Indeed, my prayer, my sacrifice, my living and my dying are all for Allah, Lord of the worlds.

He has no partner. This is what I have been commanded, and I am the first to submit to Allah.”}¹

[Surat al-An‘ām: 162-163]

The proof from the Sunnah:

"لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ".

“May Allah curse whoever slaughters (a sacrifice) for the sake of anyone other than Allah.”²

The proof of making vows is the saying of Allah Almighty:

﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾﴾

{They fulfill their vows and fear a Day whose evil will spread far and wide.}³ [Surat al-Insān: 7]

The second fundamental principle: To know the religion of Islam with the relevant proofs

Islam means to submit to Allah through Tawhīd,

¹ Surat al-An‘ām: 162-163.

² Narrated by Muslim, Sacrificial animals (1978); An-Nasā‘i, Sacrificial animals (4422); and Ahmad (1/118).

³ Surat al-Insān: 7.

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

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

First level: Islam

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

The proof of the testimony of faith is the saying of Allah Almighty:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ

إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

{Allah testifies that none has the right to be worshiped except Him, as do the angels and people of knowledge; He is the Upholder of justice. None has the right to be worshiped except Him, the All-Mighty, the All-Wise.}¹ [Surat Āl ‘Imrān: 18] It means that none is truly worthy of worship except Allah alone. “No god” is a negation of all that is worshiped other than Allah, whereas “but Allah” is an affirmation of worship for Allah alone without associating any partners with Him in worship or

¹ Surat Āl ‘Imrān: 18.

dominion. It is well explained and clarified by the saying of Allah Almighty:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٦٦﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ

{And ﴿٦٧﴾ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٨﴾} [remember] when Abraham said to his father and his people, “I disown all that you worship, except the One Who created me; He will surely guide me.

And he made it a lasting word among his descendants, so that they may return [to Allah].¹ [Surat az-Zukhruf: 26-28]

And His saying:

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَمَقُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾﴾

{Say, “O people of the Book, come to a common term between us and you, that we worship none but Allah and associate no partners with Him, and that we do not take one another as lords besides Allah.” But if they turn away, say, “Bear witness that we are Muslims [submitting to Allah].”² [Surat Āl ‘Imrān: 64]

The proof of bearing witness that Muhammad is the Messenger of Allah is the saying of Allah Almighty:

¹ Surat az-Zukhruf: 26-28.

² Surat Āl ‘Imrān: 64.

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ

بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾¹

{There has come to you a Messenger from among yourselves; he is grieved by your suffering, and is concerned for you, and is gracious and merciful towards the believers.}¹ [Surat at-Tawbah: 128] Bearing witness that “Muhammad is the Messenger of Allah” means to obey his orders, believe what he reported, avoid what he forbade and warned against, and worship Allah only in the manner he instructed.

The proof of prayer and Zakah and the explanation of Tawhīd are clear in the saying of Allah Almighty:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا

الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ﴾²

{Although they were commanded only to worship Allah with sincere devotion to Him, being inclined to true faith, and to establish prayer and give Zakah; that is the true religion.}² [Surat al-Bayyinah: 5]

The proof of fasting is the saying of Allah Almighty:

¹ Surat at-Tawbah:128.

² Surat al-Bayyinah:5.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾¹

{O you who believe, fasting is prescribed upon you as it was prescribed upon those who were before you, so that you may become righteous.}¹
[Surat al-Baqarah: 183]

The proof of performing Hajj is the saying of Allah Almighty:

﴿...وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَن كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ﴾²

{Pilgrimage to the House is a duty owed to Allah upon all people who are able to make their way to it; whoever disbelieves, then Allah is in no need for the worlds.}² [Surat Āl ‘Imrān: 97]

Second level: Imān

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

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

¹ Surat al-Baqarah: 183.

² Surat Āl ‘Imrān: 97.

The proof of these six pillars is the saying of Allah Almighty:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ...﴾

{It is not righteousness to turn your faces towards the east or the west, but righteousness is to believe in Allah, the Last Day, the angels, the Scriptures, and the prophets...}¹ [Surat al-Baqarah: 177]

The proof of belief in destiny is the saying of Allah Almighty:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿١٩﴾﴾

{Indeed, We have created everything according to a determined measure.}² [Surat al-Qamar: 49]

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

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

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾﴾

{Indeed, Allah is with those who fear Him and those who do good.}³ [Surat an-Nahl: 128]

And His saying:

¹ Surat al-Baqarah: 177.

² Surat al-Qamar: 49.

³ Surat an-Nahl: 128.

﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾ الَّذِي يَرِنُكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقْلُبُكَ فِي
السَّجْدِينَ ﴿٢١٩﴾ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾﴾

{And put your trust in the All-Mighty, the Most Merciful,

Who sees you when you stand up [for prayer],
and your movements among those who prostrate.

Indeed, He is the All-Hearing, the All-Knowing.}¹
[Surat ash-Shu‘arā’: 217-220]

And His saying:

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا
عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ...﴾

{Whatever matter you [O Prophet] may be engaged in, and whatever portion of the Qur’an you may recite, and whatever deed you [O people] may do, except that We are a Witness over you when you are engaged in it.}² [Surat Yūnus: 61]

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

"بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ، شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يَرَى عَلَيْهِ أَثَرَ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ!

¹ Surat ash-Shu‘arā’: 217-220.

² Surat Yūnus: 61.

أَخْبَرَنِي عَنِ الْإِسْلَامِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: الْإِسْلَامُ: أَنْ تَشْهَدَ أَلَّا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتُصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا، قَالَ: صَدَقْتَ - فَعَجِبْنَا لَهُ، يَسْأَلُهُ وَيُصَدِّقُهُ -.

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

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

قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ؟ قَالَ: مَا الْمَسْئُورُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ.
قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا، وَأَنْ تَرَى الْحَفَاةَ الْعِرَاءَ
الْعَالَةَ رِعَاءَ الشَّاءِ، يَتَطَاوَلُونَ فِي الْبُنْيَانِ.

قَالَ: ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ لِي: يَا عُمَرُ! أَتَدْرِي مَنِ السَّائِلُ؟ قُلْتُ: اللَّهُ
وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّهُ جِبْرِيلُ، أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ".

“Once we were sitting in the company of the Prophet (may Allah’s peace and blessings be upon him) when there appeared a man dressed in extremely white clothes and having dark black hair. No signs of travel fatigue appeared on him and he was not known to anyone of us. He sat down facing the Prophet (may Allah’s peace and blessings be upon him) leaning his knees against his knees and placing his palms over his thighs and said: ‘O Muhammad, tell me about Islam.’ He replied: ‘To testify that none has the right to be worshiped but

Allah, and that Muhammad (may Allah's peace and blessings be upon him) is the Messenger of Allah, to perform the (obligatory) prayers, pay Zakah, observe fasting of Ramadān, and perform Hajj, if you can afford the journey.' Gabriel said: 'You have spoken the truth.' We were surprised to see that he had asked him and then confirmed the correctness of the answer.

He then inquired: 'Tell me about Imān.' The Prophet (may Allah's peace and blessings be upon him) said: 'It is to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and in destiny, with its bad and good aspects.' He said: 'You have spoken the truth.' He then inquired: 'Tell me about Ihsān.' He replied: 'It is to worship Allah as if you can see Him; and if you do not see Him, He sees you.' He inquired: 'Tell me about the Hour.' The Prophet (may Allah's peace and blessings be upon him) replied: 'I have no more knowledge thereof than you.' He said: 'Tell me about its signs.' He (may Allah's peace and blessings be upon him) said: 'When a bondwoman gives birth to her own master and when you find the barefooted, naked, poor shepherds competing one another in the construction of high buildings.' Then he departed. The Messenger of Allah kept silent for a while then he said: 'O 'Umar, do you know who the questioner was?' We replied: 'Allah and His Messenger know best.' The Prophet (may Allah's peace and blessings

be upon him) said: "This was Gabriel, he came to teach you your religion."¹

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

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

He lived for sixty three years, forty of which before his mission of prophethood, and twenty three after becoming a prophet and messenger of Allah. His mission of prophethood started by revealing the verse: {Read...} and he became a messenger by revealing Surat al-Muddaththir. Makkah is his homeland. Allah sent him to warn against polytheism and call to Twahīd. The proof is the saying of Allah Almighty:

﴿يَأْتِيهَا الْمَدَّيْنِ ﴿١﴾ فَمَآ أَنذِرُ ﴿٢﴾ وَرَبِّكَ فَكَبِيرٌ ﴿٣﴾ وَيَبَآبَكَ فَطَهَّرُ ﴿٤﴾ وَالرُّجْزَ فَأَهْجُرُ ﴿٥﴾ وَلَا تَمْنُن تَسْتَكْبِرُ ﴿٦﴾ وَلِرَبِّكَ فَأَصْبِرُ ﴿٧﴾﴾

{O you covered [in your cloak],

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

arise and warn,
and proclaim the greatness of your Lord,
and purify your garments,
and shun idol worshiping,
and do not do a favor for a greater return,
and be patient for the sake of your Lord.}¹ [Surat
al-Muddaththir: 1-7]

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

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

The proof of Khawf (fear) is the saying of Allah Almighty:

¹ Surat al-Muddaththir: 1-7.

﴿إِنَّ الَّذِينَ تَوَفَّيْتُهُمُ الظَّالِمِينَ أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٧٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٧٨﴾ فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿٧٩﴾﴾

{When the angels take the souls of those who have wronged themselves, they will say, “What was the matter with you?” They will say, “We were oppressed in the land.” They will say, “Was not Allah’s earth spacious enough for you to migrate?” They are those whose refuge will be Hell – what a terrible destination!

Except the helpless men, women, and children who have no means nor do they know where to go.

They are those whom Allah may pardon, for Allah is Ever- Pardoning, All-Forgiving.}¹ [Surat an-Nisā’: 97-99]

And His saying:

﴿يَعِبَادِي الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَسِعَةٌ فَايَّبِي فَأَعْبُدُونِ ﴿٢١﴾﴾

{O My believing slaves, My earth is spacious, so worship Me alone.}² [Surat al-‘Ankabūt: 56]

Al-Baghawi (may Allah have mercy upon him) said: “This verse was revealed in connection to the

¹ Surat an-Nisā’: 97-99.

² Surat al-‘Ankabūt: 56.

Muslims who stayed in Makkah and did not migrate. Allah called them as His believing slaves.”

The proof from the Sunnah is the saying of the Prophet (may Allah’s peace and blessings be upon him):

“لَا تَنْقَطِعُ الْهِجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ، وَلَا تَنْقَطِعَ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا.”

“Hijrah (migration) does not cease until repentance ceases, and repentance does not cease until the sun rises from the west.”¹ After he had settled in Madīnah, he was commanded to observe the other ordinances of Islam like Zakah, fasting, Hajj, Adhān, Jihad, enjoining what is good, forbidding what is evil, and others. It took ten years to apply all these ordinances.

The Prophet (may Allah’s peace and blessings be upon him) passed away, but his religion has remained. He has left no aspect of good except that he guided the Ummah to it and no aspect of evil except that he warned the Ummah against it. The good that he guided the Ummah to is Tawhīd and all that Allah likes and is pleased with, and the evil he warned the Ummah against is polytheism and all that Allah dislikes and disapproves. Allah sent him to all mankind, and made it obligatory on mankind

¹ Narrated by Abu Dāwūd in the Book of Jihad (2479), Ahmad (4/99), and Ad-Dārimi in "As-Sayr" (2513).

and the jinn to obey him. The proof is the saying of Allah Almighty:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا...﴾

{Say [O Prophet], "O people, I am the Messenger of Allah to you all."}¹ [Surat al-A'rāf: 158] And Allah completed the religion through him.

The proof of Khawf (fear) is the saying of Allah Almighty:

﴿...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ

الْإِسْلَامَ دِينًا...﴾

{Today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion.}² [Surat al-Mā'idah: 3]

The proof of his death is the saying of Allah Almighty:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣١﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ

تُخْتَصِمُونَ ﴿٣٢﴾﴾

{You [O Prophet] will surely die, and they too will die;

then on the Day of Resurrection, you will dispute with one another before your Lord.}³ [Surat az-Zumar: 30-31] People will be resurrected after their death. The proof is the saying of Allah

¹ Surat al-A'rāf: 158.

² Surat al-Mā'idah: 3.

³ [Surat az-Zumar: 30-31]

Almighty:

﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٥٥﴾﴾

{From this [earth] We created you, and to it We will return you, and from it We will raise you once again.}¹ [Surat Taha: 55]

And His saying:

﴿وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ

إِخْرَاجًا ﴿١٨﴾﴾

{Allah has produced you from the earth like a plant,

then He will return you into it, and then will bring you out again.}² [Surat Nūh: 17-18] After resurrection, they will be called to account and receive recompense according to their deeds. The proof is the saying of Allah Almighty:

﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا وَيَجْزِيَ

الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴿٣١﴾﴾

{To Allah belongs all that is in the heavens and all that is on earth, so that He may recompense the evildoers for what they did, and reward those who do good with the best reward.}³ [Surat an-Najm: 31]

Denying the resurrection is disbelief. The proof is the saying of Allah Almighty:

¹ Surat Taha: 55.

² Surat Nūh: 17-18.

³ Surat an-Najm: 31.

﴿رَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ

وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾﴾

{The disbelievers claim that they will never be resurrected. Say, “Yes, by my Lord, you will surely be resurrected, then you will surely be informed of what you did. And that is easy for Allah.”}¹ [Surat at-Taghābun: 7] Allah sent all the messengers as bearers of glad tidings and as warners. The proof is the saying of Allah Almighty:

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ...﴾

{These messengers were sent as bearers of glad tidings and as warners, so that the people may have no excuse before Allah after [the coming of] the messengers.}² [Surat an-Nisā’: 165] The first messenger was Nūh (Noah) (peace be upon him) and the last was Muhammad (may Allah’s peace and blessings be upon him).

The proof that Noah was the first messenger is the saying of Allah Almighty:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ...﴾

{We have sent revelation to you [O Prophet] just as We revealed to Noah and the prophets after him}³ [Surat an-Nisā’: 163] Every nation to which

1 Surat at-Taghābun:7.

2 Surat an-Nisā’:165.

3 Surat an-Nisā’:163.

Allah sent a messenger, since the time of Noah (peace be upon him) up to the time of Muhammad (may Allah's peace and blessings be upon him) was commanded by its messenger to worship Allah alone and forbidden to worship the Tāghūt (false gods). The proof is the saying of Allah Almighty:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...﴾

{Indeed, We sent to every community a messenger, [saying], “Worship Allah and shun false gods.”}¹ [Surat an-Nahl: 36] Allah has enjoined upon all people to disbelieve in false gods and believe in Allah.

Ibn al-Qayyim (may Allah have mercy upon him) said: “Tāghūt means everything by which a slave goes beyond limits, whether in the field of worship, following, or obedience. Tāghūts are many, and the main ones among them are five: Satan (may Allah curse him); the one who is worshiped willingly; the one who calls others to worship him; the one who claims knowledge of the unseen; and the one who judges according to anything other than what Allah has revealed.”

The proof of Khawf (fear) is the saying of Allah Almighty:

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ

¹ Surat an-Nahl: 36.

بِاللَّهِ فَقَدْ أَسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

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

And the Hadīth that states:

"رَأْسُ الْأَمْرِ: الْإِسْلَامُ، وَعَمُودُهُ: الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ: الْجِهَادُ فِي سَبِيلِ اللَّهِ."

“The core of this matter is Islam, its mainstay is the prayer, and its highest peak is Jihad in the cause of Allah.”² And Allah knows best.



¹ Surat al-Baqarah: 256.

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

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رسالة الحرمين

Message of The Two Holy Mosques

Guidance content for the visitors of the Holy Mosque and
the Prophet's Mosque in languages.

