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ثَلَاثَةُ الْأَصُولِ وَأَدَلَّتْهَا

The Three Fundamental Principles and Their Proofs



Shaykh Muhammad at-Tamīmi
(may Allah have mercy upon him)

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The Three Fundamental Principles and Their Proofs

لِلشَّيْخِ
مُحَمَّدِ التَّمِيميِّ رَحْمَةُ اللهُ

Shaykh Muhammad at-Tamīmi (may Allah have mercy upon him)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Three Fundamental Principles and Their Proofs

Shaykh Muhammad at-Tamīmī (may Allah have mercy upon him)

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 people to it.

Fourth: To be patient with the harm one receives in the cause.

The evidence is His saying: Bismillāhir-Rahmān ar-Rahīm (In the Name of Allah, the Most Compassionate, the Most Merciful).

﴿وَالْعَصْرِ ① إِنَّ الْإِنْسَنَ لَفِي خُسْرٍ ② إِلَّا الَّذِينَ ظَاهَرُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحُقْقِ وَتَوَاصَوْا بِالصَّبْرِ ③﴾

{By the time,
man is in utter loss,
except those who believe and do righteous}

deeds, and exhort one another to the truth and exhort one another to patience.} [Surat al-'Asr: 1-3]

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) said: Chapter: "Knowledge comes before statements and actions. The proof is the saying of Allah Almighty: {So know [O Muhammad] that there is no deity except Allah, and ask forgiveness for your sin...} [Muhammad: 19]. So He began with knowledge before statements and actions.

Know, may Allah have mercy upon you, that every Muslim, male or female, must 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 Allah Almighty's saying:

﴿إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِيدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا ﴾
﴿فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخْذَنَاهُ أَخْذًا وَبِيلًا﴾

{Indeed, We have sent to you a Messenger to be a witness over you, just as We sent to Pharaoh a messenger.

But Pharaoh disobeyed the messenger, so We seized him with a severe punishment.} [Surat al-Muzzammil: 15-16]

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

﴿وَإِنَّ الْمُسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

{The mosques are for Allah alone, so do not supplicate anyone along with Allah.} [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 Allah Almighty's saying:

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادِونَ مَنْ حَادَ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا أَبْأَبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْأَيْمَنَ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّتٍ تَحْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلِيلِينَ فِيهَا رَضَى اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾

{You will not find any people who believe in Allah and the Last Day taking as allies those who oppose Allah and His Messenger, even if they were their parents, their children, their brothers, or their kindred. It is they in whose hearts Allah has instilled faith and strengthened them with a spirit

from Him. He will admit them to gardens under which rivers flow, abiding therein forever. Allah is pleased with them, and they are pleased with Allah. They are the party of Allah. Indeed, it is the party of Allah that will be successful.} [Surat al-Mujādalah: 22]

Know—may Allah guide you to His obedience—that the Hanifiyyah, the religion of Ibrāhīm (Abraham), is to worship Allah alone, sincerely devoting the religion to Him. And with that, Allah commanded all people and created them for it, as He Almighty said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِعَبْدَنِ﴾

{I have not created the jinn and mankind except to worship Me.} [Surat adh-Dhāriyāt: 56] The meaning of “to worship Me” is: to single Me out with worship.

Tawhīd (Oneness of Allah) is the greatest command from Allah to his slaves, and it means singling Him out with worship.

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 Allah Almighty's saying:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا...﴾

{Worship Allah and do not associate any partners with Him...} [Surat an-Nisā': 36]

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 (ﷺ).

The first fundamental principle

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 لِلّٰهِ رَبِّ الْعَالَمِينَ﴾

{All praise be to Allah, the Lord of the worlds.} [Surat al-Fātiḥah: 2] Everything other than Allah is a world, and I am one of that world.

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

You should say: Through His signs and through His creatures.

And from among His signs are: the night and the day, and the sun and the moon.

And among His creatures are: the seven heavens and all that is in them, the seven earths and all that is in them, and all that exists between them.

The proof is Allah Almighty's saying:

﴿وَمِنْ ءَايَاتِهِ الْأَلْيَلُ وَالثَّمَارُ وَالشَّمْسُ وَالقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِينَ وَلَا لِلْقَمَرِ
وَاسْجُدُوا لِلّٰهِ الَّذِي خَلَقُوهُمْ إِنْ كُنْتُمْ إِيمَانًا تَعْبُدُونَ﴾

{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} [Surat Fussilat: 37]

And the verse that reads:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ يُعْشِي الظَّاهَارَ يَظْلِبُهُ وَحِيشَانًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِلَّا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾^(٦)

{Your Lord is Allah, Who created the heavens and earth in six days and then rose over [i.e., 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.} [Surat al-A'rāf: 54]

The “Lord” means: the worshiped god. The proof is Allah Almighty's saying:

﴿يَأَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾^(٧) الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بَنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الشَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْذَادًا وَإِنْتُمْ تَعْلَمُونَ ﴾^(٨)

{O people, 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.} [Surat al-Baqarah: 21-22]

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

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

﴿وَلَنْ أَسْتَكِنَ بِلَهٍ قَلَّا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

{The mosques are for Allah alone, so do not supplicate anyone along with Allah.} [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 إِلَهًاٰ أَخْرَىٰ لَا بُرْهَنَ لَهُ وَيَهُ، فَإِنَّمَا حِسَابُهُ وَعِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكُفَّارُونَ﴾ (١٧)

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

The Hadīth states:

الدُّعَاءُ مُنْخُ العِبَادَةِ.

“Supplication is the essence of worship.”

The proof is the saying of Allah Almighty:

﴿وَقَالَ رَبُّكُمْ أَذْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَافِرِينَ﴾ (٦٠)

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

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

﴿فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُّؤْمِنِينَ﴾

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

The proof of hope is the saying of Allah Almighty:

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ، فَلَدِيْعَمْ عَمَّا صَلِّحَاهَا وَلَا يُشَرِّكَ بِعِبَادَةَ 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.} [Surat al-Kahf: 110]

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

﴿...وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُّؤْمِنِينَ﴾

{And put your trust in Allah, if you are believers.} [Surat al-Ma'idah: 23] And the verse that reads:

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

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

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

﴿إِنَّهُمْ كَانُوا يُسَرِّعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَا رَغْبًا وَرَهْبًا وَكَانُوا لَنَا خَشِيعِينَ﴾

{They used to hasten in doing good deeds and used to call upon Us with hope and fear, and they were humble before Us.} [Surat al-Anbiyā': 90]

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

﴿فَلَا تَخْشُوْهُمْ وَأَخْشَوْنِ...﴾

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

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

﴿وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ...﴾

{Turn to your Lord [in repentance] and submit to Him...} [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.} [Surat al-Fātihah: 5] The Hadīth reads:

إِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ.

"When you seek help, seek it from Allah."

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

﴿قُلْ أَغُوذُ بِرَبِّ الْفَلَقِ﴾

{Say, "I seek refuge with the Lord of the daybreak,"} [Surat al-Falaq: 1], and

﴿قُلْ أَغُوذُ بِرَبِّ الْنَّاسِ﴾

{Say, "I seek refuge with the Lord of mankind,"} [Surat an-Nās: 1]

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

﴿إِذْ تَسْتَغْفِرُونَ رَبَّكُمْ فَأَسْتَجَابَ لَكُمْ...﴾

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

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

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴾ لَا شَرِيكَ لَهُ...﴾

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

He has no partner...} [Surat al-An‘ām: 162-163]
The proof from the Sunnah:

"لَعْنَ اللَّهِ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ".

"Allah curses whoever slaughters a sacrifice to anyone other than Allah."

The proof of Nadhr (making vows) is the saying of Allah Almighty:

﴿يُوْفُونَ بِالنَّدْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ دُمُسْتَطِيرًا﴾

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

The second fundamental principle

Knowledge of the religion of Islam with evidence: it is submitting to Allah by Tawhīd (monotheism), Compliance to Him by obedience, and dissociating oneself from Shirk (polytheism) and its people.

It has three levels: Islam, Imān, and Ihsān.

And each level has pillars.

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; giving Zakah; 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 وَلَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمُ 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.} [Surat Āl 'Imrān: 18]

It means: No one is truly worthy of worship but Allah.

“No god” is a negation of all that is worshiped other than Allah.

“except Allah,” affirming that worship is due to Allah alone.

Allah Almighty has no partner in His worship, just as He has no partner in His dominion.

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

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنِّي بَرَآءٌ مِّمَّا تَعْبُدُونَ إِلَّا الَّذِي فَطَرَنِي..﴾

{And [remember] when Abraham said to his father and his people, “I disown all that you worship,

except the One Who created me...} [Surat az-

Zukhruf: 26-27] And the verse that reads:

﴿قُلْ يَأَهْلَ الْكِتَبِ تَعَالَوْا إِلَى لِكْمَةٍ سَوَاءٌ بَيْنَنَا وَبَيْنَكُمْ أَلَا نَعْبُدُ إِلَّا اللَّهُ وَلَا
شُرِكَ لَهُ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلُّوْا فَقُولُوا 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].”} [Surat Āl ‘Imrān: 64]

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

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴾^(٦٥)

{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.} [Surat at-Tawbah: 128]

The meaning of testifying that “Muhammad is the Messenger of Allah” is: 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 Tawhid are clear in the saying of Allah Almighty:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا
الرِّزْكَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴾

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

The proof of fasting is the saying of Allah Almighty:

﴿يَأَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ
لَعَلَّكُم تَتَّقُونَ ﴾

{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.} [Surat al-Baqarah: 183]

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

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَن كَفَرَ فَإِنَّ اللَّهَ
غَنِيٌّ عَنِ الْعَالَمِينَ ﴾

{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.} [Surat Al 'Imrān: 97]

The second level: Imān (Faith): it has over seventy branches, the most excellent of which is the declaration that there is no god but Allah, and the lowest of which is the removal of what is harmful from the path; 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 with the pleasant and unpleasant aspects thereof.

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

﴿لَيْسَ الْبِرُّ أَنْ تُوَلُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرُّ مَنْ ءَامَنَ بِاللهِ وَأَنَّ يَوْمَ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالثَّنَيَّيْنَ...﴾

{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...} [Surat al-Baqarah: 177]

The proof of belief in Al-Qadar (destiny) is the saying of Allah Almighty:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾

{We have surely created everything in a determined measure.} [Surat al-Qamar: 49]

The third level: Ihsān—one pillar—and that is to worship Allah as if you see Him, for if you cannot see Him, He indeed sees you.

The proof is the saying of Allah Almighty:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ أَنْقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾

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

And the verse that reads:

﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿١٧﴾ الَّذِي يَرَنُكَ حِينَ تَقُومُ وَتَقْلِبُكَ فِي الْسَّجْدَةِ﴾

{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.} [Surat ash-Shu'arā': 217-219]

And the verse that reads:

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَشْتُرُوْ مِنْهُ مِنْ قُرْءَانٍ وَلَا تَعْمَلُوْنَ مِنْ عَقْلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ نُفِيَضُوْنَ 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, We are a Witness over you when you are engaged in it...} [Surat Yūnus: 61] until the end of the verse.

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

الْقِيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثْرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَ الْأَحَدِ، حَتَّى
جَلَسَ إِلَى النَّبِيِّ ﷺ فَأَسْتَدَ رُكْبَتَهُ إِلَى رُكْبَتِهِ، وَوَضَعَ كَفَيْهِ عَلَى فَخِذَيْهِ، وَقَالَ: يَا
مُحَمَّدُ!

While we were sitting with the Messenger of Allah (ﷺ) one day, there appeared before us a man dressed in extremely white clothes and having very black hair. No traces of travel were visible on him, and none of us knew him. He sat down in front of the Prophet (ﷺ), rested his knees against his knees, and placed his palms on his thighs. He said: "O Muhammad!

أَخْبِرْنِي عَنِ الإِسْلَامِ؟

Tell me about Islam.

فَقَالَ رَسُولُ اللَّهِ ﷺ: الإِسْلَامُ: أَنْ تَشْهَدَ أَلَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّداً رَسُولَ اللَّهِ،
وَتُقْيِيمُ الصَّلَاةَ، وَتُؤْتِي الرِّزْكَةَ، وَتَصُومُ رَمَضَانَ، وَتَحْجَجَ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا،
فَالْمَسْأَلَةُ صَدَقَتْ - فَعَجِبْنَا لَهُ، يَسْأَلُ اللَّهَ وَيُصَدِّقُهُ - .

The Messenger of Allah (ﷺ) said: "Islam is to testify that there is no god but Allah and that Muhammad is the Messenger of Allah, to establish prayer, to pay Zakah, to fast Ramadan, and to perform Hajj to the House if you can find a way thereto." He said: "You have spoken the truth." It surprised us that he asked him and, at the same time, affirmed his truthfulness.

قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ؟

He said: "So, tell me about Imān."

فَالَّذِي قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتبِهِ، وَرَسُولِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرٍ وَشَرٍّ، قَالَ: صَدَقْتَ.

He said: "To believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in destiny, the pleasant and unpleasant aspects thereof." He said: "You have spoken the truth."

فَالَّذِي قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ؟

He said: "Tell me about Ihsān (benevolence)."

فَالَّذِي قَالَ: أَنْ تَعْبُدَ اللَّهَ كَمَا تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.

He said: "To worship Allah as if you see Him; if you do not see Him, He sees you."

فَالَّذِي قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ؟

He said: "Tell me about the Last Hour."

فَالَّذِي قَالَ: مَا الْمَسْؤُلُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ.

He said: "The one who is asked about it has no more knowledge than the one who asked."

فَالَّذِي قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَتِهَا؟

He said: "Then tell me about its signs."

فَالَّذِي قَالَ: أَنْ تَلِدِ الْأَمْمَةِ رَبَّتِهَا، وَأَنْ تَرَى الْحَفَّةَ الْغُرَّةَ الْعَالَةَ رِعَاءَ الشَّاءِ، يَتَظَاهِلُونَ فِي الْبَئْنَانِ.

He said: "That the slave-girl will give birth to her mistress, and that you will see the barefoot, naked,

poor shepherds of sheep competing in the construction of buildings."

قَالَ: ثُمَّ أَنْطَلَقَ فَلَيْشُ مَلِيئًا، ثُمَّ قَالَ لِي: يَا عُمَرًا أَتَدْرِي مَنِ السَّائِلُ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّهُ جِبْرِيلٌ، أَتَاكُمْ يُعْلَمُكُمْ دِينَكُمْ.

Then he departed, and I stayed for a while. Then he said to me: "O 'Umar, do you know who the questioner was?" I said: "Allah and His Messenger know best." He said: "He was Jibrīl (Gabriel). He came to teach you your religion."

The third fundamental principle

Knowing your Prophet, Muhammad (ﷺ): He is Muhammad ibn 'Abdullah ibn 'Abd al-Muttalib ibn Hāshim. Hāshim was from the Quraysh, and Quraysh are from the Arabs, and the Arabs are from the offspring of Ismā'il ibn Ibrāhīm (Ishmael, son of Abraham), the intimate friend of Allah (peace be upon him and upon our Prophet).

He lived for sixty-three years, forty of which were before prophethood, and twenty-three as a Prophet and Messenger.

His mission of prophethood started by revealing the verse: {Read...} and he became a messenger by revealing Surat al-Muddaththir, and his city is Makkah.

Allah sent him to warn against polytheism and call to Twahīd. The proof is the saying of Allah Almighty:

﴿يَأَيُّهَا الْمُدَّثِّرُ ۝ قُمْ فَأَنذِرْ ۝ وَرَبَّكَ فَكَبِّرْ ۝ وَثِيَابَكَ فَظَهِرْ ۝ وَالرُّجْزَ
فَاهْجُرْ ۝ وَلَا تَمْنُنْ سَسْكَبِرْ ۝ وَلَرَبَّكَ فَاصْبِرْ ۝﴾

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

And the meaning of

﴿قُمْ فَأَنذِرْ﴾

{arise and warn,} He warns against Shirk
(polytheism) and calls to the oneness of Allah.

﴿وَرَبَّكَ فَكَبِّرْ﴾

{and proclaim the greatness of your Lord,}
i.e., Magnify Him by affirming His Oneness.

﴿وَثِيَابَكَ فَظَهِيرْ﴾

{and purify your garments,}
i.e., purify your deeds from polytheism.

﴿وَالرُّجْزَ فَاهْجُرْ﴾

{and shun idol worshiping,}
Rijz: idols. Abandoning them: leaving them and
disassociating from them and their worshipers.

He spent ten years calling to Tawhīd, then he was

taken on a journey to 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.

Hijrah: moving from the land of polytheism to the land of Islam.

Hijrah is an obligation upon this Ummah to migrate from the land of polytheism to the land of Islam, and this obligation remains effective until the Hour comes.

The proof is the saying of Allah Almighty:

﴿إِنَّ الَّذِينَ تَوَفَّنُهُمُ الْمَلَائِكَةُ ظَالِمِينَ أَنفُسِهِمْ قَالُواٰ فِيمَ كُنَّتُمْ قَالُواٰ كُنَّا مُسْتَضْعِفِينَ فِي الْأَرْضِ قَالُواٰ لَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتَهَا جِرُواٰ فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا إِلَّا الْمُسْتَضْعِفِينَ مِنَ الْرِّجَالِ وَالْبَنِسَاءِ وَالْوَلَدِينَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا﴾

{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.}
[Surat an-Nisā': 97-98]

And the verse that reads:

﴿يَعْبُدُونِي الَّذِينَ إِنَّ أَرْضَنِي وَاسِعَةٌ فَإِلَيَّنِي فَأَعْبُدُونِ﴾

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

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

The proof from the Sunnah is the saying of the Prophet ﷺ:

الْمُهَاجِرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ، وَلَا تَنْقَطِعُ 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."

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, and forbidding what is evil. It took ten years to apply all these ordinances.

The Prophet ﷺ passed away, but his religion has remained. This is his religion: 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 loves and is pleased with.

The evil he warned the Ummah against is

polytheism and all that Allah dislikes and disapproves.

Allah sent him to all mankind, and made it obligatory on mankind and the jinn to obey him. The proof is the saying of Allah Almighty:

﴿قُلْ يَأْتِيْهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا...﴾

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

And Allah completed the religion through him; and the proof is the saying of Allah Almighty:

﴿...الَّيْوَمَ أَكْمَلْتُ لَكُمْ دِيَنَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِيَنًا...﴾

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

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

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّثُونَ ﴿٢﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِّسُونَ ﴿٣﴾﴾

{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.} [Surat az-Zumar: 30-31]

People will be resurrected after their death. The proof is the saying of Allah Almighty:

﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ ثَارَةً أُخْرَى﴾

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

﴿وَاللَّهُ أَنْتُكُمْ مِنَ الْأَرْضِ تَبَاتُواۚ۝ نَمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ۝ إِخْرَاجًا﴾

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

then He will return you into it and then will bring you out again.} [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:

﴿لِيَحْزِنَ الَّذِينَ أَسْتَوْا بِمَا عَمِلُوا وَيَجْزِي الَّذِينَ أَحْسَنُوا بِالْحُسْنَى﴾

{...so that He may recompense the evildoers for what they did, and reward those who do good with the best reward,} [Surat an-Najm: 31]

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

﴿رَأَمَ الَّذِينَ كَفَرُوا أَنَّ لَنْ يُبَعْثُرُوا قُلْ بَلَى وَرَبِّي لَشَبَعَنِّي ثُمَّ لَشَبَّيْنِي بِمَا عَمِلْتُمْ۝ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

{The disbelievers claim that they will never be resurrected. Say, "Yes, by my Lord, you will surely be resurrected, and then you will surely be informed of what you did. And that is easy for

Allah.”} [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 لَنَّا لَا يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ أَرْرُسْلٍ...﴾

{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.} [Surat an-Nisā’: 165]

The first of these messengers was Nūh (Noah) (peace be upon him).

And the last one of them is Muhammad (ﷺ), and he is the seal of the prophets; there will be no prophet after him. Allah Almighty says:

﴿مَا كَانَ مُحَمَّدًا أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّنَ...﴾

{Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the prophets...} [Surat al-Ahzāb: 40]

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

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّنَ مِنْ بَعْدِهِ...﴾

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

Every nation to which Allah sent a messenger, from the time of Noah (peace be upon him) to the

time of Muhammad (ﷺ), 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 أَنْ أَعْبُدُوا اللَّهَ وَاجْتَنَبُوا الظَّلْمَوْتَ...﴾

{Indeed, We sent to every community a messenger, [saying], "Worship Allah and shun false gods..."} [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 one who is worshipped, or followed, or obeyed."

Tāghūts are many, and the main ones among them are five: Satan (may Allah curse him); the one who is worshiped while he is content with it; the one who calls others to worship him; the one who claims knowledge of the unseen; and the one who judges according to anything other than what Allah has revealed.

The proof is the saying of Allah Almighty:

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيْرِ فَمَن يَكْحُنُ بِالظَّلْمَوْتِ وَيُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا أَنْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

{There is no compulsion in religion; the truth has been made distinct from falsehood. Whoever rejects Tāghoot [i.e., false gods] and believes in

Allah, has indeed grasped the strong handhold that never breaks. And Allah is All-Hearing, All-Knowing.} [Surat al-Baqarah: 256] This is the very meaning of "There is no deity worthy of worship but Allah", and in the Hadīth:

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

"The essence of the matter is Islam, its pillar is the prayer, and its highest peak is Jihad in the cause of Allah."

And Allah knows best.

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Message of The Two Holy Mosques

Guidance content for the visitors of the Holy Mosque and
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