

الشَّرْحُ الْمَأْمُولُ

عَلَى ثَلَاثَةِ الْأُصُولِ

**THE ANTICIPATED
EXPLANATION ON
THE THREE FUNDAMENTAL PRINCIPLES**

By The Reformer, Imam

Muhammad Ibn Abdul Wahhab

(May Allah Have Mercy On Him - 1206 AH)

Author

Dr. Khalid Bin Mahmud Al-Juhani'

Translator

Imâm Muhammad Jalaal Deen Umar

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Translator's Introduction

In the name of Allah, the Most Merciful, the Most Compassionate

Praise and thanks belong to Allah, the Lord of all creation. We thank Him, seek repentance, and ask for His forgiveness. We seek refuge in Allah from the evils within ourselves and the sins of our actions. Indeed, whoever Allah guides is truly guided, and whoever He allows to go astray, none among creation can guide them. Therefore, we beseech Allah, the Most Glorious and Exalted, to protect us from misguidance and to rectify our affairs in all aspects of life.

Verily, I testify that there is no deity worthy of worship except Allah, the Most Glorious and Exalted, and that Muhammad — may peace and blessings of Allah be upon him — is His servant and Messenger. Allah sent him with the truth, and he fulfilled his mission by conveying the message of Allah, leaving His followers (Muslims) upon the straight path. May the peace and blessings of Allah be upon him, his family, his companions, and those who follow them in truth and righteousness until the Day of Judgment?

Thereafter, This is the translation of the book "Ash-Sharhu Al-Ma'mūl 'ala Thalāthat Al-Usūl" by the esteemed scholar Dr. Khalid Ibn Mahmud Al-Juhani

حفظه الله into English, which conveys the meaning of "The Anticipated Explanation On The Three Fundamental Principles." The original book is "Al-Usūlu Thalātha" authored by the esteemed scholar, reformer, Muhammad Ibn Abdul Wahhab (رحمه الله), focusing on Tawhîd (the knowledge of Allah and His Oneness, the knowledge of our Prophet Muhammad ﷺ and his rights, and the knowledge of the religion of Islam based on evidence).

I have taken on the task of translating this book into English due to its benefit for the Ummah in rectifying their beliefs; practicing the religion based on the clear guidance of the Qur'an and the Sunnah of the Prophet ﷺ, according to the understanding of the righteous predecessors (the Companions and the Tâbi'een)

I pray that Allah, the Exalted, accepts this service from me, benefits the Ummah & our community, and makes it a means of guiding humankind toward Tawhîd.

Translator:

Imam Muhammad Jalaal Deen Umar

Completed On: 26/06/2025 - 01/01/1447

Accra - Ghana



Author's Introduction

All praise is due to Allah; we thank Him, seek His help, and ask for His forgiveness. We seek refuge with Allah from the evils of our souls and our wicked deeds. Indeed, whomever Allah guides, none can mislead, and whomever Allah misleads, none can guide. I bear witness that there is no deity worthy of worship except Allah, alone with no partners. I also bear witness that Muhammad ﷺ is His servant and Messenger.

“O you who have believed! Fear Allah as He should be feared and do not die except as Muslims.” (Ala-Imran: 102)

“O mankind! Fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs [that bore you]. Indeed, Allah is ever, over you, an Observer.” (An-Nisa’: 1)

“O you who have believed! Fear Allah and speak words of appropriate justice. He will cause your deeds to be righteous and will forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.” (Ahzab: 70-71)

Therafter, *Indeed, the most truthful speech is the Book of Allah, and the best guidance is the guidance of Prophet Muhammad ﷺ. The worst of matters are those that are newly invented (innovations in religion), and every innovation is misguidance, and every misguidance leads to the Hell-Fire.*

Afterthat, *This is a concise exposition on the book “The Three Fundamental Principles” by Sheikh al-Islam, Reformer, Muhammad ibn Abdul Wahhab (رحمه الله), who passed away in 1206 AH. This blessed book contains four key messages:*

First Message: *Four matters encapsulated in Surah Al-Asr, which are:*

- Knowledge.
- Putting knowledge into practice.
- Inviting to Allah with knowledge.
- Patience in the face of obstacles in the dissemination of knowledge.



Second Message: *The three essential matters that a Muslim must learn and practice, which are:*

- *That Allah is our Creator and Sustainer, and He has not left us without guidance, rather, He (the Exalted) sent messengers to us.*
- *That Allah does not permit associating anything with Him in worship.*
- *The meaning of Al-Walā'u wal-Barā'u (Loyalty and Disavowal for the sake of Allah).*

Third Message: *Al-Hanîfiyyah (the inclination towards the true religion) is the path of Prophet Ibrahim (peace be upon him), which includes:*

- *The true meaning of Al-Hanîfiyyah.*
- *The greatest commandment from Allah.*
- *The greatest prohibition from Allah.*

Fourth Message: *The three fundamental principles, which are:*

- *Knowledge of Allah.*
- *Knowledge of the religion of Islam.*
- *Knowledge of Prophet Muhammad ﷺ.*

Additionally, the book also addresses various other topics, including:

- *Belief in resurrection (the rising after death for accountability).*
- *Belief in the messengers.*
- *Disavowal of Shirk (polytheism).*
- *Belief in Allah.*

This is the essence of the book, and I pray that Allah forgives our sins and our shortcomings; Indeed, He is the best Guardian and the best Helper.

Written by:

Dr. Khalid Ibn Mahmud Al-Juhani'

15/01/1432 After Hijrah



THE FIRST MESSAGE

The Scholar said: *This is the first lesson from the book “Ash-Sharhu Al-Ma’mūl ‘ala Thalāthat Al-Usūl (The Anticipated Explanation On The Three Fundamental Principles). In this lesson, we will discuss – by the will of Allah, the Almighty – three key messages, which the author (may Allah have mercy on him) introduced at the beginning of his book Al-Usūl Al-Thalāthah (The Three Fundamental Principles). In brief, these three messages are:*

First Message: *Four matters encapsulated in Surah Al-Asr:*

- Knowledge.
- Putting knowledge into practice.
- Inviting to Allah with knowledge.
- Patience in the face of obstacles in the propagation of knowledge.

Second Message: *Three essential matters that a Muslim must learn and practice, which are:*

- *That Allah is our Creator and Sustainer, and He has not left us without guidance, rather, He (the Almighty) sent messengers to us.*
- *That Allah does not permit associating anything with Him in worship.*
- *The meaning of Al-Walā’u wal-Barā’u (Loyalty and Disavowal for the sake of Allah).*

Third Message: *Al-Hanîfiyyah (the inclination towards the true religion) is the path of Prophet Ibrahim (peace be upon him), which includes the true meaning of Al-Hanîfiyyah, the greatest commandment from Allah, and the greatest prohibition from Allah.*

Fourth Message: *This is the core subject of the book: The Three Fundamental Principles.*

What are The Three Fundamental Principles?



- **Knowledge of Allah**
- **Knowledge of the religion of Islam**
- **Knowledge of Prophet Muhammad ﷺ**

After explaining the **Three Fundamental Principles** in detail, the author (may Allah have mercy on him) concludes the book with additional various topics, including:

- Belief in resurrection (the rising after death for accountability).
- Belief in the messengers.
- Disavowal of Shir (polytheism).
- Belief in Allah.

This is a summary of the content of *Al-Usūl Ath-Thalāthah* (The Three Fundamental Principles).

We will begin, God willing, in the explanation of the book. and we say:

The author (may Allah the Almighty have mercy on him) said:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Gracious, the Most Merciful.

اعْلَمْ - رَحِمَكَ اللَّهُ - أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ مَسَائِلَ:

Know – may Allah have mercy on you – that it is obligatory upon us to learn four matters.

The author (may Allah have mercy on him) begins his book with Basmala (In the name of Allah, the Most Gracious, the Most Merciful), following the example of the Mighty Book (the Quran) and in accordance with the tradition (Sunnah) of the Prophet ﷺ.

❖ **The Meaning of بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** means I seek aid and blessings from Allah the Almighty, whose names include Ar-Rahman (the Most Gracious) and Ar-Rahim (the Most Merciful), the One



whose mercy encompasses everything. He is the Most Gracious – Exalted in Might – toward His servants and the Most Merciful toward His believing servants.

- ❖ **His statement:** رَحِمَكَ اللَّهُ - رَحِمَكَ اللَّهُ refers to a supplication from him (may Allah have mercy on him) for the reader and the listener, that Allah the Exalted has mercy on them.
- ❖ **His statement:** أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ مَسَائِلَ means it is obligatory upon us to learn four matters.

What are these four Matters?

He said:

الأولى: العلم

THE FIRST MATTER: KNOWLEDGE

وَهُوَ مَعْرِفَةُ اللَّهِ، وَمَعْرِفَةُ نَبِيِّهِ ﷺ، وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ

And it is the knowledge of Allah, the knowledge of His Prophet ﷺ, and the knowledge of the religion of Islam based on evidence.

(This means we are obliged to seek knowledge of Allah the Exalted and Almighty through His names and attributes, and what is required of us regarding His rights; to purify Him from any deficiency and errors, as He is exalted and glorified. Similarly, we must seek to understand the rights of our Prophet ﷺ over us. It is also necessary for us to seek knowledge and understanding of the religion of Islam based on evidence, as will be explained later, if Allah the Exalted and Almighty wills).

الثانية: العمل به

THE SECOND MATTER: ACTING UPON IT

(That acting upon knowledge is to put into practice what we have learned; for the purpose of knowledge is action. As Imam Ash-Shafi'i (may



Allah have mercy on him) stated: **الْعِلْمُ مَا نَفَع، لَيْسَ الْعِلْمُ مَا حُفِظَ**

“Knowledge is what benefits, not just what is memorized).”

So what is the purpose of the knowledge we are learning?

The purpose is to act upon it, to adhere to and follow the commands of Allah, and to imitate and follow the commands of His Messenger ﷺ.

الثَّالِثَةُ: الدَّعْوَةُ إِلَيْهِ

THE THIRD MATTER: CALLING TO IT

This means that we should call (to the path of) Allah the Exalted and Almighty based on what we have learned.

There is a benefit here: *Is it a requirement in the path of da'wah (invitation to the path of Allah) that we must be acting upon what we are inviting others to? The most important thing is that we (should) act upon what we are inviting others to. If a person is not following or practicing a command from Allah or a command from His Messenger ﷺ, this does not mean they are exempt from da'wah (calling to refrain from that action).*

Thus, if he sees someone *else not following this command, it is obligatory for him to advise that person. Similarly, if he sees someone committing a sin and remaining steadfast in that sin, he must admonish that person even if he too is committing the same sin; because acting (upon knowledge) is one matter, and da'wah (calling to knowledge) is a different matter.*

الرَّابِعَةُ: الصَّبْرُ عَلَى الْأَذَى فِيهِ

THE FOURTH MATTER: PATIENCE IN THE FACE OF TRIALS

(This means we should be patient in the face of the harm that comes with conveying this knowledge. And know – dear brother and esteemed sister – that whoever takes the path of da'wah (invitation) to Allah the Exalted will certainly face harm. Thus, when the Prophet ﷺ conveyed the message of revelation to Waraqah ibn Nawfal (may Allah have mercy on him), he told the Prophet ﷺ “لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلَّا عُودِيَ” “No man has ever



come with what you have brought except that he faced opposition". This means that opposition is inevitable for anyone on this path).

Then the author (may Allah have mercy on him) said:

وَالدَّلِيلُ

And the evidence is:

(This means that the evidence supporting these four matters is):

قَوْلُهُ تَعَالَى:

His statement, the Exalted:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Gracious, the Most Merciful

وَالْعَصْرُ

“And [by] time” [Al-Asr: 1-4]

(Allah, the Exalted and Almighty, swears by this time, which is the time of the Asr prayer, to emphasize its importance and high status).

Allah the Exalted says:

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

“Indeed, mankind is in loss”

(This means that all people are in a state of loss, deviation, destruction, and failure.)

إِلَّا الَّذِينَ آمَنُوا

“Except for those who have believed”

*The word: **إِلَّا** here indicates an exception made by Allah. So who are those whom Allah has exempted? **إِلَّا الَّذِينَ آمَنُوا** “Except for those who have believed” – this is knowledge, for knowledge, as I mentioned, is the*



knowledge of Allah, the knowledge of His Messenger ﷺ, and the knowledge of the religion of Islam based on evidence.

وَعَمَلُوا الصَّالِحَاتِ

“And do righteous deeds.”

(This refers to the second matter: acting upon knowledge).

وَتَوَاصَوْا بِالْحَقِّ

“And advise one another to truth.”

(This represents the third matter: calling others to Allah with knowledge.)

وَتَوَاصَوْا بِالصَّبْرِ

“And advise one another to patience.”

(This is the fourth matter: being patient in the face of hardships when conveying knowledge)

Thus, all people are in loss, except for those who possess these four qualities:

- ✓ Knowledge
- ✓ Action
- ✓ Da'wah (Calling to Allah)
- ✓ Patience in the face of harm while conveying knowledge

قَالَ الْإِمَامُ الشَّافِعِيُّ رَحِمَهُ اللَّهُ:

Imam Ash-Shâfi'i (may Allah have mercy on him) said:

لَوْ مَا أَنْزَلَ اللَّهُ حُجَّتًا عَلَى خَلْقِهِ إِلَّا هَذِهِ السُّورَةُ لَكَفَتْهُمْ

“If Allah had not revealed any proof to His creation except this Surah (Al-Asr), it would have sufficed them.”

(This means that this Surah Al-Asr sufficiently provides guidance and encouragement to creation on adhering to the religion of Allah, believing in Allah, doing righteous deeds, calling to Allah the Exalted, and being



patient in doing so. However, Imam Ash-Shafi'i does not mean that this surah alone is sufficient for the entire body of Islamic legislation).

وَقَالَ الْإِمَامُ الْبُخَارِيُّ رَحِمَهُ اللَّهُ:

And Imam Al-Bukhari (may Allah have mercy on him) said:

بَابُ: الْعِلْمُ قَبْلَ الْقَوْلِ وَالْعَمَلِ

Chapter: Knowledge precedes speech and action.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His statement, the Exalted:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ﴾ ﴿١٩﴾

“So know that there is no deity worthy of worship except Allah, and seek forgiveness for your sin.” [Muhammad: 19].

فَبَدَأَ بِالْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ

Thus, Allah began with knowledge before speech and action.

(Imam Al-Bukhari [may Allah have mercy on him] explained this verse with his statement: **‘Chapter on: Knowledge (Comes) Before Speech and Action.’**)

This means that before we speak or act, we must first learn, for it is not permissible for anyone to precede their speech or action until they know what Allah the Exalted and His Messenger ﷺ have legislated regarding that speech or action.

This is supported by the hadith of the Messenger of Allah ﷺ: **مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ** “Whoever does an action that is not in accordance with our command, it is rejected.” This means that anyone who performs



an action not based on the guidance of the Messenger of Allah ﷺ, that action is rejected.

Then he said: **وَالدَّلِيلُ** And the evidence for this – meaning the evidence for the obligation to begin with seeking knowledge before speech and action – is His statement **فَاعْلَمْ** means O you Muhammad! **إِنَّ اللَّهَ** That surely, there is no deity worthy of worship except Allah. **وَاسْتَغْفِرْ لِدُنْبِكَ** this means seek forgiveness from Allah; so that He may forgive your sins. Here, Allah began with knowledge (and emphasized the importance of seeking knowledge) before (uttering) a word and (performing) actions.

This is the first message: and it consists of the four matters contained in Surah Al-Asr. I will repeat them briefly

- ✓ Knowledge
- ✓ Action
- ✓ Da'wah (Calling to Allah)
- ✓ Patience.

THE SECOND MESSAGE

Then the author (may Allah the Almighty have mercy on him) said, introducing the second message, which consists of matters that every Muslim must learn and act upon:

اعْلَمْ رَحِمَكَ اللَّهُ أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ تَعْلَمُ هَذِهِ الثَّلَاثَ مَسَائِلَ وَالْعَمَلُ بِهِنَّ

Know – may Allah have mercy on you – that it is obligatory upon every Muslim, male and female, to learn these three matters and act upon them”

(This means that every Muslim must acquire knowledge of these three matters and to act upon them. What are these three matters?)



الأولى:

THE FIRST MATTER:

أَنَّ اللَّهَ خَلَقَنَا

*That indeed Allah created us**(This means that He brought us into existence from non-existence)*

وَرَزَقَنَا

*And provided for us**(This means, He granted us health, wealth, children, spouses, security, and the religion of Islam. Provision is not limited to wealth alone; rather, every blessing that Allah bestows upon you is a form of provision from Him).**He (the Author) said:*

وَلَمْ يَتْرُكْنَا هَمَلًا ؛ بَلْ أَرْسَلَ إِلَيْنَا رَسُولًا

*And He did not leave us aimless; rather, He sent to us a Messenger.**(This means, He did not leave us without purpose or objective, but rather, He sent us a Messenger?**What is the role of the Messenger?**The Messenger's role is to convey the divine legislation of Allah the Almighty to the people, and it is obligatory upon everyone to follow what the Messenger has brought.**Indeed, a Messenger is sent specifically to his respective nation until the finality of prophethood. However, the messengership of Prophet Muhammad ﷺ is universal – Allah sent him to all of humanity.**The Author said:*

فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ

So whoever obeys him will enter Paradise

(This means that whoever obeys the Messenger will enter Paradise)

وَمَنْ عَصَاهُ دَخَلَ النَّارَ

And whoever disobeys him will enter the Fire

(This means that whoever disobeys the Messenger in what he commands or prohibits will enter the Fire)

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His statement, the Exalted:

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

Indeed, We sent to you a Messenger as a witness over you, just as We sent a Messenger to Pharaoh.

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيًّا

But Pharaoh disobeyed the Messenger, so We seized him with a severe punishment.” [Muzzammil: 15-16].

(This means that Pharaoh disobeyed Prophet Musa (peace be upon him), so Allah the Almighty severely punished him with a painful and destructive torment).

Then the Author (may Allah have mercy on him) said:

الثَّانِيَّةُ

THE SECOND MATTER

(This means, this is the second matter among the three matters that are obligatory upon us to learn, and they are:)

أَنَّ اللَّهَ تَعَالَى لَا يَرْضَىٰ أَنْ يُشْرَكَ مَعَهُ أَحَدٌ فِي عِبَادَتِهِ، لَا مَلَكٌ مُّقْرَبٌ وَلَا نَبِيٌّ مُّرْسَلٌ

That Allah the Almighty does not approve being associated with anyone in His worship – not even a close angel nor a Prophet Sent



وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His statement, the Exalted:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ ١٨

“And indeed, the mosques are for Allah, so do not invoke anyone alongside Allah.” [Al-Jinn: 18]

(This means that Allah the Almighty does not accept that any act of worship be directed to anyone besides Him – glory be to Him. Nor does He accept that one attributes creation, sustenance, benefit, or harm to anyone other than Him, even if that entity is the closest of angels – like Angel Jibril (peace be upon him) – or a sent Prophet, like Prophet Muhammad ﷺ. No matter how noble a being may be, Allah does not tolerate such association in worship. The evidence for this is His statement: *وَأَنَّ الْمَسَاجِدَ لِلَّهِ*, Scholars provide two tafsir (interpretations) of the term: *‘(Masjid)’ الْمَسَاجِدَ*:

- **First interpretation:** Mosques are places of worship.
- **Second interpretation:** Mosques are the body parts (two palms of hands, two knees, two toes, forehead and nose) used in prostration.
- Regarding the first interpretation, the verse means that you should not worship anyone alongside Allah in places of worship, which are the mosques.
- Regarding the second interpretation, it means that you should not engage in worship, prostration, or bowing to anyone other than Allah the Exalted.

Regardless of which interpretation is applied, it is not permissible to direct worship to anyone other than Allah the Exalted.

THE THIRD MATTER:

أَنَّ مَنْ أَطَاعَ الرَّسُولَ ﷺ وَوَحَّدَ اللَّهَ لَا يَجُوزُ لَهُ مَوَالَاةٌ مِنْ حَادِّ اللَّهِ وَرَسُولِهِ وَلَوْ كَانَ

أَقْرَبَ قَرِيبٍ



And whoever obeys the Messenger ﷺ and affirms the Oneness of Allah, it is not permissible for him to ally with those who oppose Allah and His Messenger, even if they are his closest relatives.

(This means that whoever obeys the Messenger ﷺ and affirms the Oneness of Allah the Exalted, it is not permissible for him to support or befriend those who oppose Allah and His Messenger, even if that person is a close relative).

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His statement, the Exalted:

﴿لَا تَجِدُ﴾

You will not find

(This means that O you Muhammad!)

قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ

A people who believe in Allah and the Last Day loving

(This means that they ally them, they love them, and they support them)

مَنْ حَادَّ اللَّهَ وَرَسُولَهُ

Those who oppose Allah and His Messenger

(This means that those who oppose the Shari'ah [commands and laws] of Allah and the Shari'ah [commands and laws] of His Messenger ﷺ)

وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

Even if they were their fathers, their sons, their brothers, or their kindred *(it means even from their tribes) [Al-Mujadilah: 22]*

Allah praises this type of believers – those who do not ally with those who oppose the Shari'ah [commands and laws] of Allah and the Shari'ah [commands and laws] of His Messenger – even if they are their fathers, children, brothers, or relatives. So what is the reward for such believers?

There are five outcomes for them: Allah the Most High said:



أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ

*Those are the ones in whose hearts Allah has written faith
(This means that Allah the Exalted has established faith in their hearts)*

Secondly:

وَأَيَّدَهُم بِرُوحٍ مِّنْهُ

*And He has supported them with a spirit from Him
(This means that He grants them strength and support from Himself)*

Thirdly:

وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

And He will admit them to gardens beneath which rivers flow, wherein they will abide eternally. (This means in the Hereafter).

Fourthly:

رَضِيَ اللَّهُ عَنْهُمْ

*Allah is pleased with them
(This is the greatest blessing that Allah is pleased with His servant)*

Fifthly:

وَرَضُوا عَنْهُ

*And they are pleased with Him
(This means that He will make them among those who are pleased with Allah the Exalted)*

أُولَئِكَ حِزْبُ اللَّهِ

*Those are the party of Allah
(This means that they are the supporters of Allah on His earth)*

أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ



Indeed, the party of Allah – they are the successful ones”

(This means that they are the ones with great success in this world and the Hereafter)

Therefore, the three matters that are obligatory for us to learn and act upon are:

- ✓ ***Firstly:*** That Allah created us, provided for us, and did not leave us without guidance.
- ✓ ***Secondly:*** That Allah does not allow anyone to partner with Him in worship
- ✓ ***Thirdly:*** That whoever obeys Allah and His Messenger ﷺ is not permitted to ally with those who oppose Allah and His Messenger ﷺ, even if they are close relatives.

THE THIRD MESSAGE

Then the author (may Allah have mercy on him) moves on to explaining the third message, which is Al-Hanîfiyyah, the path of Prophet Ibrahim (peace be upon him), by his statement:

اعْلَمُوا أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ

Know, may Allah guide you to His obedience.

(This means that may Allah, the Exalted, guides you and helps you to act in obedience to Him)

أَنَّ الْحَنِيفِيَّةَ مِلَّةُ إِبْرَاهِيمَ

Indeed, Al-Hanîfiyyah (the upright religion) is the religion of Ibrahim. (Al-Hanîfiyyah is the inclination away from shirk [polytheism] towards Tauhîd [monotheism]. The path of Ibrahim is the way and Shari'ah of Prophet Ibrahim (peace be upon him)).

He (the Author) said:



أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ

That you worship Allah alone.

(This means that Do not associate anything with Him in worship)

مُخْلِصًا لَهُ الدِّينَ، وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ، وَخَلَقَهُمْ لَهَا

Being sincere in your religion for Him. With this, Allah has commanded all people and created them for this purpose

(This means that Allah the Exalted has created all people to worship Him alone without associating anything with Him)

Thus, why did Allah create us?

He created us to worship Him, to affirm His Oneness, and to dedicate our worship solely to Him, the Exalted and Almighty.

He (the Author) said:

كَمَا قَالَ اللَّهُ تَعَالَى:

As Allah the Exalted stated:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ ٥٦

“And I did not create the jinn and mankind except to worship Me”

[Zariyat: 56]

(This means that I did not create jinn and humans except to affirm My Oneness and dedicate worship to Me.

He (the Author) said:

وَمَعْنَى ﴿يَعْبُدُونِ﴾

And the meaning of 'to worship Me (is to affirm My Oneness and dedicate worship to Me).

وَأَعْظَمُ مَا أَمَرَ بِهِ اللَّهُ التَّوْحِيدَ:

And the greatest command that Allah has given is the Oneness of Allah

(This means the greatest command is Tauhîd (Oneness), because Tauhîd



(Oneness) is the foundation; thus, whoever performs all commands but does not affirm the Oneness of Allah, what they do will not benefit them.

Why?

Because they have violated the foundation; they have not adhered to the true foundation, which is Oneness).

He (the Author) said: (As for Tauhid - Monotheism):

وَهُوَ إِفْرَادُ اللَّهِ بِالْعِبَادَةِ

It is to dedicate worship solely to Allah.

(This means that Tauhîd (Oneness) is to dedicate all worship to Allah the Exalted alone. This means we should not direct any aspect of worship to anyone other than Allah, whether it be sacrifice, prayer, charity, fasting, or anything else. We should dedicate all acts of worship to Allah alone, performing sacrifice for Him alone, praying for Him alone, performing Hajj for Him alone, fasting for Him alone, and giving charity for Him alone. Therefore, whoever sacrifices for anyone other than Allah is committing shirk. Whoever circumambulates for anyone other than Allah is committing shirk. Whoever prays for anyone other than Allah is committing shirk. Why?

Because they do not dedicate worship solely to Allah and do not fulfill the purpose for which Allah created them).

وَأَعْظَمُ مَا نَهَى عَنْهُ الشِّرْكُ، وَهِيَ دَعْوَةُ غَيْرِهِ مَعَهُ

And the greatest of what He has forbade is shirk; which is calling upon others alongside Him

(This means that shirk is when a servant calls upon someone alongside Allah the Exalted and Almighty; thus, the greatest prohibition is shirk.

Why? Because whoever commits shirk has deviated from the path of Islam).

Therefore, whoever avoids all prohibitions except shirk, the actions they avoid will not benefit them; because they have committed the greatest prohibition, which is shirk).



He (the Author) said:

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His statement, the Exalted:

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ ٣٦

“And worship Allah and do not associate anything with Him” [Nisa'i: 36]
(This means that affirm the Tauhîd (Oneness) of Allah and dedicate worship solely to Him; do not associate anything with Him. The word (شَيْئًا) (anything) is a general term in the context of prohibition, referring to anything at all, whether it be a stone, a tree, a prophet, an angel, or any righteous person. It is not permissible for anyone to divert any act of worship to anyone other than Allah the Exalted).

Here, the author (may Allah have mercy on him) defines Shirk as major polytheism. Shirk is actually divided into two categories:

1. Shirk Al-Asgar (Minor Shirk).
2. Shirk Al-Akbar (Major Shirk).

➤ **Major Shirk:** This is the type of shirk that takes a person out of the fold of Islam. If someone commits it, they leave Islam.

➤ **Minor Shirk:** This does not take a person out of the fold of Islam.

- **Major Shirk** is diverting worship to anyone other than Allah the Exalted and Almighty.
- **Minor Shirk** refers to any word or action that Allah the Exalted has classified as shirk but does not reach the level of major shirk.
- **Some scholars say that it is what leads to major shirk.**

○ **Among the examples of major shirk** include diverting acts of worship to others besides Allah, such as sacrifice, prayer, seeking help, love, and similar actions.



- **Examples of minor shirk** include swearing by other than Allah, or saying: **مَا شَاءَ اللَّهُ وَشِئْتُ** “What Allah wills and you will.” This falls under minor shirk.
- ✓ The one who commits major shirk is eternally in Hellfire if they die upon it and do not repent before death.
- ✓ However, the one who commits minor shirk is under the will of Allah; if He wills, He may forgive them, and if He wills, He may punish them.

Additionally, there is a benefit here: Oneness (Tauhîd) is divided into three categories:

- **First Type: Tauhîdul-Uluhiyyah** (Oneness of Worship): This means to dedicate all types of worship to Allah alone.
- **Second Type: Tauhîdur-Rububiyyah** (Oneness of Lordship): This means to affirm that Allah the Exalted and Almighty is the sole Creator, the one who manages affairs, and the one who has sovereignty and rule, and we single Him with all His actions, the Exalted and Almighty.
- **Third Type: Tauhîdul-Asmâ’i wa Sifât** (Oneness of Names and Attributes): This means to affirm that Allah the Exalted has names and attributes as He describes Himself in His Book (the Qur'an) and through the tongue of His Messenger (Sunnah), without distortion, negation, comparison, or analogy.

(The meaning of Tauhîd al-Asma wa Sifat is to affirm that Allah has names and attributes. These names and attributes should not be altered – meaning we should not change their meanings (by diminishing or exaggerating them) or deny them (by rejecting them), such as saying: “Indeed, Allah does not possess these attributes,” or “He does not have such a name.” It is also not permissible to limit them (by restricting their meanings), like saying: “Their attributes are like this or that.” It is also not permissible to liken them (by comparing them to something else), such as saying: “This is an example of that.”



❖ *The difference between Takyif (تَكْيِيفٌ) and Tamthil (تَمْثِيلٌ):*

- *Tamthîl تَمْثِيلٌ (Comparison): It refers to likening (comparing Allah's attributes to something else), which is distinct from تَكْيِيفٌ (Describing).*
- *Takyîf تَكْيِيفٌ (Describing): There is no limitation in it; meaning to say: "This attribute is like this one," but you cannot say: "This is an example of that," because if you say: "This is an example," or "This is like that," then that is Tamthîl تَمْثِيلٌ (Comparison).*

THE FOURTH MESSAGE

Then the author (may Allah have mercy on him) said: in explaining the fourth message, which is:

الأُصُولُ الثَّلَاثَةُ

The Three Fundamental Principles: This is the foundation of the book, its main subject, and its core teachings.

He (the Author) said:

فَإِذَا قِيلَ لَكَ: مَا الْأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى الْإِنْسَانِ مَعْرِفَتُهَا؟

So when it is said to you: What are the three fundamental principles that are mandatory upon a person to know?

(This means that what are the three fundamental principles that every Muslim, male and female, must know and act upon)?

He (the Author) said:

فَقُلْ:

Then say:



مَعْرِفَةُ الْعَبْدِ رَبَّهُ

*The knowledge of the servant about his Lord
(This is the First Fundamental Principle)*

وَدِينَهُ

*And his religion
(This is the Second Fundamental Principle)*

وَنَبِيِّهِ مُحَمَّدًا ﷺ

*And his Prophet Muhammad ﷺ
(This is the Third Fundamental Principle)*

These three Principles are mentioned briefly here, and then further explanation will follow in the upcoming lessons.

الدَّرْسُ الثَّانِي | LESSON TWO

THE FIRST FUNDAMENTAL PRINCIPLE

The Scholar said: This is the second lesson from the book “Ash-Sharhu Al-Ma’mūl ‘ala Thalūth Al-Usūl (The Anticipated Explanation On The Three Fundamental Principles). In this lesson, we will discuss – by the will of Allah, the Almighty – The First Fundamental Principle, and it is:

مَعْرِفَةُ الرَّبِّ سُبْحَانَهُ وَتَعَالَى

Knowing the Lord, Exalted and Most High

قَالَ الْمُصَنِّفُ رَحِمَهُ اللَّهُ تَعَالَى

The author (may Allah have mercy on him) said:



فَإِذَا قِيلَ لَكَ: مَنْ رَبُّكَ؟

So when it is said to you: Who is your Lord?

فَقُلْ:

Then say:

رَبِّيَ اللَّهُ الَّذِي رَبَّانِي

My Lord is Allah, who has nurtured me,

وَرَبِّيَ جَمِيعَ الْعَالَمِينَ بِنِعَمِهِ

And He has nurtured all creation with His blessings,

وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ

And He is my object of worship; there is no deity for me besides Him.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His statement, the Exalted:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ ٢١

All praise is due to Allah, the Lord of the worlds.

وَكُلُّ مَا سِوَى اللَّهِ عَالَمٌ

And everything besides Allah is a creation

وَأَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ

And I am one among those creations.

(This means that if you are asked, O listener or reader, about your Creator, your object of worship, and your Provider, you should say: My Creator, my object of worship, and my Provider is Allah, the Exalted and Almighty, who brought me from non-existence into existence, and who created all of creation from non-existence, and honored them with His



blessings. He is the Exalted and Almighty, and to Him belongs all glory –

The term **العالمين** (the worlds) refers to everything that exists besides Allah, the Exalted. He is my object of worship, to whom I direct my acts of worship; the Exalted and Almighty, and I do not worship anyone besides Him. The evidence for this is His statement, the Exalted: **الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ** “All praise is due to Allah, Lord of the worlds.” (Al-Fatiha: 2)

The meaning of **الْحَمْدُ** is: I acknowledge all forms of praise for Allah, the Exalted and Almighty, who created and provided for all of creation.

Then the author (may Allah have mercy on him) said:

فَإِذَا قِيلَ لَكَ: بِمَ عَرَفْتَ رَبَّكَ؟

So when it is said to you: How did you come to know your Lord? (This means what are the signs of creation and the commands of Allah that have confirmed for you the knowledge of your Lord, the Exalted)?

He (the Author) said:

فَقُلْ:

Then say:

بِآيَاتِهِ وَمَخْلُوقَاتِهِ

Through His signs and His creations,

وَمِنْ آيَاتِهِ: اللَّيْلُ، وَالنَّهَارُ، وَالشَّمْسُ، وَالْقَمَرُ

Among His signs are: the night and day, the sun and the moon

وَمِنْ مَخْلُوقَاتِهِ: السَّمَاوَاتُ السَّبْعُ، وَالْأَرْضِينَ السَّبْعُ، وَمَنْ فِيهِنَّ، وَمَا بَيْنَهُمَا

Among His creations are: the seven heavens, the seven earths, and all that exists within and what is between them.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His statement, the Exalted:



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

“And among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to Allah, who created them, if it is Him whom you worship.” [Fussilat: 37]

وَقَوْلُهُ تَعَالَى:

And His statement, the Exalted:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
يَغْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ
الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

“Indeed, your Lord is Allah, who created the heavens and the earth in six days, then established Himself above the Throne. He causes the night to cover the day, which follows it swiftly, and the sun, the moon, and the stars are subjected by His command. Unquestionably, to Him belongs the creation and the command. Blessed is Allah, Lord of the worlds.” [A’raf: 54]

(This means that if you are asked about the signs that confirm your object of worship, your Creator, and your Provider?

Then you should answer: I know Him through His signs and creations. Among His signs, which are from creation, are the night and day, the light of the moon and the sun. The alternation of night and day, and the sun and moon, are the greatest signs that guide to the existence of Allah, the Exalted and Almighty.

- *Among His creations that confirm my knowledge of my Lord, the Exalted and Almighty, are the seven heavens, the seven earths, and all that is in them and between them.*
- *The phrase: وَمَنْ فِيهِنَّ refers to humans, jinn, and angels.*
- *The phrase: وَمَا بَيْنَهُمَا refers to all that exists in between.*



- ✓ *And the evidence for this is His statement, the Exalted: وَمِنْ آيَاتِهِ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ* this means that the alternation of night and day, and the movement of the light of the sun and the moon. *Do not prostrate O mankind لِلْقَمَرِ وَلَا لِلشَّمْسِ* to the sun or the moon: *اسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ* but prostrate to Allah, who created them; that is, He created the sun and the moon. *إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ* this means that if it is Him that you truly worship, the Exalted and Almighty).
- ❖ *And among the evidence is what the author (may Allah have mercy on him) mentioned, His statement, the Exalted: إِنَّ رَبِّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ* this means that among the greatest signs known for recognizing Allah, the Exalted and Almighty, are the creation of the heavens and the earth. Indeed, Allah created the heavens and the earth in six days, then He established Himself upon the Throne; He is the Exalted and Almighty, and He is above all.
- ❖ *And the Throne العرش (Al-'Arsh): is the seat of sovereignty upon which our Lord, the Exalted and Almighty, sits; it is the greatest of creations, and no one knows its true nature.*
- ❖ *His statement, the Exalted: يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا* this means that our Lord, the Exalted and Almighty, brings the night, and it covers the day, enveloping it completely until He causes its light to depart. He brings the day and the night, and this occurs rapidly, with nothing separating them; each does not escape the other.
- ❖ *His statement: وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مَسْخَرَاتٍ بِأَمْرِهِ* this means that each of these celestial bodies – the sun, moon, and stars – humbles itself under the command of Allah, the Almighty. They do not advance or delay His decree.
- ❖ *His statement: أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ* This means that He is the Most Exalted Sovereign, singular in His creation and command. And **Creation** refers to all things brought into existence. And **Command**



refers to all of His commands, both of the universal (creation) and the legal (His laws).

❖ **And His statement:** **تَبَارَكَ اللَّهُ** This means that Allah, the Most Exalted Sovereign, is glorified **رَبُّ الْعَالَمِينَ** means the One who brought everything into existence from non-existence and sustains them, the High Exalted.

✓ In these two verses cited by the author (may Allah have mercy on him), there is evidence for knowing Allah, the Most Exalted King.

Then the author (may Allah have mercy on him) said:

وَالرَّبُّ هُوَ الْمَعْبُودُ

And the Lord is the object of worship,

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His statement, the Exalted:

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 أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

“O mankind! Worship your Lord, who created you and those before you, so that you may attain piety. He who made the earth a resting place for you, and the sky a canopy, and sent down water from the sky, with which He brought forth fruits as provision for you. So do not set up rivals to Allah while you know.” [Al-Baqarah: 21-22]

❖ **The meaning of His statement:** **الرَّبُّ هُوَ الْمَعْبُودُ** this means that one of the meanings of “Lord” is the object worthy of worship. And the object of worship alone deserves worships, not anyone besides Him, the Exalted and Almighty. The evidence for this is His statement: **يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ** This is the first command in the Qur'an



concerning worship, **meaning**; direct all worship purely to Allah, the Most Exalted. Do not direct any act of worship to others besides Him. **اللّٰهُ الَّذِي خَلَقَكُمْ** meaning He brought you into existence from non-existence and sustained you **وَالَّذِينَ مِنْ قَبْلِكُمْ** Likewise, He is the Lord of all people and jinn before you. **لَعَلَّكُمْ تَتَّقُونَ** means that if you dedicate your worship to Allah, the Exalted and Almighty, you will surely attain the status of righteousness – true righteousness involves avoiding sin and obeying His commands, as well as protecting yourselves from the Fire; whoever worships Allah, the Exalted and Almighty, will not enter the Fire, by the grace of Allah, the Exalted and Almighty, and His mercy.

❖ **His statement:** **اللّٰهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً** This means that Allah, the Exalted and Almighty, made the earth for us a spread-out surface and the sky a well-structured protective covering.

❖ **His statement:** **وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ** This means that Allah, the Exalted and Almighty, sends down rain, which causes plants and fruits of all kinds to grow.

❖ **His statement:** **فَلَا تَجْعَلُوا لِلّٰهِ أَنْدَادًا** This means that do not divert any form of worship to anyone besides Allah, the Exalted and Almighty. The term: **الْأَنْدَاد** is the plural of **نَدٌّ** which is comparable or similar. **وَأَنْتُمْ تَعْلَمُونَ** this means that while you know that no one besides Allah is deserving of worship, the Exalted and Almighty.

قَالَ ابْنُ كَثِيرٍ رَحِمَهُ اللَّهُ:

Ibnu Kathir (may Allah have mercy on him) said:

الْخَالِقُ لِهَذِهِ الْأَشْيَاءِ هُوَ الْمُسْتَحَقُّ لِلْعِبَادَةِ

The Creator of all these things is the one who deserves to be worshipped.

(This means that indeed Allah, the Exalted, who created and brought these things into existence, is the one who deserves worship, and no one else



besides Him, the Exalted and Almighty. Therefore, it is not permissible to divert worship to anyone besides Allah, the Exalted and Almighty, because He is the Creator and the Provider; thus, it is mandatory to dedicate worship to Him, and it is not permissible to direct worship to anyone other than Him, the Exalted and Almighty. How can one divert worship to others when they have not created anything and do not provide for anyone? They are merely creatures like all other creations).

Then the author (may Allah have mercy on him) said:

وَأَنْوَاعُ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا مِثْلُ:

And the types of worship that Allah has commanded, examples include:

الْإِسْلَامُ، وَالْإِيمَانُ، وَالْإِحْسَانُ

Islam (Submission), Iman (Faith), and Ihsan (Excellence in worship),

**وَمِنْهُ الدُّعَاءُ، وَالْخَوْفُ، وَالرَّجَاءُ، وَالتَّوَكُّلُ، وَالرَّغْبَةُ، وَالرَّهْبَةُ، وَالْخُشُوعُ،
وَالْحَشْيَةُ، وَالْإِنَابَةُ، وَالِاسْتِعَاذَةُ، وَالِاسْتِعَاثَةُ، وَالذَّبْحُ، وَالتَّذَرُّعُ**

Among them are: supplication, fear, hope & longing, trust & reliance, fervent desire, awe, humility, reverence, turning in repentance, seeking help, seeking refuge, seeking rescue, sacrificing, and making vows.

وَعِغَيْرُ ذَلِكَ مِنْ أَنْوَاعِ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا، كُلُّهَا لِلَّهِ تَعَالَى

And other forms of worship that Allah has commanded, all of them are (done) for Allah, the Exalted.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His statement, the Exalted:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ ١٨

“And indeed, the Masâjid (places of worship or parts of the body used in prayers) are for Allah, so do not invoke with Allah anyone [Al-Jinn: 18]



❖ **His statement:** وَأَنْوَاعُ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا this means that among the forms of worship that the Exalted Lord has commanded us to worship Him with, is Islam. Islam means to submit to Allah, the Exalted and Almighty, with Tauhîd (monotheism), to yield to Him in obedience, and to dissociate from shirk (polytheism) and its followers.

(This means that whoever diverts any form of worship to anyone besides Allah has not established the meaning of Islam. **Likewise**, whoever does not submit to Allah, the Exalted and Almighty, in obedience and neglects His worship has not established the meaning of Islam. **Similarly**, one who forms a bond of love with the followers of shirk (polytheism) has not established the meaning of Islam).

To fully establish the meaning of Islam, the following three conditions must be met and found in your actions and belief:

- ✓ You must submit fully to Allah with monotheism (Tauhîd).
- ✓ You must yield to Him in obedience.
- ✓ You must dissociate from shirk (polytheism) and its followers.

❖ **He (the Author) said:** And the term: الْإِيْمَانُ means to hold a firm belief in the Oneness of Allah, His angels, His books, His messengers, the Day of Judgment, and in divine decree, both its good and bad.

❖ **His statement:** الْإِحْسَانُ (excellence in worship): means to worship Allah as if you see Him and if you cannot see Him, then worship Him knowing that He sees you. This means when you're to worship Allah, worship Him as if you see Him, the Exalted King. **And** if you can't reach that level (of praying like He is in front of you) then worship the Exalted King (with full certainty and awareness that) He sees you.

Among the forms of worship is: الدُّعَاءُ (Du'a [Supplication]).

And Du'a (Supplication) is divided into two types:

- **There is: دُعَاءُ الْمَسْأَلَةِ (Du'a Al-Mas'alah) Supplication of Request.**
- **There is: دُعَاءُ الْعِبَادَةِ (Du'a Al-Ibâdah) Supplication of Worship.**



- **As for: دُعَاءُ الْمَسْأَلَةِ:** It is the supplication where the person asks for something beneficial, seeking assistance, protection, or relief from harm. For example: **“O Allah, have mercy on me.”** This is a Du’a (supplication) of request. Or you might say: **“O Lord, provide for me.”** This is also a Du’a (supplication) of request.
- **As for: دُعَاءُ الْعِبَادَةِ:** It is what does not include requests or demands. All acts of worship you direct to Allah, the Exalted, are considered Du’a (supplication); it is a du’a expressed through the *lisânul-hâl* (لِسَانُ الْحَالِ – actions and circumstance), rather than the *lisânul-maqâl* (لِسَانُ الْمَقَالِ – words and speeches), as supplication can be either with *hâl* (in actions and circumstance), or *maqâl* (in speeches).
 - As for *Al-Maqâl* (الْمَقَالِ) it is the requesting through the tongue.
 - As for *Al-Hâl* (الْحَالِ) it is your circumstance that the du’a demands.

Thus, one who prays does so only to seek reward and forgiveness from Allah, the Exalted and Almighty. One who maintains family ties does so to earn reward from Allah, the Exalted. **Similarly**, one who fasts or performs Hajj; all these acts of worship are considered supplications, as mentioned: they are supplications expressed through *hâl* (actions).

- ❖ **Among the forms of worship is: الْخَوْفُ (Fear).** What is meant by fear here is that a servant should have a fear of Allah, the Exalted, and worshipping Him with that fear, without directing it to anyone else.

As for **الْخَوْفُ الطَّبِيعِيُّ (Natural Fear)**; like a person fearing wild animals or predators (like lions, etc.), this does not fall under the category of worshipful fear. True worshipful fear means that a person worships Allah, the Exalted and Almighty, with fear. This fear is the greatest motivator that makes a person to avoid sin, as one who fears Allah, the Exalted and Almighty, will not disobey Him, the Glorified and Exalted.

- ❖ **Among the forms of worship mentioned by the author is: الرَّجَاءُ (Hope):** Hope is the expectation of what is with Allah, the Exalted. And what it means is that a person works towards what they hope for.



For example: someone who hopes to enter Paradise will act in obedience to achieve that. If he does not act, this is mere wishful thinking; it is like waiting for a harvest without planting anything, which is baseless. However, if he plants and takes care of the crops then wait for the harvest, this is commendable or praised-worthy hope.

- ❖ **Among the forms of worship is: التَّوَكُّلُ (Trust & Reliance on Allah):** This means to rely on Allah, the Exalted and Almighty, with hope and expectation of benefits while avoiding harmful things.
- ❖ **Among the forms of worship mentioned by the author is: الرِّغْبَةُ (Fervent Desire and Awe).** And الرِّغْبَةُ (Fervent Desire) is the yearning for something beloved. While الرَّهْبَةُ (Awe) is the fear that leads to avoiding danger (what is being feared).
- ❖ **Among the forms of worship is: الْخُشُوعُ (Humility):** This means to submit oneself to the greatness of Allah, the Exalted, so that one yields to the commands of Allah, whether they pertain to **Kauniyyi** (universal creation) or **Shar'iiyi** (legal laws or commands of Allah).
- ❖ **Among the forms of worship is: الْخَشْيَةُ (Reverence):** This is fear accompanied by respect, and love for what one fears.
- ❖ **Among the forms of worship is: الْإِنَابَةُ (Turning in repentance):** This means that turning back to Allah, the Exalted and Almighty, in obedience and distancing oneself from sin.
- ❖ **Among the forms of worship is: الْإِسْتِعَاثَةُ (Seeking Help):** This is the act of asking for assistance. And the letter: ا and س and ت when they appear additionally at the beginning of a word they mean request for something. Therefore, الْإِسْتِعَاثَةُ Seeking help is a request for support, while الْإِسْتِغَاثَةُ (seeking rescue) is asking for protection from harm. While الْإِسْتِطْعَامُ (seeking food) is asking to be provided with food. while الْإِسْتِسْقَاءُ (seeking water) is asking for rain to fall, and like that.



*What is meant by الاستغاثة here: is an appealing for help that embodied complete submission of the servant to his Lord. And this is not directed (to anyone) except Allah, the Exalted King. This is due to His statement, the Exalted: **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** this means we worship none but You, O our Lord, and we seek help from none except only from You, O our Lord.*

However, "Seeking help" from created beings (i.e. help one another) for matters within their capability does not fall under what is called worship.

❖ *Similarly, among the forms of worship is: **الاستعاذة** (Seeking Refuge): This is seeking protection and safety from harm. It involves a complete reliance on Allah, the Exalted, and it is not permissible to direct it to anyone besides Allah, and it is among Shirk that a person seeks refuge from the dead like how some ignorants do at the graves.*

❖ *Among the forms of worship mentioned by the author (may Allah have mercy on him) is: **الاستغاثة** (Seeking Rescue): This refers to seeking aid; and it is rescuing from hardship and destruction.*

And it is among Shirk (polytheism): that a servant seeks help from the dead or absent individuals who have no power to aid, such as the one asking for help from the grave of a saint or a living person who is not present, believing they can relieve them from hardship and destruction.

❖ *Among the forms of worship is: **الذَّبْح** (Sacrificing): This refers to the servant mentioning the name of Allah, the Exalted and Almighty, over the slaughtered animal, as a means of drawing closer to Allah, the Exalted and Almighty.*

*However, sacrificiing in the name of anyone other than Allah is considered shirk (polytheism). For example, if one says: **"In the name of Husain,"** or something similar, that is Shirk (polytheism). If one says: **"In the name of Allah,"** but intends to dedicate the act to someone other than Allah, that too is considered shirk (polytheism).*

❖ *Among the forms of worship is: **النَّذْر** (making a vow): This is when a person obligates themselves to perform a voluntary act of obedience*



that is not initially obligatory upon them, such as him saying: **“I vow to Allah to perform two rak'ahs of voluntary prayer every day.”** This is a vow. Allah, the Exalted and Almighty, did not make it obligatory for him to perform two rak'ahs of prayer except for the prescribed (obligatory) prayers every day. Likewise, such as he saying: **“I vow to Allah to fast two days of voluntary fasting every week”**; this is also a vow. Verily, vows are divided into two categories:

- **There is: نَذْرٌ مُطْلَقٌ (Nazrun Mutlaqun):** This is an absolute vow (not restricted by anything or conditional), such as the saying of the sayer: **“I vow to fast one day for Allah”**; this is a commendable vow.
- **There is: نَذْرٌ مُقَيَّدٌ (Nazrun Muqayyadun):** This is a vow that is tied to a condition, such as the saying of the sayer: **“If I get married, I will fast one day for Allah”**; this is also a conditional vow. And this is a blameworthy vow.

Therefore, all these forms of worship, and others, should not be directed to anyone other than Allah, the Exalted and Almighty. The evidence for this is what the author (may Allah have mercy on him) mentioned, stating the statement of the Exalted: **وَأَنَّ الْمَسَاجِدَ لِلَّهِ** “And the Masajid (places of worship or the seven parts of body used in worship: forehead and nose, two hands, two knees and the tips of toes) are for Allah” The term: **الْمَسَاجِدَ** “Masajid” means: “Places of worship.” It is said to be: **“The body parts used in prostration.”** **فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا** this means that “Do not divert the worship to anyone other than Allah, the Exalted King.”

Then the author (may Allah have mercy on him) said:

فَمَنْ صَرَفَ مِنْهَا شَيْئًا لغيرِ اللَّهِ فَهُوَ مُشْرِكٌ كَافِرٌ

And whoever diverts anything from it to other than Allah, he is a Mushrik (polytheist) and a Kâfir (disbeliever).

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His statement, the Exalted:



وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ
الْكَافِرُونَ

“And whoever invokes another deity alongside Allah – having no proof for it – then his reckoning is only with his Lord. Indeed, the disbelievers will never succeed.”

(This means that whoever diverts any form of worship to anyone other than Allah is a Mushrik (polytheist), Kâfir (disbeliever). The evidence for this is the statement of Allah, the Exalted: وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ

This means that anyone who associates partners with Allah, the Exalted and Almighty, has no proof or clear evidence; for no one has a clear proof for their claim of Shir (polytheism)).

❖ **His statement:** لَا بُرْهَانَ لَهُ بِهِ is an attribute for his statement: إِلَهًا (deity), mentioned to emphasize its lack of proof.

❖ **His statement:** فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ this means that Allah, the Exalted and Almighty, will hold him accountable for this, and he will receive recompense due to his polytheism.

The author (may Allah have mercy on him) said:

وَفِي الْحَدِيثِ:

And it was reported in the Hadith:

الدُّعَاءُ مَخُّ الْعِبَادَةِ

Supplication is the essence of worship.

(It is here that the author begun explaining the evidence for the various forms of worship mentioned. However, this wording of the hadith is weak.

The authentic wording is: **الدُّعَاءُ هُوَ الْعِبَادَةُ** “Supplication is worship”.

Thus, the phrase: **الدُّعَاءُ مَخُّ الْعِبَادَةِ** is weak, while the authentic wording is:

الدُّعَاءُ هُوَ الْعِبَادَةُ which means that the greatest form of worship is Du'a).



وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His statement, the Exalted:

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

“And your Lord said: Call upon Me; I will respond to you. Verily, those who are too proud to worship Me will enter Hell in humiliation.” [Gafir: 60]

(This is a command from our Lord, the Exalted and Almighty that we should call upon Him. Therefore, whoever calls upon Allah, the Exalted and Almighty, will be answered, and anyone who is arrogant towards the worship of their Lord will eventually enter Hell, humiliated).

He (the Author) said:

وَدَلِيلُ الْخَوْفِ:

And the evidence for fear;

(This means that the evidence that fear is a form of worship).

قَوْلُهُ تَعَالَى

His statement, the Exalted:

﴿فَلَا تَخَافُوهُمْ وَخَافُونِي إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

“So do not fear them, but fear Me, if you are truly believers” [Ala-Imran: 175]

(This means that do not fear anyone other than Allah, the Exalted; rather, fear Allah alone, as no one can harm anyone except if Allah, the Exalted, wills it. So why should we fear anyone besides Allah? Indeed, life and sustenance are all in the hands of Allah, the Exalted. Therefore, it is obligatory for the servant not to fear anyone except Allah, the Exalted).

وَدَلِيلُ الرَّجَاءِ:

And the evidence for hope (longing):

(This means that the evidence that hope is a form of worship)



قَوْلُهُ تَعَالَى:

His statement, the Exalted:

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

“And whoever hopes to meet his Lord, let him do righteous work and not associate in the worship of his Lord anyone.” [Al-Kahf: 110]

(This means that whoever hopes to receive the reward from Allah, the Exalted, and desires to meet Him, should perform righteous deeds and not divert any form of worship to anyone other than Allah, the Exalted).

The author (may Allah have mercy on him) said:

وَدَلِيلُ التَّوَكُّلِ:

And the evidence for trust (reliance)

(This means that the evidence that reliance is a form of worship that should not be directed to anyone other than Allah, the Exalted)

قَوْلُهُ تَعَالَى:

His statement, the Exalted:

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾

“And upon Allah alone rely, if you are believers.” [Al-Ma'idah: 23]
(This means that if you are true believers, then do not place your reliance except on Allah, the Exalted and Almighty, alone).

وَقَوْلُهُ:

And His statement:

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

“And whoever relies upon Allah - He is sufficient for him.” [At-Talaq: 3]

He (the Author) said:



وَدَلِيلُ الرَّغْبَةِ وَالرَّهْبَةِ وَالْخُشُوعِ:

And the evidence for fervent desire, awe, and humility,

(This means that the evidence that these forms of worship should not be directed to anyone other than Allah)

قَوْلُهُ تَعَالَى:

His statement, the Exalted:

﴿إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا لَنَا خَاشِعِينَ﴾

“Indeed, they used to hasten to good deeds and call upon Us in hope and fear, and they were to Us humbly submissive.” [Al-Anbiya: 90]

(This means that the prophets, whom Allah, the Exalted, mentions in this Surah Al-Anbiya’, were eager and quick to perform acts of obedience, calling upon Allah, the Exalted, with hope for His mercy and fear of His punishment, while being humble and submissive to Allah, the Exalted)

He (the Author) said:

وَدَلِيلُ الْخَشْيَةِ:

And the evidence for reverence:

(This means that the evidence that reverence is a form of worship that should not be directed to anyone other than Allah, the Exalted).

قَوْلُهُ تَعَالَى:

His statement, the Exalted:

﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي﴾

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

(This means that do not fear people, but fear your Lord alone, the Exalted)

He (the Author) said:

وَدَلِيلُ الْإِنَابَةِ:

And the evidence for turning in repentance:

(This means that the evidence that turning back to Allah is a form of worship that should not be directed to anyone other than Allah).

قَوْلُهُ تَعَالَى:

His statement, the Exalted:

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ﴾

And return to your Lord and submit to Him. [Az-Zumar: 54]

(This means to draw closer to your Lord and return to Him in obedience)

He (the Author) said:

وَدَلِيلُ الْاِسْتِعَانَةِ:

And the evidence for seeking help:

قَوْلُهُ تَعَالَى:

His statement, the Exalted:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

“You alone we worship, and You alone we ask for help.” [Al-Fatiha: 5]

وَفِي الْحَدِيثِ:

And it was reported in a Hadith:

وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ

“And if you seek help, seek help from Allah.”

- ❖ ***His statement:*** **﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾** This means that we worship none but You, our Lord, and seek help only from You. Thus, this implies that seeking help from anyone other than Allah, the Exalted is prohibited, except in matters that are within the capability of created



beings, in which case it is permissible. For example, you might say: **“O so-and-so! Help me carry my load,”** or **“Help me buy this item”**; this is permissible. However, in matters beyond the capacity of creation except Allah, the Exalted and Almighty, then it is not permissible for one to seek help except only from Allah, the Exalted.

He (the Author) said:

وَدَلِيلُ الْأَسْتِعَاذَةِ:

And the evidence for seeking refuge.

(This means that the evidence that seeking refuge is a form of worship that should not be directed to anyone other than Allah).

قَوْلُهُ تَعَالَى:

His statement, the Exalted:

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

“Say, ‘I seek refuge with the Lord of daybreak.’ [Al-Falaq: 1]

وَقَوْلُهُ تَعَالَى:

And His statement, the Exalted:

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

“Say, ‘I seek refuge with the Lord of mankind.’ [An-Nas: 1]

- ❖ **His statement:** **﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾** is a command from Allah, the Exalted and Almighty, instructing His Prophet ﷺ to seek refuge with the Lord from the evil of all creation.
- ❖ **His statement:** **﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾** is also a command from Allah, the Exalted and Almighty, to His Prophet ﷺ to seek refuge with the Lord of mankind, the Exalted and Almighty.

He (the Author) said:



وَدَلِيلُ الْأَسْتِغَاثَةِ:***And the evidence for seeking rescue***

(This means that the evidence that seeking rescue is a form of worship that should not be directed to anyone other than Allah).

قَوْلُهُ تَعَالَى:***His statement, the Exalted:***

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدَفِينَ ﴿٩﴾

Remember when you sought help from your Lord, and He responded to you: I will reinforce you with a thousand angels, coming in succession.

[Al-Anfal: 9]

(This means that when you sought the protection of your Lord, the Exalted and Almighty, and you appealed for His rescue, He answered you by promising to assist you with a thousand angels in succession).

The author (may Allah have mercy on him) said:

وَدَلِيلُ الذَّبْحِ:***And the evidence for sacrifice***

(This means that the evidence that sacrifice is a form of worship that should not be directed to anyone other than Allah).

قَوْلُهُ تَعَالَى:***His statement, the Exalted:***

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

“Say: Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. He has no partner. With this I have been commanded, and I am the first of the Muslims” [An’am: 162-163]



(This means that say: O Muhammad! **وَأَنَا أَوَّلُ الْمُسْلِمِينَ** means indeed, my prayer and my rites of sacrifice **وَمَحْيَايَ** means what I live upon of righteous deeds **وَمَمَاتِي** means what I will die upon of deeds **لِلَّهِ رَبِّ الْعَالَمِينَ** I do not direct any part of worship to anyone other than Allah, the Exalted and Almighty. **وَبِذَلِكَ أَمَرْتُ** means with this, my Lord, the Exalted and Almighty commanded me **وَأَنَا أَوَّلُ الْمُسْلِمِينَ** means no one will precede me in being obedient to Allah, the Exalted and Almighty forever).

He (the Author) said:

وَمِنَ السُّنَنِ:

And from the Sunnah (it was reported that):

(This means that the evidence from the Sunnah of the Prophet ﷺ that sacrifice is a form of worship that should not be directed to anyone other than Allah)

قَوْلُ النَّبِيِّ ﷺ:

The saying of the Prophet ﷺ:

لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ

“May Allah curse the one who slaughters for other than Allah”

❖ **His statement:** **لَعَنَ اللَّهُ** this means that may he be expelled from the mercy of the Exalted and Almighty.

❖ **His statement:** **لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ** this means that the one who dedicates a sacrifice to anyone other than Allah, the Exalted and Almighty.

He (the Author) said:

وَدَلِيلُ النَّذْرِ:

And the evidence for vows:



(This means that the evidence that making vows is a form of worship that should not be directed to anyone other than Allah).

قَوْلُهُ تَعَالَى:

His statement, the Exalted:

﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾

“They fulfill their vows and fear a Day whose evil will be widespread”

[Insan: 7]

(Allah, the Exalted, praises the believers in this verse for fulfilling their vows. Certainly, Allah only praises something that He loves, and all that Allah loves in words and actions is considered worship; it is not permissible to direct it to anyone other than Allah, the Exalted).

❖ **His statement:** **﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾** this means that a day of great evil that spreads among people.

LESSON THREE | الدَّرْسُ الثَّالِثُ

THE SECOND FUNDAMENTAL PRINCIPLE

The Scholar said: This is the third lesson from the book “Ash-Sharhu Al-Ma’mūl ‘ala Thalūthat Al-Usūl (The Anticipated Explanation On The Three Fundamental Principles). In this lesson, we will discuss — by the will of Allah, the Almighty — The Second Fundamental Principle, and it is:

مَعْرِفَةُ دِينِ الْإِسْلَامِ

Knowledge of the Religion of Islam

The author (may Allah have mercy on him) said:



الأصل الثاني:

The Second Fundamental Principle:

مَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ

Knowledge of the Religion of Islam with Evidence.

وَهُوَ الْإِسْتِسْلَامُ لِلَّهِ بِالتَّوْحِيدِ ، وَالْإِثْقَادُ لَهُ بِالطَّاعَةِ ، وَالْبِرَاءَةُ مِنَ الشِّرْكِ وَأَهْلِهِ

It is to submit to Allah with monotheism, to comply with Him in obedience, and to dissociate from shirk (polytheism) and its people.

وَهُوَ ثَلَاثُ مَرَاتِبٍ:

And it comprises three levels:

الْإِسْلَامُ ، وَالْإِيمَانُ ، وَالْإِحْسَانُ

Islam (Submission), Iman (Faith), and Ihsan (Excellence in worship).

وَكُلُّ مَرْتَبَةٍ لَهَا أَرْكَانٌ

And each level has its pillars.❖ *His statement: الأصل الثاني this means that one of the three fundamental principles:*❖ *His statement: مَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ this means evidences drawn from the Book of Allah (the Qur'an) and the Sunnah of the Prophet ﷺ (Hadith). The author (may Allah have mercy on him) clarifies this by saying: It is to submit to Allah with monotheism, to comply with Him in obedience, and to dissociate from polytheism and its people. Thus, a person cannot be a Muslim until they affirm these matter:*✓ *First: That he submits to Allah with monotheism (Tauhîd).*

- ✓ **Second:** That he obeys Him and follows the commands of Allah, the Exalted, while avoiding what He has forbidden. The Exalted King.
- ✓ **Third:** That he dissociates from Shirk (polytheism).
- ✓ **Fourth:** That he dissociates from the people of Shirk (polytheism).

The religion consists of three levels: **The first level is Islam**, which is the most fundamental of all levels. **The second level follows**, which is Faith (Iman), and then **the third level** is Excellence in worship (Ihsan), which is the most challenging of the levels. Each of these levels has its own pillars, as their detailed explanation will come, if Allah wills.

The author (may Allah have mercy on him) said:

الْمَرْتَبَةُ الْأُولَى: الْإِسْلَامُ

THE FIRST LEVEL: ISLAM

فَأَرْكَانُ الْإِسْلَامِ خَمْسَةٌ:

Thus, the Pillars of Islam are Five:

شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَحَجُّ بَيْتِ اللَّهِ الْحَرَامِ

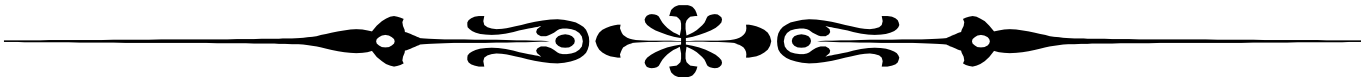
The testimony that there is no deity worthy of worship except Allah, and that Muhammad is the Messenger of Allah, Establishing prayer, Giving zakah, Fasting during Ramadan, Performing Hajj to the Sacred House of Allah.

(These are the five pillars of Islam. A person cannot be a Muslim unless they affirm these five pillars).

- ✓ **First Pillar:** To testify that there is no deity worthy of worship except Allah, and that Muhammad ﷺ is the Messenger of Allah. This testimony must be declared with the tongue and believed in the heart.



- ❖ **The meaning of:** *شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ* is the affirmation that there is no deity worthy of worship except Allah, the Exalted, and Almighty.
- ❖ **The meaning of:** *شَهَادَةُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ* is that he obeys Allah's Messenger in what he has commanded, and avoids what He has prohibited, and he has warned about. This is the first pillar.
- ✓ **Second Pillar: To establish prayer:** this means that to perform the five daily obligatory prayers.
- ✓ **Third Pillar: To give zakah:** this means that he should give zakah (obligatory charity) when it is due from one's wealth, provided that his wealth reaches the nisab and they have completed a lunar year).
- ✓ **Fourth Pillar: Fasting during the month of Ramadan.**
- ✓ **Fifth Pillar: Performing Hajj to the Sacred House of Allah (Ka'bah)** when one has the means to do so, both financially and physically.



Then the author (may Allah have mercy on him) moves on to explaining the evidence for these five pillars, and he said:

وَدَلِيلُ الشَّهَادَةِ

And the evidence for the testimony

قَوْلُهُ تَعَالَى:

His statement, the Exalted:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأَوَّلُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

“Allah bears witness that there is no deity except Him, and so do the angels and those of knowledge, [who maintain] with justice. There is no deity except Him, the Exalted in Might, the Wise.” [Ala-Imran: 18]



(This means that Allah, the Exalted, bears witness that there is no deity worthy of worship except Him, and the angels and the people of knowledge also testify justly that there is no deity worthy of worship except Allah, the Exalted. And the meaning of the Al-Hakîm (the All-Wise) is: He is the One places everything in its rightful and appropriate place).

He (the Author) said:

وَمَعْنَاهَا

And its meaning:

(This means the meaning of “There is no deity of worship but Allah” is:)

لَا مَعْبُودَ بِحَقِّ إِلَّا اللَّهُ

There is no object (deity) of worship in truth except Allah
(The boundary of negation is affirmation),

لَا إِلَهَ: نَافِيًا جَمِيعَ مَا يُعْبَدُ مِنْ دُونِ اللَّهِ

There is no deity: Is the negation of all that is worshipped besides Allah

إِلَّا اللَّهُ: مُثَبِّتًا الْعِبَادَةَ لِلَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ فِي عِبَادَتِهِ، كَمَا أَنَّهُ لَيْسَ لَهُ شَرِيكَ فِي مُلْكِهِ

Except Allah: This affirms worship solely for Allah and states that He has no partners in His worship, just as He has no partners in His dominion.

(This means that the word of Tauhîd: لَا إِلَهَ إِلَّا اللَّهُ consists of two parts)

- **First Pillar:** نَفْيُ Nafyun (Negation). “La ilaha” – There is no deity
- **Second Pillar:** إِثْبَات Ithbâtun (Affirmation). “illallah” – Except Allah

✓ **As for نَفْيُ Nafyun:** it is (لَا إِلَهَ) which denies all objects of worship besides Allah.



✓ **As for the second pillar:** it is **إِثْبَاتَات** Ithbâtun (Affirmation), which is: **إِلَّا إِلَهَ** which confirms worship for Allah alone, not other than Him, the Exalted King. Just as He is singular in His creation, control of affairs, sovereign authority, and dominion, so too is He alone singular in worship, the Exalted King. Thus, it isn't permissible to direct any part of worship to anyone other than Him, the Exalted and Almighty.

The author (may Allah have mercy on him) said:

وَتَفْسِيرُهَا الَّذِي يُوضِّحُهَا

And its interpretation that clarifies it:

(This means that the interpretation of “**Shahâdatu An Lâ Ilâha Illal Lâhu**” which manifest its meaning well and clearly)

قَوْلُهُ تَعَالَى:

His statement, the Exalted:

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾

“And [mention] when Ibrahim said to his father and his people, 'Indeed, I am disassociated from that which you worship, except for He who created me; for indeed, He will guide me.' And he made it a lasting word among his descendants that they might return [to guidance]” [Zukhruf: 26-28]

❖ **His statement:** **إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ** is the first pillar of the testimony, and it is **(لَا إِلَهَ)** and it is the disavowal of all false deities. Then he mentions the second pillar with his statement: **إِلَّا الَّذِي فَطَرَنِي** which is the second pillar; it affirms worship for Allah alone, the Exalted and Almighty.

❖ **And the meaning of:** **فَطَرَنِي** is He created and distinguished me **فَإِنَّهُ** **سَيَهْدِينِ** this means He will guide me to the true and straight path.



❖ **His statement:** *وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ* means that he made this testimony a lasting legacy among his offspring, why? *لَعَلَّهُمْ يَرْجِعُونَ* means so that they may return to the religion of Prophet Ibrahim عليه السلام.

The author (may Allah have mercy on him) said:

وَقَوْلُهُ تَعَالَى:

And His statement, the Exalted:

(This means among what interpretes There is no deity in truth but Allah)

﴿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 ۚ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾

“Say, O People of the Scripture, come to a word that is equitable between us and you – that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah. But if they turn away, then say, ‘Bear witness that we are Muslims [ones who submit to Him].” [Ala-Imran: 64]

❖ **His statement:** *قُلْ يَا أَهْلَ الْكِتَابِ* means say that O you Prophet Muhammad صلى الله عليه وسلم to the people of the Scriptures *تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ* refers to the word of monotheism (Tauhîd), *أَلَّا نَعْبُدَ إِلَّا اللَّهَ* is the first pillar; meaning we will not dedicate our worship to anyone except solely to Allah, the Exalted. *وَلَا نُشْرِكَ بِهِ شَيْئًا* means we will not divert any form of worship to anyone besides Him, the Exalted. *وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ* means that we should not obey one another in prohibiting what Allah has made lawful or permitting what Allah has prohibited, as some Jews and Christians have done.

❖ **His statement:** *فَقُولُوا اشْهَدُوا* means they refuse to respond *فَإِنْ تَوَلَّوْا* means O you the Ummah Prophet Muhammad صلى الله عليه وسلم *بِأَنَّا مُسْلِمُونَ* means



we are sincere [in deed and intention] to Allah, the Exalted and Almighty, with monotheism.

The author (may Allah have mercy on him) said:

وَدَلِيلُ الشَّهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ:

And the evidence for the testimony that Muhammad is the Messenger of Allah

قَوْلُهُ تَعَالَى:

And His statement, the Exalted:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; he is concerned over you and to the believers is kind and merciful” [Taubah: 128]

❖ *His statement: لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ this means that you know him and his lineage. His statement: عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ this means that what troubles you is hard on him. His statement: حَرِيصٌ عَلَيْكُمْ this means he is eager for your guidance and salvation from the Fire. Certainly, this verse provides evidence that the Prophet ﷺ is indeed a Messenger of Allah, the Exalted and Almighty.*

The author (may Allah have mercy on him) said:

وَمَعْنَى شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

And the meaning of the testimony that Muhammad is the Messenger of Allah:

طَاعَتُهُ فِيمَا أَمَرَ



To obey him in what he commands,

وَتَصَدِّقَهُ فِيمَا أَخْبَرَ

To believe him in what he informs,

وَاجْتِنَابُ مَا نَهَى عَنْهُ وَزَجَرَ

To avoid what he has prohibited and warned against,

وَأَلَّا يُعْبَدَ اللَّهُ إِلَّا بِمَا شَرَعَ

And that Allah should not be worshipped except by what He has legislated.

(This means to affirm the meaning of the testimony that Muhammad ﷺ is the Messenger of Allah, the following matters are required on you: to obey the Messenger of Allah ﷺ in what he commands, and commands are specific to obedience. Thus, whenever a person fails to affirm a command (due to some excuse), it is lifted from them. This is based on the Prophet's ﷺ saying: "If I prohibit you from something, then avoid it, and if I command you with something, then come to it as much as you are able".)

- ✓ **Second Command:** To believe him ﷺ in what he informs. Thus, whoever denies the Prophet ﷺ in anything from what he has informed, has not affirmed the testimony that Muhammad is the Messenger of Allah.
- ✓ **Third Command:** To avoid what the Prophet ﷺ has prohibited and warned against. This applies to all matters; it is not permissible for anyone to act upon what the Prophet ﷺ has prohibited.
- ✓ **Fourth Command:** That Allah, the Exalted and Almighty, shouldn't be worshipped except by what He has legislated. This means it is not permissible for anyone to worship Allah, the Exalted, with any act of worship except by what He has legislated, and Allah's legislation is derived from the Qur'an and the authentic Sunnah of the Prophet ﷺ.



Then the author (may Allah have mercy on him) said:

وَدَلِيلُ الصَّلَاةِ وَالزَّكَاةِ وَتَفْسِيرُ التَّوْحِيدِ:

And the evidence for prayer and zakah and the interpretation of monotheism (Tauhidi) is:

(This means that the evidence that Salah, and Zakah are among the pillars of Islam)

قَوْلُهُ تَعَالَى:

His statement, the Exalted:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَلِكَ دِينُ الْقَيِّمَةِ﴾

“And they were not commanded except to worship Allah, [being] sincere to Him in religion and inclining to truth, and to establish prayer and to give zakah. And that is the correct religion. [Al-Bayyinah: 5]

(This means that Allah, the Exalted, has commanded His servants to purify their worship for Him alone, the Exalted and Almighty.

❖ *And the meaning of His statement: حُنَفَاءَ means those turning away from polytheism to monotheism, and likewise He commanded them to establish prayer and to give zakah when it is due on them. وَذَلِكَ دِينُ الْقَيِّمَةِ means the religion they were commanded to follow in this great verse, is the correct path, and the upright shari'ah (legislation)*

Then the author (may Allah have mercy on him) said:

وَدَلِيلُ الصِّيَامِ:

And the evidence for fasting is:

(This means that the evidence that fasting is one of the pillars of Islam)

قَوْلُهُ تَعَالَى:



His statement, the Exalted:

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

“O you who have believed, fasting is prescribed for you as it was prescribed for those before you, that you may attain piety.” [Baqarah: 183]
(This means that fasting has been made obligatory upon you just as it was made obligatory upon the nations before you. Why? **لَعَلَّكُمْ تَتَّقُونَ** this means that you will become righteous to avoid committing sins and vain desires, and this is the purpose of fasting).

Then He (may Allah have mercy on him), said:

وَدَلِيلُ الْحَجِّ:

And the evidence for Hajj is:

(This means that the evidence that Hajj is one of the pillars of Islam)

قَوْلُهُ تَعَالَى:

His statement, the Exalted:

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

“And [due] to Allah from the people is a pilgrimage to the House – for whoever is able to make the journey to it. But whoever disbelieves – then indeed, Allah is free from need of the worlds.” [Ala-Imran: 97]

(This means that Allah has made Hajj obligatory for those who have the ability to perform it, both physically and financially)

❖ **His statement:** **وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ** this means that whoever rejects what Allah has made obligatory upon them, indeed Allah has no need for their worship, Hajj, or deeds, nor for any of His creation among humans and jinn.



Then, the author (may Allah have mercy on him) moves on to explaining the second level among the levels of the religion, and he said:

الْمَرْتَبَةُ الثَّانِيَّةُ: الْإِيمَانُ

THE SECOND LEVEL: IS IMAN (FAITH)

وَهُوَ بَضْعٌ وَسَبْعُونَ شُعْبَةً

And it consists of seventy-something branches,

فَاعْلَاهَا قَوْلُ: لَا إِلَهَ إِلَّا اللَّهُ

The highest of them is the declaration: La ilaha illallah (There is no deity worthy of worship except Allah),

وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ

And the lowest of them is removing harmful things from the road,

وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

And modesty is a branch of Iman (faith).

*(This means that the second level of the religion is Iman (Faith). The meaning of Faith in the **Arabic language** is affirmation and acknowledgment. In the **Islamic terminology**, it means absolute conviction in Allah, His angels, His Books, His messengers, the Last Day, and belief in Divine Decree (Qadar); both its good and evil).*

❖ *His statement: **هُوَ بَضْعٌ وَسَبْعُونَ شُعْبَةً** means that the word **البَضْعُ** is a number from three to nine. And the term **شُعْبَةٌ** refers to parts of something. **This means that** the branches of faith could be seventy-three or seventy-four or seventy-five or seventy-six or seventy-seven or seventy-eight or seventy-nine. And the highest of these branches is the statement: “**There is no deity worthy of worship except Allah.**” And the lowest of them is removing harmful things from the road.*



❖ *His statement: وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ this means that modesty is a branch of faith, as it protects its possessor from committing sins.*

Then (may Allah have mercy on him), he said:

وَأَرْكَانُهُ سِتَّةٌ:

And its pillars are six.

(This means that there are six pillars of faith, and a pillar is the foundational principle)

He (the Author) said:

كَمَا فِي الْحَدِيثِ:

As (it was reported) in the Hadith:

أَنْ تُؤْمِنَ بِاللَّهِ

To believe in Allah

وَمَلَائِكَتِهِ

His angels,

وَكُتُبِهِ

His Books,

وَرُسُلِهِ

His Messengers,

وَالْيَوْمِ الْآخِرِ

The Last Day,

وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ



And to believe in predestination (Qadr); its good and evil.

- **First Pillar:** It is belief in Allah. And this means to affirm and acknowledge that Allah, the Exalted and Almighty, is the Lord and the deity worthy of worship, and to affirm His names and attributes.
- **Second Pillar:** It is belief in the angels. This means to affirm and acknowledge the existence of angels as created beings who do not disobey Allah in what He commands them and do what they are ordered.
- **Third Pillar:** To believe in the Books. This means to affirm and acknowledge that Allah, the Exalted, has revealed Books to His messengers. These Books contain beliefs and laws. Their **Aqîdah** (doctrine) were unified (Tawhîd) in all the various Books, but the **Shari'ah** (legal rulings) varied. Because the Shari'ah (laws) of the Prophet ﷺ is not the same as the Shari'ah (laws) of Prophet Musa or Prophet Isa or Prophet Ibrahim (peace be upon them) as Allah, the Exalted, Most High stated: **لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا** “To each among you, We have prescribed a law and a clear way” but, the ‘**Doctrine**’ as I mentioned to you that it is one unified belief (Tauhîd).
- **Fourth Pillar:** It is belief in the messengers. This means to affirm and acknowledge that Allah, the Exalted, has sent messengers to His creation to command them to worship Allah alone and single Him.
- **Fifth Pillar:** It is Belief in the Last Day, which is the Day of Resurrection. This means to affirm and acknowledge that Allah, the Exalted and Almighty, will resurrect people for reckoning and recompense on the Day of Judgment. On that Day, people will be divided into two groups: one group in Paradise, who are those who obey Allah, the Exalted, and another group in the Fire of Saeer, who are those who disobey Allah and do not follow His commands.
- **Sixth Pillar:** It is belief in Divine Decree; both its good and evil. This means to affirm and acknowledge that predestination includes both



good and evil. Belief in predestination (Divine Decree) is not complete until you believe and acknowledges that Allah, the Exalted, knows everything that has happened and everything that will happen. **And likewise** you should believe and affirm that Allah wrote everything in the Lauhil Mahfuz (Preserved Tablet) before He created the heavens and the earth, fifty thousand years before. **As well**, you should believe and affirm that Allah, the Exalted and Almighty created everything; so when He intends something, is only that He says unto it: 'Be!' and it is. For nothing escapes Him, the Exalted.

- ✓ And the meaning of His statement: **خَيْرُهُ (Its good)**: refers to the good of predestination. The predestination of Allah is all good, as good is that which has benefits for a person. However, **الشَّرُّ (the evil)**: should not be attributed to Allah, the Exalted and Almighty. The meaning of: **شَرُّ الْقَدَر (the evil of predestination)**: refers to the evil of what has been decreed, as I mentioned: the predestination of Allah is all good.
- ✓ **What is the Evil of Predestination?** The evil of predestination refers to the misfortunes that befall a person that are not inherent to the decree itself. For example, Allah, the Exalted, may decree for a believer to suffer from illness, and this illness can be a form of good in the divine plan, while it is a hardship for the one afflicted. The afflicted person may experience pain and difficulty. However, the goodness in suffering from illness for the believer is that it expiates their sins and raises their status. Likewise, Allah, the Exalted, has legislated qisas (legal retaliation), which is a decree rooted in justice and goodness but can be a source of evil for the one it befalls.
- ✓ **What is the Goodness in It?** The goodness is the establishment of justice and the prevention of oppression, while the evil falls upon the one it befalls. For the one upon whom the decree of retribution is enacted, it becomes an evil for them through killing and suffering. Thus, these six pillars must be believed in at all times, and the truth of faith cannot be established unless one affirms all of them.

Then he (the Author) said:



وَالدَّلِيلُ عَلَى هَذِهِ الْأَرْكَانِ السُّتْرُ قَوْلُهُ تَعَالَى:

And the evidence for these six pillars is His statement, the Exalted:

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

“Righteousness is not in turning your faces toward the East or the West, but (true) righteousness is in one who believes in Allah, the Last Day, the angels, the Book, and the prophets” [Al-Baqarah: 177]

The interpretation of this verse, as stated by Imam Al-Hafiz Ibn Kathir (may Allah have mercy on him), is that when Allah commanded the believers to initially face Al-Masjid Al-Aqsa (in Jerusalem), then turned them towards the Ka'bah, this was a heavy burden for some Jews, Christians, and even some Muslims. Allah, the Exalted and Almighty, revealed His wisdom in that the desired thing is obedience to Allah, following His commands, and facing the direction He has prescribed and following what He legislated. This is the (desired) righteousness, piety and a complete faith and not in adhering to facing the direction of east to the west, and there is no obedience if it isn't based on the command of Allah and His legislation, the Exalted Most High.

Thus, righteousness is to believe in Allah, the Exalted and Almighty, the Last Day, the Angels, the Books Allah, the Exalted sent them down, and the Prophets whom Allah sent them, the Exalted and Almighty.

Therefore, this verse contains five pillars of faith from the pillars of Iman (faith). As for the sixth pillar is belief in predestination (Qadr), which Allah, the Exalted and Almighty, has mentioned in another verse.

The author (may Allah have mercy on him) said:

وَدَلِيلُ الْقَدْرِ قَوْلُهُ تَعَالَى:

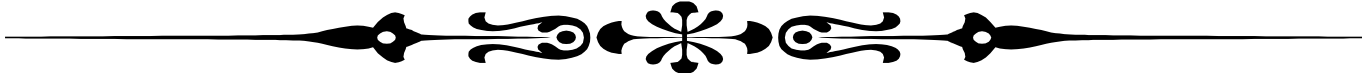
And the evidence for the predestination is His statement, the Exalted:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾



“Indeed, We have created all things according to a decree” [Al-Qamar: 49]

(This means that We have created everything according to a written decree in Al-Lawh Al-Mahfuz)



Then the author (may Allah have mercy on him) moves on to explaining the third level, and he said:

الْمَرْتَبَةُ الثَّالِثَةُ: الْإِحْسَانُ

THE THIRD LEVEL IS: IHSAN (EXCELLENCE IN WORSHIP)

(It has only one pillar, and as previously mentioned, the level of ihsan (excellence in worship) is the most difficult level for its adherents. All doers of good (Muhsinin) are believers (Mu'minin) and Muslims, and every believer (Mu'min) is a Muslim, but not every believer (Mu'min) is a doer of good (Muhsin), nor is every Muslim a believer (Mu'min) and a doer of good (Muhsin). Thus, the level of Islam encompasses everyone who follows the Prophet ﷺ. And in the level of Islam, there is no entry except for those who affirm the six pillars of faith and the level of ihsan (excellence in worship) there is no entry except for those who affirm it).

He (the Author) said:

وَلَهُ رُكْنٌ وَاحِدٌ:

And it has only one pillar.

(This means that ihsan [excellence in worship] has one pillar, which is)

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

That you worship Allah as if you see Him; if you do not see Him, then (worship with full certainty or knowing that) He sees you.

❖ **His statement:** **أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ** this is the first level of ihsan (excellence in worship), which is the level of awareness. If you



cannot achieve that, then worship Him as if He sees you, which is the second level, the level of consciousness and spiritual vigilance.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His statement, the Exalted:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾

“Indeed, Allah is with those who fear Him and those who are doers of good” [An-Nahl: 128]

(This means that with those who are conscious of their Lord, the Exalted, and do what He commands, and avoid what He has forbidden. وَالَّذِينَ هُمْ مُحْسِنُونَ means [those who act excellently] in His worship, the Exalted).

He (the Author) said:

وَقَوْلُهُ تَعَالَى:

And His statement, the Exalted:

﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ﴾ ٢١٧ ﴿الَّذِي يَرَاكَ حِينَ تَقُومُ﴾ ٢١٨ ﴿وَتَقَلُّبِكَ فِي السَّاجِدِينَ﴾ ٢١٩ ﴿إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾ ٢٢٠

“And rely upon the Exalted in Might, the Merciful (217) who sees you when you stand [in prayers] (218). And your movements among those who prostrate (219). Indeed, He is the Hearing, the Knowing.” [Shu’ara’ 217-220]

(This means that you should rely upon Allah, the Exalted, in all your affairs, for indeed He, the Exalted, sees all your movements and stillness. And He sees you during your prostration and when you stand in prayer. And He is All-Hearer of our conversations and All-Seer of what we do).

He (the Author) said:

وَقَوْلُهُ تَعَالَى:

And His statement, the Exalted:



وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ
شُهُودًا إِذْ تُفِيضُونَ فِيهِ ﴿٦١﴾

“And you are not in any matter, nor do you recite from it any portion of the Qur'an, nor do you do any action except that We are witnesses over you when you engage in it.” [Yunus: 61]

(This means that no one performs any action except that Allah, the Exalted and Almighty, is a witness over it and hears their words)

❖ *His statement: إِذْ تُفِيضُونَ فِيهِ means that when you enter into it and partake in it, indeed Allah, the Exalted, is a witness to you and hears your words.*

Then He (may Allah have mercy on him), said:

وَالدَّلِيلُ مِنَ السُّنَنِ حَدِيثُ جَبْرِيلَ الْمَشْهُورُ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ

And the evidence from the Sunnah is the famous Hadith of Angel Jibril, narrated from Umar ibn Al-Khattab (may Allah be pleased with him)

قال:

He said:

بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ ﷺ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدٌ بَيَاضَ الثِّيَابِ، شَدِيدٌ
سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ

While we were sitting with the Prophet ﷺ, there appeared to us a man with extremely white clothing and extremely black hair. No signs of travel were seen on him, and none of us knew him.

(The companions [may Allah be pleased with them] were amazed by this Man; because he was in an extremely white garment, extremely black hair, because a traveller in his appearance and affairs is typically not like that, yet there were no signs of travel seen on him, and no one among those present there knew him).



حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ،
وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ، «مَا هُوَ الْإِسْلَامُ؟»

Until he sat next to the Prophet ﷺ, placing his knees against his knees and resting his hands on his thighs, and said: "O Muhammad, inform me about Islam? Meaning what is Islam?"

فَقَالَ: أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ
الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا

Then (the Prophet ﷺ) said: To testify that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, to establish prayer, to give zakah, to fast during Ramadan, and to perform Hajj to the House (Ka'bah) if you are able to do so.

(This means: The Prophet ﷺ defined Islam with its five pillars)

قَالَ: صَدَقْتَ

He (the Man) said: You have spoken the truth

فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ

We were amazed at him asking and then confirming him.

(The Companions were surprised by this man; because it is customary for a questioner not to confirm, so how could he ask and then confirm?)

قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ

He (the Man) said: Then inform me about Iman (faith)?

(This means, what is Iman [faith])?

قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ
وَشَرِّهِ

Then (the Prophet ﷺ) said: To believe in Allah, His angels, His Books, His messengers, the Last Day, and to believe in predestination; its good and evil.



قَالَ: صَدَقْتَ

He (the Man) said: You have spoken the truth

قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ

He (the Man) said: Then inform me about Ihsan (Excellence in worship)

قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

Then (the Prophet ﷺ) said: To worship Allah as though you see Him; if you do cannot see Him, then know that He sees you.

قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ

He (the Man) said: Then inform me about the Hour?

(This means, tell me about the time of the Hour [the Day of Judgment])

قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

Then (the Prophet ﷺ) said: The one being asked about it knows no more than the one asking.

(This means, I do not know more than you)

قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟

He (the Man) said: Then inform me about its signs?

قَالَ: أَنْ تُلِدَ الْأُمْتُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي
الْبُنْيَانِ

Then (the Prophet ﷺ) said: That a slave woman will give birth to her mistress, and you will see the barefoot, naked, impoverished shepherds competing in the construction of tall buildings.

❖ *The meaning of: “أَنْ تُلِدَ الْأُمْتُ رَبَّتَهَا” “That a slave woman will give birth to her mistress” This is a metaphor indicating disobedience;*



that a daughter will rebel against her mother, thus she becomes as if she is the leader, while her mother is treated like a servant.

❖ **The meaning of:** **وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ** "And you will see the barefoot, naked, impoverished shepherds competing in the construction of tall buildings" means you will see the poor, who have no shoes or clothing, who tend to sheep, becoming wealthy to the point that they compete in building grand structures.

قَالَ: ثُمَّ انْطَلَقَ

Umar (may Allah be pleased with him) said: Then (the Man) left.
(This means the man left, while they did not know he was Angel Jibril))

فَلَبِثْتُ مَلِيًّا

And I remained for a while
(This means, I stayed for a while after he left)

ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟

Then (the Prophet ﷺ) said: O Umar, do you know who the questioner is?

قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ

I (Umar) said: Allah and His Messenger know best.

قَالَ: فَإِنَّهُ جِبْرِيلُ، أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ

Then (the Prophet ﷺ) said: Indeed, he is Jibril. He came to teach you your religion

(Thus, this hadith is significant as it encompasses the three levels of religion: Islam, Faith, and Ihsan (excellence in worship). It includes the pillars of these levels. Thus, Islam has five pillars, Faith has six pillars, and Ihsan has only one pillar).



الدَّرْسُ الرَّابِعُ | LESSON FOUR**THE THIRD FUNDAMENTAL PRINCIPLE**

The Scholar said: This is the fourth lesson from the book “Ash-Sharhu Al-Ma’mūl ‘ala Thalūthat Al-Usūl (The Anticipated Explanation On The Three Fundamental Principles). In this lesson, we will discuss — by the will of Allah, the Almighty — The Third Fundamental Principle, and it is:

مَعْرِفَةُ النَّبِيِّ ﷺ

Knowledge of the Prophet ﷺ

We will also discuss belief in resurrection (life after death), belief in the messengers, and understanding the meaning of idols (false gods).

قَالَ الْمُصَنِّفُ رَحِمَهُ اللَّهُ تَعَالَى

The author (may Allah have mercy on him) said:

الأَصْلُ الثَّالِثُ:

The Third Fundamental Principle:

(This means that the third principle among the three fundamental principles is the knowledge of the Prophet ﷺ, who is the Prophet ﷺ)?

مَعْرِفَةُ نَبِيِّكُمْ مُحَمَّدٍ ﷺ

Knowledge of Your Prophet Muhammad ﷺ

وَهُوَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ، وَهَاشِمٌ مِنْ قُرَيْشٍ، وَقُرَيْشٌ مِنَ الْعَرَبِ، وَالْعَرَبُ مِنْ ذُرِّيَةِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الْخَلِيلِ عَلَيْهِ وَعَلَى نَبِيِّنَا أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ

He is Muhammad, son of Abdullah, son of Abdul-Muttalib, son of Hashim. Hashim is from the Quraysh tribe, and Quraysh is from the Arabs, and the Arabs are from the descendants of Isma'il, son of



Ibrahim, the Friend of Allah (upon both of them and upon our Prophet be the best peace and blessings).

وَلَهُ مِنَ الْعُمُرِ ثَلَاثٌ وَسِتُّونَ سَنَةً، مِنْهَا أَرْبَعُونَ قَبْلَ النَّبُوءَةِ، وَثَلَاثٌ وَعِشْرُونَ نَبِيًّا رَسُولًا

He lived for sixty-three years, of which forty were before his prophethood, and twenty-three as a prophet and messenger (This means that He became a Prophet at the age of forty and remained in Prophethood for twenty-three years, during which he conveyed the message)

The author (may Allah have mercy on him) said:

نَبِيٌّ بِ﴿اقْرَأْ﴾

He became a Prophet with (the revelation of the verse) Read! [Alaq:1-4]

وَأَرْسِلَ بِالْمُدَّثِّرِ

He was sent as a messenger with the revelation of Muddassir.

[Al-Muddassir: 1-7]

وَبَلَدُهُ مَكَّةَ، وَهَاجَرَ إِلَى الْمَدِينَةِ

And His birthplace is Makkah, and he migrated to Madinah.

بَعَثَهُ اللَّهُ بِالنَّذَارَةِ عَنِ الشِّرْكِ، وَيَدْعُو إِلَى التَّوْحِيدِ

Allah sent him to warn against polytheism and to call to monotheism.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His statement, the Exalted:

﴿يَا أَيُّهَا الْمُدَّثِّرُ﴾ ﴿قُمْ فَأَنْذِرْ﴾ ﴿وَرَبِّكَ فَكَبِّرْ﴾ ﴿وَتِيَابَكَ فَطَهِّرْ﴾ ﴿وَالرِّجْزَ فَاهْجُرْ﴾
﴿وَلَا تَمْنُنْ تَسْتَكْثِرُ﴾ ﴿وَلِرَبِّكَ فَاصْبِرْ﴾

“O you who wraps himself [in clothing], (1). Arise and warn (2). And your Lord glorify (3). And your clothing purify (4). And uncleanness



avoid (5). And do not confer favor to acquire more (6). And for your Lord, be patient (7).” [Al-Muddassir: 1-7]

- ❖ *The meaning of: قُمْ فَأَنْذِرْ refers to warn against shirk (polytheism) and to call to Tauhîd (monotheism). وَرَبِّكَ فَكَبِّرْ This means to glorify Him with monotheism. وَثِيَابَكَ فَطَهِّرْ This means to purify your deeds from polytheism. وَالرُّجْزَ فَاهْجُرْ The term: الرُّجْزُ is idols; وَهَجَرَهَا and avoiding it is to distance oneself from it and its people.*
- ❖ *The meaning of: نُبِّئْ بِمَا قَرَأْتَ This means that the Prophet ﷺ became a prophet when the command came down to him: اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ “Read in the name of your Lord who created.”*
- ❖ *The meaning of: وَأُرْسِلَ بِالْمُدَّثِّرِ means he became a messenger when the command came down to him: يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ. And the term: الْمُدَّثِّرُ refers to one who is wrapped in clothing).*
- ❖ *His statement: وَهَاجَرَ إِلَى مَكَّةَ means he was born in Makkah. وَهَاجَرَ إِلَى الْمَدِينَةِ This means that when the polytheists harmed him and his companions, Allah, the Exalted and Almighty, permitted him to migrate to the city of Madinah.*
- ❖ *The meaning of: بَعَثَهُ اللَّهُ بِالنَّذَارَةِ عَنِ الشُّرْكِ وَيَدْعُو إِلَى التَّوْحِيدِ is that Allah, the Exalted and Almighty, sent him to warn people about Shirk (polytheism), to scare them away from it, and to call them to the monotheism of Allah, the Exalted and Almighty.*

Then the author (may Allah have mercy on him) mentioned the explanation of the verses, then he said:

أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ يَدْعُو إِلَى التَّوْحِيدِ

He spent ten years calling to monotheism (Tauhîd).

وَبَعْدَ الْعَشْرِ عَرَجَ بِهِ إِلَى السَّمَاءِ



After the ten years, he was taken on the Night Journey (Isra') to the heavens

وَفَرَضَتْ عَلَيْهِ الصَّلَوَاتُ الْخَمْسُ

And the five daily prayers were made obligatory upon him

وَصَلَّى فِي مَكَّةَ ثَلَاثَ سِنِينَ

He prayed in Makkah for three years.

وَبَعْدَهَا أُمِرَ بِالْهَجْرَةِ إِلَى الْمَدِينَةِ

After that, he was commanded to migrate to Madinah.

وَالْهَجْرَةُ انْتِقَالٌ مِنْ بَلَدِ الشُّرْكِ إِلَى بَلَدِ الْإِسْلَامِ

The migration is a transition from the land of polytheism to the land of Islam

(This means the Prophet ﷺ spent ten years calling people to monotheism, highlighting the importance of monotheism, for when monotheism is established in people's hearts, they will submit to the Shari'a of Allah, the Exalted, and follow His commands while avoiding what He has forbidden.

❖ **His statement:** **وَبَعْدَ الْعَشْرِ عُرِجَ بِهِ إِلَى السَّمَاءِ** The most correct view is that the event of Isra' and Mi'raj occurred in the thirteenth year after his prophethood. During Mi'raj (the Night Journey from Al-Aqsa Mosque to the heavens; above the seventh), the five daily prayers were made obligatory while he was in the high heavens.

❖ **His statement:** **وَصَلَّى فِي مَكَّةَ ثَلَاثَ سِنِينَ** The most accurate view is that he prayed for only one year in Makkah, and after that, he was commanded to migrate to Medina.

✓ **And the term:** **وَالْهَجْرَةُ انْتِقَالٌ مِنْ بَلَدِ الشُّرْكِ إِلَى بَلَدِ الْإِسْلَامِ** This means that whenever a Muslim cannot practice the Shari'ah (laws) of his religion freely in a land of non-believers, then it is obligatory for them to migrate to the lands of Islam.



وَالْهَجْرَةُ فَرِيضَةٌ عَلَى هَذِهِ الْأُمَّةِ مِنْ بَلَدِ الشِّرْكِ إِلَى بَلَدِ الْإِسْلَامِ، وَهِيَ بَاقِيَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ

And migration is a duty upon this Ummah, from the land of polytheism to the land of Islam, and it remains a duty until the Day of Resurrection.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His statement, the Exalted:

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ، قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجَرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا * إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا * فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا

“Indeed, those whose souls the angels take while they were wronging themselves – [the angels] will say: In what condition were you? They will reply: We were oppressed in the land. [The angels] will say: Was not the earth of Allah spacious enough for you to emigrate therein? Those will have their refuge in Hell – and how evil an end! Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way. For them it is expected that Allah will pardon them, and Allah is Ever Pardoning, All-Forgiving.” [An-Nisa’: 97-99]

وَقَوْلُهُ تَعَالَى:

And His statement, the Exalted:

يَا عِبَادِيَ الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ

“O My servants who have believed, indeed My earth is spacious, so worship Me alone.” [Al-Ankaboot: 56]

قَالَ الْبَغَوِيُّ رَحِمَهُ اللَّهُ:



Imam Al-Baghawi (may Allah have mercy on him) said:

سَبَبُ نُزُولِ هَذِهِ الْآيَةِ: فِي الْمُسْلِمِينَ الَّذِينَ بَمَكَّةَ لَمْ يُهَاجِرُوا، نَادَاهُمُ اللَّهُ بِاسْمِ الْإِيمَانِ

The reason for the revelation of this verse is concerning the Muslims in Makkah who did not migrate; Allah called them by the name of faith.

❖ **His statement:** وَالْهَجْرَةُ فَرِيضَةٌ عَلَى هَذِهِ الْأُمَمِ مِنْ بَلَدِ الشِّرْكِ إِلَى بَلَدِ

الْإِسْلَامِ This means that it is obligatory for anyone who cannot establish the Shari'ah (laws and commands) of Allah in a land of shirk (polytheism), or among non-believers, to migrate to the land of Islam, as what is obligatory cannot be fulfilled without it, thus it is also obligatory.

This means that whoever is unable to uphold a prescribed act which is the law of Allah, the Exalted and Almighty, then it becomes a duty upon him to emigrate to the land of Islam in order to be able to uphold the laws of Allah, the Exalted and Almighty.

His statement: بَاقِيَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ this means that migration is a continuous obligation until the Day of Judgment. The evidence for this is what the author (may Allah have mercy on him) mentioned, which is His statement, the Exalted: إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ this is due to their stay among non-believers. قَالُوا فِيمَ كُنْتُمْ this means that why did you sit and stay here instead of migrating? This is an inquiry of reproach and admonition. قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ meaning they were unable to migrate. قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا that is migrating to Madinah to find safety and take it a home. فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا that is worst indeed is a destination to the Jahannam (Hellfire).

And this (verse), there is (an explanation) that whoever neglects migration after it becomes obligatory for him has committed a major sin. Then Allah, the Exalted ruled out those who were oppressed among men, women, and children; those who have no means to neither abandon their lands, nor do



they know any way to exit from Makkah to Madinah. Then (Allah) said: **إِلَّا وَلِيدٌ** or **الْمُسْتَغْضِعِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ** that is: **الْوِلْدَانِ** is a plural for **وَلِيدٌ** or **وَلِيدَةٌ** And it is a young boy before reaching adolescence. **لَا يَسْتَطِيعُونَ** that is: they can't abandon their lands, neither do they have any strength to migrate, nor do they know any route to exit from Makkah to Madinah. So what is their judgement? He (Allah) said: **فَأُولَئِكَ** that is: Allah the Exalted and Almighty will pardon them, **وَكَانَ اللَّهُ عَمُّوًا غَفُورًا**. The author also mentions another evidence regarding the obligation of migration, which is His statement, the Exalted and Almighty: **يَا عِبَادِيَ الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ** This is a command from Allah, the Exalted and Almighty, to His servants to migrate from a land where they cannot practice the Sharia of Allah to His vast lands so they can establish the Sharia of Allah, the Exalted and Almighty.

❖ **His statement:** **فَأِيَّايَ فَاعْبُدُونِ** That is: dedicate your worship to Me alone on the earth that I've created for you and for all that is upon it.

The author also mentioned the interpretation of this verse by Imam Al-Baghawi (may Allah have mercy on him), stating that this verse was revealed concerning the Muslims in Makkah who did not migrate, and Allah called them by the name of faith. This verse indicates that whoever neglects to migrate after it becomes obligatory is not a disbeliever, but rather a sinner for not doing so.

Then, the author (may Allah have mercy on him) provided evidence for the obligation of migration from the Sunnah of the Prophet ﷺ, saying:

وَالدَّلِيلُ عَلَى الْهَجْرَةِ مِنَ السُّنَنِ قَوْلُهُ ﷺ:

The evidence for migration from the Sunnah is His saying ﷺ:

لَا تَنْقُطُ الْهَجْرَةُ حَتَّى تَنْقُطَ الثُّوبَةُ، وَلَا تَنْقُطَ الثُّوبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا



Migration will not cease until repentance ceases, and repentance will not cease until the sun rises from the west.

Then the author (may Allah have mercy on him) said:

فَلَمَّا اسْتَقَرَّ فِي الْمَدِينَةِ أُمِرَ بِبَقِيَّةِ شَرَائِعِ الْإِسْلَامِ

So when he settled in Madinah, he was commanded to observe the remainder of the Islamic laws.

مِثْلُ: الزَّكَاةِ، وَالصَّوْمِ، وَالْحَجِّ، وَالْأَذَانِ، وَالْجِهَادِ، وَالْأَمْرِ بِالْمَعْرُوفِ، وَالنَّهْيِ عَنِ الْمُنْكَرِ

For example: Zakah, fasting, Hajj, the call to prayer, jihad, enjoining good, and forbidding evil,

وغير ذلك من شَرَائِعِ الْإِسْلَامِ

And other rulings or laws of Islam

أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ

He spent ten years fulfilling these commandments

(This means that during the time when Tauhîd [monotheism] was established in the hearts of the companions of the Messenger of Allah ﷺ, Allah, the Exalted and Almighty, commanded him to convey the remaining laws of Islam, such as Zakah, fasting, Hajj, jihad, the call to prayer, enjoining good, and forbidding evil. He remained on this for ten years ﷺ).

Then the author (may Allah have mercy on him) said:

وَتُوفِّيَ ﷺ وَدِينُهُ بَاقٍ، وَهَذَا دِينُهُ، لَا خَيْرَ إِلَّا دَلَّ الْأَمَّةَ عَلَيْهِ، وَلَا شَرًّا إِلَّا حَذَّرَهَا مِنْهُ

The Prophet ﷺ passed away while his religion remained intact and enduring. And this (Islam) is his religion, there is no good except that he guided the nation towards it, and there is no evil except that he warned them against it.



وَالْخَيْرُ الَّذِي دَلَّهَا عَلَيْهِ: التَّوْحِيدُ، وَجَمِيعُ مَا يُحِبُّهُ اللَّهُ وَيَرْضَاهُ

And the good that he guided the Ummah towards is: Tauhîd (monotheism) and all that Allah loves and is pleased with.

وَالشَّرُّ الَّذِي حَذَّرَهَا مِنْهُ: الشِّرْكُ، وَجَمِيعُ مَا يَكْرَهُهُ اللَّهُ وَيَأْبَاهُ

And the evil he warned them against is: Shirk (polytheism) and all that Allah dislikes and forbids.

❖ *His statement: وَدِينُهُ بَاقٍ means it remains firm and is preserved for anyone who adheres to it. The Prophet ﷺ did not pass away until he guided the nation towards all good and warned them against all evil.*

❖ *His statement: وَالْخَيْرُ الَّذِي دَلَّهَا عَلَيْهِ هُوَ التَّوْحِيدُ this means directing worship to Allah alone, along with everything that Allah loves and is pleased with, in speech and action.*

❖ *His statement: وَالشَّرُّ الَّذِي حَذَّرَهَا مِنْهُ: الشِّرْكُ this means that directing worship to anyone other than Allah, the Exalted, and everything that Allah dislikes and forbids, in speech and action.*

Then He (may Allah have mercy on him) said:

بَعَثَهُ اللَّهُ إِلَى النَّاسِ كَافَّةً

Allah sent him (as a messenger) to all mankind,

وَأَفْتَرَضَ طَاعَتَهُ عَلَى جَمِيعِ الثَّقَلَيْنِ - الْجِنِّ وَالْإِنْسِ - ؛

And He made obedience to him obligatory upon all creatures – both jinn and humans;

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His statement, the Exalted:



﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

Say, O mankind, indeed I am the Messenger of Allah to you all” [Al-A’raf: 158]

(This means that indeed, Allah, the Exalted and Almighty, sent our Prophet ﷺ to all people, and a Prophet is sent only to his nation until Allah, the Exalted and Almighty, sent our Prophet ﷺ to all people, making it obligatory for both jinn and humans to obey him. And the evidence is what the author (may Allah have mercy on him) mentioned, which is His statement: ﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾)

Then He (may Allah have mercy on him), said:

وَكَمَّلَ اللَّهُ بِهِ الدِّينَ

And Allah completed the religion through him,

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His statement, the Exalted:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

“This day I have perfected for you your religion and completed My favor upon you and have chosen for you Islam as religion.” [Al-Ma’idah: 3]

(This means that the Prophet ﷺ did not die until Allah, the Exalted, completed the religion with him)

He (the Author) said:

وَالدَّلِيلُ عَلَى مَوْتِهِ ﷺ قَوْلُهُ تَعَالَى:

And the evidence for his death ﷺ is His statement, the Exalted:

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



***“Indeed, you [O Muhammad] will die, and indeed, they [too] will die.
Then on the Day of Resurrection you will dispute before your Lord.”***
[Zumar: 30-31]

(This means that you will dispute regarding what you used to do in front of Allah, the Exalted and Almighty. With this, the author's discussion (may Allah have mercy on him) concludes on the three fundamental principles)

Then, the Author (may Allah have mercy on him) move on to the explanation of some different matters, including belief in resurrection).

IMAN (BELIEF) IN BA'TH (RESURRECTION)

The author (may Allah have mercy on him) said:

وَالنَّاسُ إِذَا مَاتُوا يُبْعَثُونَ

And when people die, they will be resurrected.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His statement, the Exalted:

﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى﴾

“From the earth We created you, and into it We will return you, and from it We will bring you out another time.” [Taha: 55]

(This means that Allah, the Exalted and Almighty, created us from the earth, and into it we will be returned upon death, and from it we will be brought forth for reckoning and reward on the Day of Judgment).

وَقَوْلُهُ تَعَالَى:

And His statement, the Exalted:

﴿وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا، ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا﴾



“And Allah has caused you to grow from the earth like plants. Then He will return you to it, and bring you forth in a new creation.” [Nuh: 17-18]
(This means that indeed, Allah, the Exalted, created Prophet Adam (peace be upon him) from the earth, and then He will return us to the earth upon death, and then bring us forth for reckoning on the Day of Resurrection)

The author (may Allah have mercy on him) said:

وَبَعْدَ الْبَعْثِ مُحَاسِبُونَ وَمَجْزِيُّونَ بِأَعْمَالِهِمْ

And after the resurrection, they will be held accountable and rewarded based on their deeds

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His statement, the Exalted:

لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

“That He may recompense those who have done evil with what they have done and reward those who have done good with the best.” [An-Najm: 31]

(This means that after resurrection, people will be held accountable for their deeds on the Day of Judgment. Allah, the Exalted and Almighty, will judge His creation based on what they have done, both good and evil. On that Day, people will be divided into two groups)

- **The first group:** Those who are rewarded and are the obedient.
- **The second group:** Those who are punished and are the disobedient.

Thus, Allah, the Exalted and Almighty, will reward every person based on their deeds; if they were good, they will receive good. If they were evil, they will receive evil.

The author (may Allah have mercy on him) said:

وَمَنْ كَذَّبَ بِالْبَعْثِ كَفَرَ

And whoever denies resurrection is a disbeliever



وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His statement, the Exalted:

﴿زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا، قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

“Those who disbelieve say that they will not be resurrected. Say, 'Yes, by my Lord, you will surely be resurrected; then you will be informed of what you did. And that, for Allah, is easy.’” [At-Tagabun: 7]

❖ *His statement:* وَمَنْ كَذَّبَ بِالْبَعْثِ كَفَرَ This means that whoever denies the resurrection of people for the purpose of recompense on the Day of Judgment has indeed disbelieved in Allah, the Exalted. And the evidence for this is His statement, the Exalted: زَعَمَ الَّذِينَ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ كَفَرُوا أَنْ لَنْ يُبْعَثُوا Say to them, Muhammad! لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ this means, what you have sent forth of deeds. وَذَٰلِكَ this means, it is easy and there is no difficulty in it.

Then the author (may Allah have mercy on him) spoke about belief in the messengers, and he said:

IMAN (BELIEF) IN THE MESSENGERS

وَأَرْسَلَ اللَّهُ جَمِيعَ الرُّسُلِ مُبَشِّرِينَ وَمُنذِرِينَ

And Allah sent all the messengers as bearers of glad tidings and warners

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His statement, the Exalted:

﴿رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِنَاسٍ لِّئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

“[We sent] Messengers as bringers of glad tidings and warners, so that people will have no argument against Allah after the messengers. And Allah is Exalted in Might and Wise” [An-Nisa’: 165]



(This means that Allah, the Exalted and Almighty, sent all the messengers to bring good news of Paradise and warn against polytheism and Hellfire.

The evidence for this is His statement, the Exalted and Almighty: رَسُولًا وَمُنْذِرِينَ لِّئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ this means that so that they would not say on the day of resurrection; You neither sent to us any Messenger O our Lord, nor did You send down to us any book, thus, Indeed, Allah, the Exalted and Almighty, has cut off the excuse of creation against Him by sending the messengers and revealing the books).

Then the author (may Allah have mercy on him) said:

وَأَوَّلُهُمْ نُوحٌ

The first of them was Prophet Nuh (Peace be upon Him)

(This means that the first of the messengers was Prophet Noah [peace be upon him]. This was mentioned in the hadith of salvation: "People will come to Prophet Noah and say: 'O Noah! You are the first messenger of Allah to the people of the earth.' But Adam (peace be upon him) is a prophet whom Allah the Exalted and Almighty spoke to, as the Prophet ﷺ has mentioned)

The distinction between a Prophet (النَّبِيُّ) and a Messenger (الرَّسُولُ) is:

- ✓ ***A Messenger:*** Allah, the Exalted, and Almighty send him with a new Shari'ah (divine or Islamic law) to a people who differ in belief.
- ✓ ***As for a Prophet:*** He is someone sent usually to a people who share his faith, to reinforce the law already revealed to those before him.

Thus, Prophet Noah (peace be upon him) is the first of the messengers, as shirk (polytheism) had emerged in his time, while Adam (peace be upon him) is a prophet but not a messenger.

The author (may Allah have mercy on him) said:

وَأَخْرَهُمْ مُحَمَّدٌ ﷺ وَهُوَ خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدَهُ

The last of them is Muhammad ﷺ, and he is the Seal of the Prophets; there is no prophet after him



(This means that the final messenger from Allah is Prophet Muhammad ﷺ)

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His statement, the Exalted:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

“Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets” [Al-Ahzab: 40]

وَالدَّلِيلُ عَلَى أَنَّ أَوَّلَهُمْ نُوحٌ قَوْلُهُ تَعَالَى:

And the evidence that the first messenger was Nuh (Noah) is His statement, the Exalted:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾

“Indeed, We have revealed to you as We revealed to Noah and the prophets after him” [An-Nisa’: 163]

وَكُلُّ أُمَّتٍ بَعَثَ اللَّهُ إِلَيْهَا رَسُولًا مِنْ نُوحٍ إِلَى مُحَمَّدٍ ﷺ يَأْمُرُهُمْ بِعِبَادَةِ اللَّهِ وَحْدَهُ وَيَنْهَاهُمْ عَنْ عِبَادَةِ الطَّاغُوتِ

And every nation to which Allah has sent a messenger, from Noah to Muhammad ﷺ, commands them to worship Allah alone and forbids them from worshiping false gods.

(This means that we have sent a messenger to every nation, commanding them to worship Allah, the Exalted, and to distance themselves from idolatry).

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His statement, the Exalted:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّتٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتِ﴾

“And We certainly sent to every nation a messenger to worship Allah and avoid false gods.” [An-Nahl: 36]



THE MEANING OF TAGHUT (FALSE GODS)

وَأَفْتَرَضَ اللَّهُ عَلَى جَمِيعِ الْعِبَادِ الْكُفْرَ بِالطَّاغُوتِ، وَالْإِيمَانَ بِاللَّهِ

And Allah has made it obligatory upon all servants to disbelieve in false gods and to believe in Allah.

قَالَ ابْنُ الْقَيِّمِ رَحِمَهُ اللَّهُ تَعَالَى:

Imam Ibnul-Qayyim (may Allah have mercy on him) said:

مَعْنَى الطَّاغُوتِ: مَا تَجَاوَزَ بِهِ الْعَبْدُ حَدَّهُ مِنْ مَعْبُودٍ، أَوْ مَتَّبُوعٍ، أَوْ مُطَاعٍ

The meaning of false gods is anything that a servant exceeds the limits by worshiping, following, or obeying.

(This means that anything a servant goes beyond the limits set by Allah, the Exalted and Almighty, is a false god, whether it is an object of worship, something followed, or something obeyed).

- ✓ The meaning of: مَعْبُودًا refers to anything worshiped other than Allah
- ✓ The meaning of: مَتَّبُوعًا refers to scholars or leaders.
- ✓ The meaning of: مُطَاعًا refers to kings and those in authority.

THE TYPES OF TAGHUT (FALSE GODS)

Then He (may Allah have mercy on him) said, completing the statement of Ibnul-Qayyim

وَالطَّوَاغُوتُ كَثِيرُونَ

And there are many false gods

(This means that everything that is worshiped besides Allah, the Exalted, and Almighty, while pleased with that worship)

وَرُؤُوسُهُمْ خَمْسَةٌ



*And their heads (most prominent) are five:
(This means that these five are the major false gods)*

إِبْلِيسُ لَعَنَهُ اللَّهُ

Iblis (may Allah curse him),

وَمَنْ عَبَدَ وَهُوَ رَاضٍ

And whoever is worshiped while pleased

وَمَنْ دَعَا النَّاسَ إِلَى عِبَادَةِ نَفْسِهِ

And whoever calls people to worship himself.

وَمَنْ ادَّعَى شَيْئًا مِنْ عِلْمِ الْغَيْبِ

And whoever claims knowledge of the unseen,

وَمَنْ حَكَمَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ

And whoever rules by other than what Allah has revealed

وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

And the evidence is His statement, the Exalted:

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

“There is no compulsion in religion. The right course has become clear from the wrong. So whoever renounces false gods and believes in Allah has certainly grasped the firmest handhold, and there is no breaking it. And Allah is Hearing and Knowing” [Al-Baqarah: 256]

وَهَذَا مَعْنَى لَا إِلَهَ إِلَّا اللَّهُ

And this is the meaning of Lā Ilāha Illallah (There is no god but Allah)



وفي الحديث:

And it was (reported) in the hadith:

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

“The head of the matter is Islam, its pillar is prayer, and the peak of its summit is jihad in the way of Allah”

- ❖ *His statement: قَدْ تَبَيَّنَ الرُّشْدُ This means the truth has become clear. His statement: مِنَ الْغَيِّ means from falsehood. And His statement: فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا This means that he has adhered to the religion with the strongest reason, and Allah, the Exalted, likens it to a firm rope that does not break, as it is a decisive, accepted, and strong covenant. This is the meaning of Lā Ilāha Illallah. Thus, Lā Ilāha Illallah (There is no god in truth but Allah) means believing in Allah and rejecting false gods.*
- ❖ *His statement: وَذِرْوَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ This means that the most exalted matter in Islam is striving in the path of Allah.*

Then the author (may Allah have mercy on him) concludes his book with:

وَاللَّهُ أَعْلَمُ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ

And Allah knows best. May Allah send blessings upon Muhammad ﷺ, (The author concluded his message with a prayer for the Prophet, asking for blessings upon him in the highest assembly, and that Allah's salutations are praises in the highest assembly)

وَعَلَى آلِهِ

And upon his family

- ❖ *His statement: "(And upon his family)": The family refers to everyone who follows the Prophet ﷺ in his religion.*



وَصَحْبِهِ

And his companions

❖ **His statement:** "(And his companions)": This means his companions; a companion is someone who met the Prophet ﷺ believing in him and died in that state.

وَسَلَامٍ

And peace.

❖ **His statement:** "(And peace)": This means peace from afflictions, sins, and transgressions.



تَمَّتْ، بِحَمْدِ اللَّهِ

The book is complete, with gratitude to Allah.

مُصَلِّيًا مُسَلِّمًا عَلَى النَّبِيِّ كُلَّمَا

Supplicating for Allah's commendations and blessings to be placed upon the Prophet ﷺ so long as

رَقْرَقَ بَرَقَ أَوْ هَمَا بِالْوَدْقِ مُزْنُ السَّحَابِ

Lightning and rain are associated with each other, and as long as the heavy rain pours down from the clouds

ذَاكُمْ تَرْجَمَتَا الْإِمَامَ مُحَمَّدَ جَلالِ الدِّينِ عُمَرُ

This (i.e. booklet before you) is the translation of Imam Muhammad Jalaal Deen Umar.

كُلَّمَا ادَّكَّرْتُمُونِي لِلَّهِ قُولُوا لِي

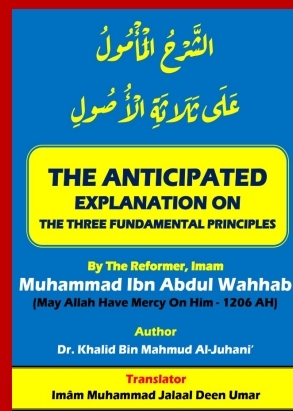
Whenever you remember me for the sake of Allah pray for me (saying):

رَحِمَ اللَّهُ صَدَاكَ يَا بُنَيَّ عُمَرُ

May Allah have mercy on you, for your thirst (in Knowledge), O Son of Umar.



THE ANTICIPATED EXPLANATION ON THE THREE FUNDAMENTAL PRINCIPLES



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