Shaikh Al-Islam, Reviver of his era, the Mujaddid and Imām,

MUHAMMAD IBN ABDUL-WAHHĀB

Died 1206AH (1792CE), may Allah's Mercy be upon him

THE THREE FUNDAMENTALS
OF ISLAM AND THEIR PROOFS

Printed complete with verification based upon five handwritten manuscripts.

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المكتبة السلفية
Imām Ibn Qayyim Al-Jawziyyah (died 752H) stated: “The two feet of a person who stands before Allāh on the Day of Resurrection will not move until he is asked regarding two matters: ‘What was it that you worshipped? What was your response to the Messengers?’ The answer to the first question is by the actualisation of the words, none has the right to be worshipped except Allāh alongside knowledge, affirmation and action. The answer to the second question is by the actualisation of the words, Muhammad is the Messenger of Allāh alongside knowledge, affirmation, submission and obedience.” From these words, the tremendous importance of the treatise before us becomes clear whose subject matter is: To single out Allāh alone in His Lordship and worship, and the tremendous importance and station of the Messenger Muhammad (ﷺ), and that he is the example to be followed. The great scholar, Muhammad Ibn Abdul-Wahhāb (died 1206H) compiled this treatise in a manner that is easy to understand and memorise, each point being coupled with a proof.
THE THREE FUNDAMENTALS
OF ISLAM AND THEIR PROOFS

Shaikh Al-Islām, Reviver of his era, Al-Mujaddid, Al-Imām,
MUHAMMAD IBN ‘ABDUL-WAHHĀB
Died: 1206AH (1792CE)
May Allāh’s mercy be upon him.
Translation: Abu Khadeejah ‘Abdul-Wāhid Alam

Based upon the research and verification of five handwritten manuscripts
carried out by Abu Ahmad Nāsir Ibn ‘Abdullāh Abu Ghazālah. First edition
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THE THREE FUNDAMENTALS OF ISLĀM AND THEIR PROOFS

Printed complete for the first time, with verification based upon five handwritten manuscripts¹

THE PURPOSE BEHIND THIS TREATISE

All praise is due to Allāh, Lord of all creation. May the peace and blessings of Allāh be upon the Messenger Muhammad, his family, his Companions and all those who follow him correctly until the Hour is established.

Imām Ibn Qayyim Al-Jawziyyah ( died 751H) stated: “The two feet of a person who stands before Allāh on the Day of Resurrection will not move until he is asked regarding two matters: ‘What was it that you worshipped? And what was your response to the Messengers?’ The answer to the first question is by actualisation of the words, ‘None has the right to be worshipped except Allāh’ with knowledge, affirmation and action. The answer to the second question is by actualisation of the words, ‘Muhammad is the Messenger of Allāh’ with knowledge, affirmation, submission and obedience.”² From these words it becomes clear the tremendous importance of the treatise before us whose subject matter is to single out Allāh alone in His Lordship and worship, and the tremendous importance and station of the Messenger Muhammad (صلى الله عليه وسلم), and that his is the example to be followed. Al-Imām Muhammad Ibn Abdul-Wahhāb (died 1206H ) compiled this treatise in a manner that is easy to under-

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stand and memorise, with each point being coupled with a proof. It is divided into six headings each rooted in the two fundamentals highlighted by Ibn Qayyim (رحمه الله). These headings are:

1. The importance of seeking knowledge, and a clarification of the obligatory types of knowledge. This lays the foundation for the rest of the treatise.

2. The four matters that are incumbent upon every male and female Muslim: (i) to have knowledge, (ii) to act, (iii) to invite, and (iv) to be patient in bearing the harm that is encountered when inviting others to Islām.

3. The three matters of clarification: (i) the reason behind creation, (ii) He is not pleased that partners be associated with Him, and (iii) it is not permitted for a worshipper of Allāh and a follower of the Messenger (صلى الله عليه وسلم) to show religious allegiance to those who do not believe in Allāh and the Revelation sent to the Prophet (صلى الله عليه وسلم).

4. The true monotheistic religion of Ibrāhīm (عَلَيْهِ السَّلَام) and what he came with. And that is the call of all the Messengers of Allāh (عَلَيْهِمَا السَّلَام) and likewise it was the call of the final Prophet (صلى الله عليه وسلم).

5. The three fundamentals: these are the questions that a person will be asked in his grave. This is the essence of the whole treatise and the purpose behind its compilation.

6. The meaning of the term tāghūt and enumerating its heads, and these are the false objects of worship and obedience. So the purpose of this chapter is to clarify that which opposes the three fundamentals. And with this the Shaikh seals his treatise.
So this treatise expounds important matters in simple terms that are suitable for the old, the young, the scholar, the layman, the student, the illiterate, the male and the female. He explains that these foundations are the religion of the Prophet Ibrāhīm (عليه السلام) and the call of all the Messengers. And that the Messenger of Allāh (صلى الله عليه وسلم) was not a novelty amongst the Messengers, rather he traversed the path of his brothers before him from the Messengers and Prophets, may Allāh's peace and blessings be upon them all.
THE NAME OF THIS TREATISE

People are often confused regarding the name of this treatise. It has been printed with the title:

ثلاثة الأصول وأدليتها

(Thalāthat-Uṣūl wa Adillatuḥā)

It has also been printed with the title:

الأسُول الثلاثة

(Al-Uṣūluth-Thalāthah)

What seems to be more correct is the former. That is because:
1. The manuscripts with us begin with and end with the title:

ثلاثة الأصول وأدليتها

The Three Fundamentals and their Proofs (Thalāthat-Uṣūl wa Adillatuḥā).

2. The most eminent explainers of the treatise have adopted this title, such as Shaikh Ibn Bāz (رحمه الله).

3. Some of the grandchildren of the author mentioned that the Shaikh authored two treatises, a longer one and a summarised one. So the longer one had the title:

ثلاثة الأصول

And that is what we have before us, and the shorter one with the title:

الأصول الثلاثة
So the shorter one was authored by the Shaikh for younger people and children. This was mentioned in Al-Jāmi’ Al-Farīd.

For these reasons, the correct name of the treatise before us is:

وَأَدِﻟﱠﺘﻬﺎ اﻻُٔﺻُﻮلَ ثَﻠَﺎثَةُ

As for ascription of this treatise to Shaikhul-Islām Muhammad Ibn 'Abdul-Wahhāb (денجم), then there is no ambiguity concerning that. All of the handwritten manuscripts mention explicitly the name of the Shaikh. Indeed, Shaikh 'Abdul-Rahmān Ibn Qāsim stated: “Shaikh Muhammad Ibn 'Abdul-Wahhāb, may Allāh purify his soul and sanctify him, said: ‘It is obligatory upon us to learn four matters...’” And then Ibn Qāsim proceeded to relate the text of the treatise.¹

This particular text of Thalāthatul-Usūl is distinguished due to the following reasons:

1. This is the most complete edition of Thalāthatul-Usūl as all previous editions have something or another that is amiss.

2. This edition has additions not found in previously printed versions such as an introduction at the start of the treatise from the author himself.

3. This particular version has been verified with five other handwritten manuscripts and then compared with the printed editions.

[¹] Ad-Durar As-Sanniyyah, 1/125-136.
THE AUTHOR

The author of this treatise is the Shaikh of Islām, the Reviver of the Religion, the Imām and Scholar, Muhammad Ibn ‘Abdul-Wahhāb Ibn Sulaimān Ibn ‘Alī Ibn Muhammad Ibn Ahmad Ibn Rāshid from the tribe of Tamīm. He was born in the town of ‘Uyainah in 1115AH (1703CE) in a household of scholarship and knowledge. His father was a great scholar and his grandfather was the scholar of the region of Najd in his time. Shaikh Muhammad Ibn ‘Abdul-Wahhāb memorised the Qur’ān by the age of ten and studied the various sciences of the Religion under his father. He studied extensively the books of Qur’ānic commentary (Tafsīr) and Hadīth, and was often found studying throughout the days and nights. Allāh had blessed him with a powerful ability to memorise and understand the books he studied. He greatly benefitted from the teachings and writings of Ibn Taymiyyah (d. 728H, رحمهالله) and Ibn Qayyim (d. 752H, رحمهالله) such that he would transcribe their works.

After his father died in the year 1153H, Shaikh Muhammad Ibn ‘Abdul-Wahhāb continued to call to the Tawhid of Allāh, and he would forbid wrongdoing, and criticise the innovators who worshipped other than Allāh. Eventually, he moved to the town of Dir’iyyah, where Allāh strengthened his da’wah through the ruler, the Amīr, Muhammad Ibn Sa‘ūd who was amazed with the da’wah and knowledge of Shaikh Muhammad Ibn ‘Abdul-Wahhāb. So, he strengthened the Shaikh and aided him by Allāh's permission, and the da’wah spread far and wide. The misguided innovators were defeated along with their innovations, which they attempted to ascribe to Islām.

The Shaikh authored many works. From them we have the following:
Kitāb at-Tawhīd (The Book of Singling out Allāh Alone with Worship)

Kashf ash-Shubuhāt (Unveiling the Doubts)

Al-Kabā’ir (The Major Sins)

Thalāthatul-Usool (The Three Fundamentals)

Khamsūn Su’āl fil-‘Aqīdah (Fifty Questions in Creed)

At-Tawhīd lil-Atfāl was-Sibyān (Tawhīd for Children and Younger People)

Shurūt as-Salāh wa Wājibātuhā wa Sunanuhā (The Condition of Prayer, its Obligations and Sunnahs)

Usūl as-Sittah (The Six Fundamentals)

Al-Qawā'id al-Arba’a (The Four Principles)

Usūl al-Imān (The Foundations of Faith)

Fadl al-Islām (The Excellence of Islām)

Masā’il al-Jāhiliyyah (The Affairs from Days of Pre-Islāmic Ignorance)


Mukhtasar Zād al-Ma’ād (A summary of the book Ibnul-Qayyim: Zād al-Ma’ād)

He also has a six volume collection of fatāwā, letters and treatises called Majmū’ Mu’allafāt ash-Shaikh Muhammad Ibn ‘Abdul-Wahhāb.
He died in the year 1206AH (1792CE) at the age of ninety one. He spent his life in the service of da’wah, striving, seeking knowledge and teaching, so may Allāh have mercy upon him.
INTRODUCTION TO THE TREATISE

Al-Imām Muhammad Ibn ‘Abdul-Wahhāb (←) said: “Know, may Allāh have mercy upon you, that seeking knowledge is obligatory, and is a cure for the hearts that are afflicted with sickness.

And from the most important affairs incumbent upon you is knowledge of your Religion. This knowledge, and action upon it, is the cause for entry into Paradise whilst being ignorant of it and wasting it away is the cause of entry into the Fire. We seek refuge with Allāh for ourselves and for the Muslims from that.”

[4] This is an addition found in an original manuscript of the treatise, and is an important introduction to the work by the Shaikh himself.
Know, may Allāh have mercy upon you, that it is obligatory upon us to learn four affairs.

Firstly: Knowledge, and that is to have knowledge of Allāh, His Prophet (صلى الله عليه وسلم) and the religion of Islām with the proofs.
Secondly: To act upon that knowledge.

Thirdly: To invite others to that.
Fourthly: To bear patiently the harms encountered in that path.
The evidence for these points is in the saying of Allāh, the Most High: «In the name of Allāh, the Beneficent, The Merciful. By Time.⁵ Indeed all of mankind is in loss except for those who believe and perform righteous deeds, and those who exhort one another with the truth and with patience.» [Sūrah Al-‘Asr]

Imām Al-Shāfi‘ī (died 204AH) said: “Had Allāh not sent except this Soorah as a proof upon His creation, it would surely have sufficed them.”

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[5] Allāh here swears by a tremendous affair, i.e. Time, so as to show the great importance what is to follow.

PAGE 17 [Salafi Publications المكتبة السلفية]
Imām Al-Bukhārī (died 256AH) said: “Knowledge precedes both speech and action, and the proof for that is the saying of Allāh, the Most High: «And know that none has the right to be worshipped except Allāh, and seek forgiveness for your sins.» [Sūrah Muhammad: 19] So Allāh began this verse with knowledge before speech and action.”  

Know, may Allāh show you mercy, that Allāh has obligated upon every male and female Muslim to learn the following three affairs and act in accordance to them.
الأولي: أن الله خلقنا لعبادته، ورزقنا، ولن يتركنا هملاً، وأرسلنا رسولاً، فمن أطاعته دخل الجنة، ومن عصاه دخل النار، والدليل قول الله تعالى: إنا أرسلنا إليكم رسولًا شاهداً علينا كمآ أرسلنا إلى فرعون رسولًا، فعصى ففرعون الرسول فأخذناه أخذاً وبياناً [Sūrah Al-Muzammil: 15-16]

The first: To know that Allāh created us to worship Him, He provided for us, and did not leave us without a purpose. Rather, He sent to us a Messenger, whoever obeys him enters Paradise and whoever disobeys him enters the Fire. The proof for this is the saying of Allāh, the Most High: «We have sent to you a Messenger as a witness over you just as We had sent to the Pharaoh a Messenger. But the Pharaoh disobeyed the Messenger, so We seized him with a severe punishment.» [Sūrah Al-Muzammil: 15-16]
The second: That Allāh is not pleased that anyone should be taken as a partner alongside Him in worship, not an Angel that has been drawn close, nor a Prophet that was sent. The proof for this is in the saying of Allāh, the Most High: «The places of worship (the mosques) are only for Allāh, so do not invoke or supplicate to anyone else alongside Allāh.» [Sūrah Al-Jinn: 18]
The third: It is not allowed for the one who obeys the Messenger (صلى الله عليه وسلم) and singles out Allāh alone with worship to give allegiance to the one who opposes Allāh and His Messenger (صلى الله عليه وسلم), even if it be the closest of relatives. The proof for this is the saying of Allāh, the Most High: «You will not find a people who believe in Allāh and the Last Day having love for those who oppose Allāh and His Messenger, even if they be their fathers, their sons, their brothers or their kinsfolk. It is such believers upon whose hearts Allāh has inscribed true faith, and He has strengthened them with īmān, proofs and guidance from Himself. He shall enter them into the Gardens of Paradise under which rivers flow, and they will dwell therein forever. Allāh is pleased with them and they are pleased with Him. They are the party of Allāh, and verily the party of Allāh are the successful.» [Ṣūrah Al-Mujādilah: 22]
THE TRUE UPRIGHT RELIGION OF IBRĀHĪM ﷺ WAS THE WORSHIP OF ALLĀH ALONE

Know, may Allāh guide you to His obedience, that the true upright Religion of Ibrāhīm ﷺ is that you are to worship Allāh alone, making the Religion purely and sincerely for Him. This is what Allāh has commanded all of the people with, and it was for this that He created them just as He, the Most High, stated: «I did not create the jinn and humans except that they should worship Me.» [Sūrah Al-Dhāriyāt: 56] The meaning of, “worship Me” in this verse is that they are to single out Allāh alone with worship.
The greatest of all affairs that Allāh has commanded with is Tawhīd, and that is to single out Allāh alone with worship—and the greatest of all the prohibitions that He has forbidden is Shirk, and that is to invoke and supplicate to others alongside Him (†). The proof for this is the saying of Allāh, the Most High: «Worship Allāh alone and do not associate anything alongside Him in worship.» [Sūrah An-Nisā’: 36]
THE THREE PRINCIPLES

If it is said to you: “What are the three principles that every person is obligated to know?” Say in response: “A servant is obligated to know his Lord, his Religion and his Prophet, Muhammad (صلى الله عليه وسلم).”
If it is said to you: “Who is your Lord?” Then say: “My Lord is Allāh who nurtured me, and He nurtured all of creation with His bounty. He is the One I worship, and there is none worthy of my worship other than Him.” The proof for this is the saying of Allāh, the Most High: «All praise is for Allāh, the Lord of all creation.” [Sūrah Al-Fātiha: 2] Everything other than Allāh is the creation, and I am one of the creation.
If it is said to you: “How did you come to know your Lord?”
Say in response: “Through His signs and His creation. From His signs is the night and day, and the Sun and Moon. From His creation are the seven heavens and whatever is within them, and the seven Earths and whosoever is within them, and whatever is between the two of them.” The proof for this is the saying of Allāh, the Most High: «The creation of the heavens and the Earth is indeed greater than the creation of mankind, yet most of mankind know not.» [Sūrah Ghāfir: 57]
The proof is also in the saying of Allāh, the Most High: “And from His signs is the night and the day, and the Sun and the Moon. Do not prostrate to the Sun, nor to the Moon. Prostrate instead to Allāh, the One who created them, if you do truly worship Him.” [Sūrah Fussilat: 37]
The proof is also in the saying of Allāh, the Most High: «Indeed your Lord is Allāh who created the Heavens and the Earth in six days, and then ascended over His Throne. He causes the night to cover the day which follows in quick succession. The Sun, the Moon, the stars are all subject to His command. Certainly His alone is the creation and His is the command. Exalted is Allāh, the Lord of all creation.» [Sūrah Al-A‘rāf: 54]
The Lord (Ar-Rabb) is the One who is worshipped. The proof for this is the saying of Allāh, the Most High: «O people, worship your Lord who created you and created all those who came before you, so that you may be among the pious. He who has made the earth a resting place and has made the sky a canopy. He sent down the rain from the sky, and with it, He brought out from the earth, crops and fruits as provision for you. So do not set up rivals alongside Allāh in worship whilst you know all this.» [Sūrah Al-Baqarah: 21-22]
Ibn Kathīr (رَحْمَةُ اللَّهِ عَلَيْهِ) said: “The Creator of all these things is the only One deserving of worship.”

[7] Narrated from Ibn Kathīr from his Tafsīr (1/194) in meaning, and not word for word.
THE TYPES OF WORSHIP THAT ALLĀH HAS COMMANDED

وَأَنْوَاعُ الْعِبَادَةِ الْتِيَ أَمَرَ اللَّهُ بِهَا مِثْلُ الْإِسْلَامِ، وَالْإِمَانِ، وَالْإِحْسَانِ، وَمِنْهُ:

du‘ā, khawf, rajā, tawakkul, rāghbah, rāhba, kḥushū’, khashyah, inābah, isti‘ānah, isti‘ādhah, istighāthah, dhabh, nadhr.

The types of worship which Allāh has commanded such as Is-lām⁸, Imān⁹, Iḥsān¹⁰, and also supplication (du’ā), fear (khawf), hope (rajā), trust and reliance (tawakkul), desire (raghbah), strong fear (raḥbah), humble reverence (kḥushū’), awe (khashyah), turning in repentance (inābah), seeking aid (isti‘ānah), seeking refuge (isti‘ādhah), seeking to be rescued (istighāthah), sacrificing (dhabh), taking a vow (nadhr), and other than these from the various types of worship which Allāh has commanded—then all of them are for Allāh, the Most High, alone.

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[8] Submission and obedience to Allāh.
[10] Striving to attain perfection in worship.
The proof for this is the saying of Allāh, the Most High: «The places of worship are only for Allāh, so do not invoke or supplicate to anyone else alongside Allāh.» [Sūrah Al-Jinn: 18] Whoever directs any of these types of worship to other than Allāh is a polytheist and an unbeliever.
The proof for that\(^\text{11}\) is the saying of Allāh, the Most High: «Who-ever calls upon another god alongside Allāh has no proof for what he does. His reckoning will surely be with his Lord, and the unbelievers will never prosper.» [Sūrah Al-Mu’minūn: 117] In a hadīth, there occurs: “Supplication is the principle part of worship.”\(^\text{12}\)

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\(^\text{11}\) i.e. that du’ā (supplication and invocation) is worship that must be directed to Allāh alone.

\(^\text{12}\) Reported by At-Tirmidhī, no. 3771 and declared weak by Al-Albānī in Al-Mishkāt (2231). In another report Nu’mān Ibn Bashīr (رضي الله عنه) said: Allāh’s Messenger (صلى الله عليه وسلم) said:

“Indeed Du’ā is worship.” Then he (صلى الله عليه وسلم) recited: «Your Lord said: Call upon Me and I will answer you.» [Sūrah Ghāfir: 60] Reported by Bukhārī in Al-Adab Al-Mufrad (714), Abu Dāwūd (1479), Ibn Mājah (3828), and declared sahih by Al-Albānī in Sahīh Abī Dāwūd (1329).
The evidence is also the saying of Allāh, the Most High: «Your Lord said: Call upon Me and I will answer you. Those who are too proud to worship Me will enter the Hellfire in disgrace.» [Sūrah Al-Ghāfir: 60]
The proof for fearing Allāh (khawf) is in the saying of the Most High: «Do not fear them but fear Me instead, if you are truly believers.» [Sūrah Āl-‘Imrān: 175]
The proof of hope and longing for Allāh (rajā’) is His, the Most High, saying: «So whoever longs to meet his Lord, then let him work righteous deeds, and let him not associate anyone in worship with his Lord.» [Sūrah Al-Kahf: 110]
The proof for reliance and trust in Allāh (tawakkul) is in the saying of the Most High: «And place your trust and reliance in Allāh if you are true believers.» [Sūrah Al-Mā‘idah: 23] and His saying: «And whoever trusts in Allāh, He will suffice him.» [Sūrah At-Talāq: 3]
The proof for having desire (ar-raghbah), fear (ar-rahbah) and humble reverence (al-khushū’ā) for Allāh is in the saying of the Most High: «They would race to perform good deeds and they would call upon Allāh with desire and a strong fear, and they displayed humble reverence before Allāh.» [Sūrah Al-Anbiyā’: 90]
The proof for having awe (khashyah) of Allāh is the saying of the Most High: «Do not be in awe of them but rather have awe of Me—and so that I may complete My blessings on you, and that you may be guided.» [Sūrah Al-Baqarah: 150]
The proof that one must turn to Allāh in repentance (inābah) is in the saying of the Most High: «So turn to your Lord in repentance and submit to Him in obedience.» [Sūrah Az-Zumar: 54]
The proof for seeking aid (isti‘ānah) from Allāh is in the saying of the Most High: "You alone do we worship, O Allāh, and You alone do we ask for aid." [Sūrah Al-Fātihah: 5] And the Prophet (ṣallī اللَّهُ عَلَيْهِ وَسَلَّم) said: “If you seek aid, then seek the aid of Allāh.”

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[13] Reported by Ahmad, no. 2669, and At-Tirmidhī, no. 2516, and declared sahih by Al-Albānī in Al-Mishkāt, no. 5312. The wording of At-Tirmidhī reads: Ibn ‘Abbās (رضي اللَّهُ عنه) narrated: I was behind the Prophet (ṣallī اللَّهُ عَلَيْهِ وَسَلَّم) one day when he said: “Young boy, let me teach you some words: Be mindful of Allāh and He will protect you. Be mindful of Allāh and you will find Him before you. When you ask, ask Allāh, and when you seek aid, seek Allāh’s aid. Know that if the entire creation were to gather together to do something to benefit you, they could not benefit you except with that which Allāh had already written for you. And if they were to gather to do something to harm you, they could not harm you except with that which Allāh had already written for you. The pens are lifted and the pages have dried.”
The proof for seeking refuge (isti‘ādah) with Allāh is in the saying of the Most High: «Say: I seek refuge with the Lord of mankind. The King of mankind.» [Sūrah An-Nās: 1-2]
The proof for seeking to be rescued (istighāthah) by Allāh is in the saying of the Most High: «Remember when you sought help of your Lord and He answered you saying: I will help you with a thousand of the angels each behind the other in succession.» [Sūrah Al-Anfāl: 9]
The proof that sacrificing (dhabh) is solely for Allāh is in the saying of the Most High: «Say O Prophet: ‘Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrāhīm of true Islāmic Monotheism and he was not of the polytheists.’ Say O Prophet: ‘My prayer, my sacrifice, my life and my death are all for Allāh, the Lord of creation.’» [Sūrah Al-An‘ām: 161-162] And proof from the Sunnah is the saying of the Prophet (صلى الله عليه وسلم): "The curse of Allāh is upon the one who sacrifices to other than Allāh.”

[14] Reported by Muslim, no. 1978, from Abu At-Tufayl that ‘Alī (ع) was asked: “Did Allāh's Messenger (صلى الله عليه وسلم) single you out with any special knowledge?” ‘Alī (ع) responded: “Allāh's Messenger (صلى الله عليه وسلم) did not single us out with the disclosure of anything which he did not make public, except with which lies in the sheath of my sword.” He drew out the written document contained in it and on that was written: “Allāh has cursed the one who sacrifices to other than Allāh. Allāh has cursed the one who steals the signposts demarcating the boundary lines of a land. Allāh has cursed the one who curses his father. Allāh has cursed the one who shelters a person who innovates in the Religion.”
The proof that taking a vow (nadhr) is for Allāh is in the saying of the Most High: «They fulfill their vows and they fear a day whose evil will be widespread.» [Sūrah Al-Insān: 7]
The second principle is: The knowledge of the religion of Islām with proofs. So Islām is to submit to Allāh by worshipping Him alone (Tawḥīd), to yield to Him in obedience and to disassociate oneself from polytheism (Shirk).
Islam is of three levels: Islām, Imān and Ihsān. Each of these three levels has pillars.
The First Level: Islām

The pillars of Islām are five in number. The evidence from the Sunnah is the narration of Ibn ‘Umar (رضي الله عنه) who said that Allāh’s Messenger (صلى الله عليه وسلم) said: “Islām is built upon five: the testimony that none has the right to be worshipped except Allāh and that Muhammad is the Messenger of Allāh, to establish the Prayer, to pay the Zakāt, to fast the month of Ramadān and to perform Hajj to the Sacred House of Allāh.”
The proof for the testimony of faith is the saying of Allāh, the Most High: «Allāh bears witness that none has the right to be worshipped but He, and so do the Angels and the people of knowledge. It is He who maintains justice, none has the right to be worshipped but He, the Almighty, the All-Wise.» [Sūrah Āli ʿImrān: 18]
And the meaning of this testimony is that there is none truly worthy of worship except for Allāh.
The statement of negation, "Lā ilāhaha: there is no deity" is a negation of everything that is worshipped besides Allāh.

And the statement "illallāh: except Allāh" is to affirm the worship for Allāh alone. He has no partners in worship of Him just as He has no partners who share in His Sovereignty and Dominion.
The explanation of that is made clear in the saying of Allāh, the Most High: «And recall when Ibrāhīm said to his father and his people, ‘I am free from what you worship except the worship of the One who created me and it is He who will guide me.’ And Ibrāhīm made the testimony of worship a word lasting among his offspring, that they may turn back to the obedience of their Lord.» [Sūrah Az-Zukhruf: 26-28]
And likewise the saying of Allāh, the Most High: «Say: O People of the Book, come to a common word between us and you, and that is: we shall not worship except Allāh, and we shall not associate partners with Him in worship; and we shall not take from ourselves people as lords besides Allāh. So if after this they turn away, inform them: bear witness that we have submitted ourselves to Allāh as Muslims.» [Sūrah Āli 'Imrān: 64]
The evidence for the testimony, ‘that Muhammad is the Messenger of Allāh’ is the saying of Allāh, the Most High: «There has come to you a Messenger from among yourselves. It grieves him that you should receive any injury or hardship, and he is anxious over you. To the believers he is full of pity and kindness, and he is merciful.» [Sūrah At-Tawbah: 128]
The meaning of the testimony, ‘Muhammad is the Messenger of Allāh’ is [i] to obey him in whatever he commanded, [ii] to believe in whatever he said, [iii] to keep away from whatever he forbade and prohibited [iv] and not to worship Allāh except as he prescribed.
The evidence for the Prayer, the Zakāt, and the meaning of Tawḥīd is the saying of Allāh, the Most High: «They were not commanded except to worship Allāh, making their worship sincerely and solely for Him, free from idolatry; and to establish the Prayer and to pay the Zakāh, and that is the right and true Religion.» [Ṣūrah Al-Bayyīnāh: 5]
The evidence for fasting is the saying of Allāh, the Most High: «O you who believe, fasting has been prescribed for you just as it was prescribed upon those who came before you, so that you may become pious.» [Sūrah Al-Baqarah: 183]
The evidence for Hajj is the saying of Allāh, the Most High: «And Hajj to the House (Ka’bah) is a duty that mankind owes to Allāh for those who can afford the expenses. And whoever denies its obligation, then Allāh is not in need of any of the creation.» [Sūrah Āl īmāran: 97]
The Second Level: Al-Imān

The second level is Imān, and it has seventy and odd branches. Its highest level is the saying, *lā ilāha illāllāh* (none has the right to be worshipped except Allāh), whilst the lowest level of Imān is to remove something harmful from the path, and shyness also is a branch of Imān.
Imān has six pillars: That you believe in Allāh, His Angels, His Books, His Messengers, the Last Day and the Pre-Decree, its good and its evil, all of it is from Allāh.
The proof for these six pillars is in the saying of Allāh, the Most High: «It is not piety that you should turn your faces to the east or the west. Rather piety is the piety of those who believe in Allāh, the Last Day, the Angels, the Books, and the Prophets. He gives wealth, in spite of his love for it, to his relatives, the orphans, the needy, the wayfarer, those who ask and to set slaves free. He establishes the Prayer and he pays the Zakāt. They fulfill their agreements when they make them. They are patient in times of extreme poverty and hardship and during battle. Such are the people of truth and such are the pious.» [Sūrah Al-Baqarah: 177]
The proof for the Pre-Decree is in the saying of Allāh, the Most High: «Verily We have created all things in accordance to the Pre-Decree.» [Sūrah Al-Qamar: 49]
The Third Level: Al-Ihsān

The third level is Ihsān, and it is one pillar which is that you worship Allāh alone as if you see Him, and even though you see Him not, He certainly sees you.
The proof is in the saying of Allâh, the Most High: «And whosoever submits his face to Allâh, while he is a doer of good deeds (muhsin), then he has grasped the most trustworthy hand-hold.» [Sûrah Luqmaan: 22]

And in His saying, the Most High: «Truly, Allâh is with those who fear Him and keep their duty unto Him, and those who are the doers of good (muhsinûn).» [Sûrah An-Nahl: 128]

Also in His saying: «And whosoever puts his trust in Allâh, then He will suffice him.» [At-Talâq: 3]
And His saying, the Most High: «And put your trust in the All-Mighty, the Most Merciful, Who sees you when you stand up in Prayer, and your movements among those who fall prostrate. Verily! He, only He, is the All-Hearer, the All-Knower.» [Sūrah Ash-Shu’ārā: 217-220]

Also the saying of Allāh, the Most High: «There is not a thing you do, O Prophet, nor any portion of the Qur'ān that you recite—neither do you, O people, do anything, whether good or evil, except that We are a witness over you when you do it.» [Surah Yūnus: 61]
The proof for Ihsān from the Sunnah is the well-known Hadīth of Jibrīl that was narrated from ʿUmar Ibn Al-Khattāb (رضي الله عنه) who said:

“Whilst we were sitting with the Prophet (صلى الله عليه وسلم) a man entered upon us. His garments were exceedingly white and his hair exceedingly black, there were no signs of travel upon him yet not a single one of us knew who he was. He came and sat in front of the Prophet (صلى الله عليه وسلم) putting his knees against his knees and placing his hands on his thighs. He said: ‘O Muhammad, tell me about Islām.’ The Prophet (صلى الله عليه وسلم) replied: ‘It is that you testify that none has the right to be worshipped except Allāh and that Muhammad is the Messenger of Allāh, that you establish the Prayer, pay the Zakāt, fast the month of Ramadān and perform Hajj to the House (Kaʻbah) if you have the ability to do so.’
The man said: ‘You have spoken the truth.’ So we were surprised with him, that he asked the question and then affirmed the truthfulness of it. The man then asked: ‘Tell me about Imān.’ The Prophet (صلى الله عليه وسلم) replied: ‘That you believe in Allāh, His Angels, His Books, His Messengers, the Last day and the Pre-Decree, its good and evil.’ The man said: ‘You have spoken the truth.’
He then asked: ‘Tell me about Ihsān.’ He replied: ‘That you worship Allāh as if you see Him, and though you see Him not, indeed He sees you.’ The man then asked: ‘Tell me about the Hour.’ The Prophet (ﷺ) replied: ‘The one being asked is no more aware concerning it than the one asking.’ The man continued: ‘Inform me of its signs.’
The Prophet (ﷺ) said: ‘When a slave-woman gives birth to her mistress; when you see barefoot, unclothed, destitute shepherds competing in the building of tall buildings.’”

‘Umar (رضي الله عنه) said: “So he left, and we remained behind for a while. Then the Prophet (ﷺ) said: ‘O ‘Umar, do you know who the questioner was?’ We replied: ‘Allāh and His Messenger know better.’ He said: ‘That was Jibrīl who came to you to teach you matters of your Religion.’”

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[15] Reported by Muslim (no. 8) from Yahyā Ibn Ya’mar (رَضِيَ اللَّهُ عَنْهُ) who said: “The first to speak about the [denial of] Pre-Decree in Basrah was Ma’bad Al-Juhani. So myself and Humaid Ibn ‘Abdur-Rahmān Al-Himyari embarked to perform Hajj or ‘Umrah. So we said: ‘If we meet any one of the Companions of Allāh’s Messenger (صلى الله عليه وسلم), we shall ask him about what these people are saying concerning the Pre-Decree.’ Then we were guided to come across ‘Abdullāh Ibn ‘Umar Ibn Al-Khattāb (رضي الله عنه), while he was entering the mosque. My companion and I surrounded him, one of us stood on his right and the other stood on his left. I expected that my companion would leave it to me to speak. So I said: ‘Abu Abdur-Rahmān, there have appeared some people in our land who recite the Qur‘ān and pursue knowledge...’ After mentioning more of their affairs, he continued: ‘These people claim that there is no such thing as Divine Decree (Qadr) and events are not predestined.’ ‘Abdullah Ibn ‘Umar (رضي الله عنه) said: ‘If you happen to meet them, inform them that I have nothing to do with them and they have nothing to do with me. By the One whom ‘Abdullāh Ibn ‘Umar swears by, if any one of them had gold equal to the size of the mountain of Uhud and he spent it in charity, Allāh would not accept it unless he affirmed his faith in Divine Decree.’ Then he said: ‘My father, ‘Umar Ibn al-Khattāb, narrated
to me saying: ‘Whilst we were sitting with the Prophet (ﷺ) a man entered upon us.’...” Then he narrated this hadith of Jibrîl.
The third principle is knowing your Prophet Muhammad (ﷺ). He is Muhammad the son of 'Abdullāh, the son of 'Abdul-Muttalib, the son of Hāshim. Hāshim is from the tribe of Quraish, and the Quraish are from the Arabs, and the Arabs are from the offspring of Ismā’il, the son of Ibrāhīm Al-Khaleel (عليه السلام), the one Allāh chose as a close friend, may the excellent peace and blessings be upon him and upon our Prophet.
He (صلى الله عليه وسلم) lived for sixty-three years, forty of those years were before his Prophethood and twenty-three years were as a Prophet and Messenger. He was appointed as a Prophet with the Quranic verse beginning with, ‘Read (iqra’)’ and he was appointed as a Messenger with the Quranic chapter: ‘The one wrapped in garments (Al-Mudaththir).’ He (صلى الله عليه وسلم) was from the city of Makkah.
He (was) sent to warn against polytheism (shirk) and call to Tawhīd, the worship of Allāh alone. The proof for this is in the saying of Allāh, the Most High: «O Prophet, you who is wrapped in garments! Arise and warn the people! Magnify your Lord, purify your garments, and shun the idols! And do not give a thing in order to get more in return. And be patient for the sake of your Lord.» [Sūrah Al-Mudāththir: 1-7]
The meaning of ‘Arise and warn the people’ is that he must warn against polytheism and call the people to worship Allāh alone.

The meaning of ‘Magnify your Lord’ is to extol and exalt Allāh by the worship of Him alone.
‘Purify your garments’ means: purify your deeds from shirk, i.e. from polytheism.

‘Shun the rujz’. Rujz are the idols. To shun the idols is to leave them and disassociate from them and those who worship them.
He remained upon this for ten years, calling to Tawhīd. Then after ten years he was carried into the heavens, and the five daily Prayers were obligated upon him. He prayed in Makkah for three years, and thereafter he was commanded with migration to Madīnah. Migration (Al-Hijrah) is to move from the land of polytheism to the land of Islām.
Migration from the land of polytheism to the land of Islām is an obligation upon this Ummah, and it remains as such until the Hour is established.

The proof for this is in the saying of Allāh, the Most High: «Verily! As for those whom the Angels take in death while they are wronging themselves, the Angels say to them: “In what condition were you?” They reply: “We were weak and oppressed on Earth.” The Angels say: “Was not the Earth of Allāh spacious enough for you to emigrate therein?” Such will find their abode in Hell, and what an evil destination! Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their own way. For these there is hope that Allāh will forgive them, and Allāh is ever Oft-Pardoning, Oft-Forgiving.» [Sūrah An-Nisā': 97-99]
Also the saying of the Most High: «O My servants who believe! Certainly, spacious is My earth, so worship Me.» [Sūrah Al-‘Ankabūt: 56]
Al-Baghawī (may Allah’s mercy be upon him) said: “The reason behind the revelation of this verse was because of the Muslims who were in Makkah and yet they did not migrate.¹⁶ Allāh addressed them with the title of Imān.”

[¹⁶] Shaikh Muhammad Ibn ‘Abdul-Wahhāb (may Allah’s mercy be upon him) cited from Al-Baghawī (may Allah’s mercy be upon him) in meaning. Al-Baghawī stated, regarding the reasons for the revelation of this verse in Ma‘ālim At-Tanzil (6/251) that Maqātil and Al-Kalbī said: “It was revealed concerning the weak Muslims of Makkah.” He also said (6/252) that it was revealed concerning those who held back from migrating and remained in Makkah: “They said: ‘If we migrate, we are afraid that we’ll go hungry and lead a constrained life.’ So Allāh revealed this verse and did not give them an excuse not to leave.”
The proof for migrating (Al-Hijrah) from the Sunnah is in the saying of the Messenger of Allâh (صلى الله عليه وسلم): "Hijrah will not end until repentance comes to an end, and repentance will not end until the Sun rises from the West."[17]

Once he had settled in Madīnah, he was commanded with the rest of the legislations of Islām, such as the Zakāt, Fasting, Hajj, Jihād, the call to Prayer (Adhān), enjoining the good and forbidding the evil, and other than these from the Islāmic Legislation. He established that over the period of ten years. Then he passed away, may the blessings of Allāh, His praise and His peace be upon him—but his Religion remains, and this is his Religion.
There is not a goodness except that he (Salāh) directed his Ummah towards it, and there is not an evil except that he warned his Ummah from it. The good that he directed the Ummah towards is Tawhīd and everything that Allāh loves and is pleased with. And the evil that he warned from is shirk (polytheism) and every thing that Allāh hates and rejects. Allāh sent him to all the people in totality, and He obligated the Jinn and Humankind to show obedience to him (SubḥānAllāh). The proof for that is in the saying of Allāh, the Most High:
«Say: O People, I am the Messenger of Allāh to you all.» [Sūrah Al-A‘rāf: 158] Allāh (سَمِيعُ الرُّءْسِ) completed the Religion for him (صَلَّى اللَّهُعَلَيْهِ وَسَلَّمَ). The proof for that is His saying, the Most High:

«الَّذِينَ أَحْيَا لَهُمُ الْإِلَيْهِ وَأَكْمَلَ اللَّهُ لَهُمْ جَمِيعًا﴾

«This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islām as your religion.» [Sūrah Al-Mā‘idah: 3]
The proof of the Prophet’s death is in the saying of Allâh, the Most High: «Verily you, O Prophet, will die, and verily they too will die. Then, on the Day of Resurrection, you will be disputing before your Lord.» [Sūrah Az-Zumar: 30-31]
Once the people have died, they shall be resurrected. The proof is in the saying of Allāh, the Most High: «From the earth We created you, and into it We shall return you, and from it We shall bring you out once again.» [Sūrah Tāhā: 55] Also in the saying of the Most High: «And Allāh has brought you forth from the dust of the earth. And then He will return you into it, and bring you forth again.» [Sūrah Nūh: 17-18]
After the resurrection, they will be taken to account and recompensed according to their deeds. The proof for that is in the saying of Allāh, the Most High: «And to Allāh belongs all that is in the heavens and all that is in the earth, that He may recompense those who do evil for that which they have done, and reward those who do good, with what is best (i.e. Paradise).»
[Sūrah An-Najm: 31]
Whoever denies the Resurrection has disbelieved. The proof is in the saying of Allāh, the Most High: «The disbelievers pretend that they will never be resurrected. Say to them: “Yes! By my Lord, you shall certainly be resurrected, then you will be informed of what you did, and that is easy for Allāh.”» [Sūrah At-Taghābun: 7]
Allāh sent all the Messengers as bringers of glad tidings and as warners. The proof for that is in the saying of Allāh, the Most High: «Messengers as bearers of glad tidings as well as warning in order that mankind should have no plea against Allāh after the Messengers.» [Sūrah An-Nisāʾ: 165]
The first of the Messengers was Nūh (), and the last of them was Muhammad (), and he is the seal of the Prophets. There is no Prophet after him. The proof for that is in the saying of Allāh, the Most High: «Muhammad is not the father of any man among you, but he is the Messenger of Allāh and the last of the Prophets.» [Sūrah Al-Ahzāb: 40] The proof that Nūh () is the first of the Messengers is in the saying of Allāh, the Most High: «Verily, We have inspired you, O Muhammad, as We inspired Nūh and the Prophets after him.» [Sūrah An-Nisā: 163]
Allāh sent to every nation a Messenger, from Nūh (عَلِیْهِ السَّلامُ) to Muhammad (صَلَّیۡللهۡ عَلیۡهِ وَسَلَّمُ) commanding them to worship Allāh alone, without associating partners with Him in worship, and warning them from the worship of the false deities (tāghūt). The proof for that is in the saying of Allāh, the Most High: «And verily, We have sent among every nation a Messenger proclaiming: “Worship Allāh alone, and keep away from all false deities.”» [Sūrah An-Nahl: 36]
TO DISBELIEVE IN THE TĀḠŪṬ (THE FALSE DEITIES)

Allāh obligated upon all the servants to disbelieve in the false deities and to believe in Allāh, the Most High.

Ibn Al-Qayyim (رحمه الله) stated: “The meaning of tāḡūṭ is that thing by way of which the servant goes beyond bounds, with something that is: worshipped or followed or obeyed.”¹⁸

[¹⁸] Ibn Al-Qayyim said in Iʿlām Al-Muwaqiʿin (1/40): “At-Tāḡūṭ: is everything by way of which the servant goes beyond bounds, whether it be something worshipped or followed or obeyed. So the tāḡūṭ of any people is the one who they refer to for judgement besides Allāh and His Messenger (صلى الله عليه وسلم), or that which they worship besides Allāh, or the one who they follow without knowledge and guidance from Allāh, or the one they obey not knowing whether it is in obedience to Allāh. So these are the tawāghīṭ (plural of tāḡūṭ) of the world if you were to ponder over them.” Ibn Taymiyyah (رحمه الله) stated in Al-Majmūʿ (16/565): “It is a generic term, and it includes, the devil, the idol, the soothsayer, the silver dirham, the gold dinār, and other than that.”
And the tawāghīt are numerous but their heads are five: 19 (1) Iblīs, may Allāh’s curse be upon him, (2) one who is worshipped and is pleased with that, (3) one who claims to have something of the knowledge of the unseen, (4) the one who calls the people to worship him, (5) and the one who judges by other than what Allāh has revealed. The proof is in the saying of Allāh, the Most High: «There is no compulsion in religion. Verily, the Right [19] The author, Shaikh Muhammad Ibn ‘Abdul-Wahhāb (رحمة الله عليه) stated as occurs in Ad-Durar As-Saniyyah (1/125): “And the tawāghīt are numerous and from them are five that are clear to us: (1) first of them is the Devil, (2) the tyrannical ruler, (3) the one who takes bribes, (4) the one who is worshipped and is pleased with that, (5) and the one who acts without knowledge.” This and what has preceded clarifies that the description of someone being a tāghīt does not necessitate that he is to be declared an unbeliever. From the scholars are those who apply the label of tāghīt to some of the sinners and the disobedient ones, just as Shaikh Muhammad Ibn ‘Abdul-Wahhāb has done here. If the title of tāghīt necessitated takfīr (declaring a Muslim to be an unbeliever) then that would necessitate that the Shaikh has performed takfīr of those who fall into sins, and that is clearly not the case as he himself stated in his Risālah ilā ahlil-Qasīm: “I do not accuse anyone from the Muslims of being an unbeliever due to a sin, and neither do I expel them from the fold of ʿIslām.” (See Sharh ‘Aqidatil-Imām Muhammad Ibn ‘Abdul-Wahhāb of Shaikh Sālih Al-Fawzān, p.116)
Path has become distinct from the wrong path. Whoever disbelieves in the taghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.» [Sūrah Al-Baqarah: 256]
And this is the meaning of *lā ilāha illāllāh*. There is a Hadīth which states: “The head of the affair is Islām, its pillar is the Prayer, and the uppermost part of its hump is Jihād in Allāh's cause.”

[20] Reported by At-Tirmidhī (no. 2616) from Mu‘ādh Ibn Jabal (رضي الله عنه) wherein the Prophet (صلى الله عليه وسلم) said: “Shall I not inform you about the head of the affair, and its pillar, and the uppermost part of its hump?” I said: “Of course, O Messenger of Allāh!” He said: “The head of the affair is Islām, its pillar is the Prayer, and the uppermost part of its hump is Jihād in Allāh's cause.” Then he said: “Shall I not inform you about what governs all of that?” I said: “Of course O Prophet of Allāh!” He grabbed his tongue and then said: “Restrain this.” I said: “O Prophet of Allāh! Will we be taken to account for what we say?” He said: “May your mother grieve your loss O Mu‘ādh! Are the people tossed into the Fire upon their faces, or upon their noses, except because of what their tongues have wrought?” At-Tirmidhī said: “This hadith is hasan-sahih.” And Al-Albānī declared it to be sahīh.
And Allâh knows best, the One free of all imperfections and the Most High. May Allâh extol our leader, Muhammad, and send His peace and blessings upon him, upon his family and all his Companions.

That is the completion of the *Three Fundamental Principles*, all praise is due to Allâh, Lord of all that exists.