

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Know, may Allāh have mercy on you, that it is obligatory upon us to learn four matters:

The First: Knowledge: This is Knowledge of Allāh, Knowledge of His Prophet, and Knowledge of the Religion of Islām with evidence.

The Second: Is acting upon it.

The Third: Is calling to it.

The Fourth: Is patience in enduring harm because of it.

The evidence is the statement of Allāh, the Most High:
"By Al-Asr (the time). Verily! Man is in loss, except those who believe (in Islāmic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e., order one another to perform all kinds of good deeds which Allāh has ordained, and abstain from all kinds of sins and evil deeds which Allāh has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allāh's Cause during preaching His religion of Islāmic Monotheism or Jihād, etc.)."

Imam Ash-Shafi'i (may Allāh have mercy on him) said:
"If Allāh had not revealed a proof to His creation other than this Surah, it would have been sufficient for them."

Imam Al-Bukhari (may Allāh have mercy on him) said:
"Chapter: Knowledge Before Speech and Action."

The evidence is the statement of Allāh, the Most High:
"So know (O Muḥammad ﷺ) that Lā ilāha illallāh (none has the right to be worshipped but Allāh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allāh knows well your moving about, and your place of rest (in your homes)."

Thus, He began with knowledge before speech and action.

اعْلَمْ رَحِمَكَ اللَّهُ أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ مَسَائِلَ:

الأولى: العلم.
وهو معرفة الله، ومعرفة نبيه، ومعرفة دين الإسلام بالأدلة.

الثانية: العمل به.

الثالثة: الدعوة إليه.

الرابعة: الصبر على الأذى فيه.

والدليل قوله تعالى: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾.

قَالَ الشَّافِعِيُّ رَحِمَهُ اللَّهُ تَعَالَى: لَوْ مَا أَنْزَلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا هَذِهِ السُّورَةُ لَكَفَتْهُمْ.

وَقَالَ الْبُخَارِيُّ رَحِمَهُ اللَّهُ تَعَالَى: بَابُ الْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ. وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ﴾.

فَبَدَأَ بِالْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ.

Know, may Allāh have mercy on you, that it is obligatory upon every Muslim, male and female, to learn these three issues and act upon them:

The First Issue: That Allāh created us, provided for us, and did not leave us neglected. Rather, He sent us a Messenger. Whoever obeys him will enter Paradise, and whoever disobeys him will enter the Fire.

The evidence is the statement of Allāh, the Most High: **"Verily, We have sent to you (O mankind) a Messenger (Muḥammad ﷺ) to be a witness over you, as We did send a Messenger (Musā) to Fir'aun. But Fir'aun disobeyed the Messenger (Musā), so We seized him with a severe punishment."** (Surah Al-Muzzammil, 73:15-16)

The Second Issue: Allāh is not pleased that anyone is associated with Him in worship, neither a close angel nor a sent Prophet.

The evidence is the statement of Allāh, the Most High: **"And the masājīd are for Allāh [alone], so do not invoke anyone along with Allāh."** (Surah Al-Jinn, 72:18)

The Third Issue: That whoever obeys the Messenger and worships Allāh alone is not permitted to have loyalty to those who oppose Allāh and His Messenger, even if they are the closest of relatives.

The evidence is the saying of Allāh, the Most High: **"You (O Muḥammad ﷺ) will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Ruh (proofs, light, and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allāh is pleased with them, and they are pleased with Him. They are the Party of Allāh. Verily, it is the Party of Allāh that will be the successful."** (Surah Al-Mujādilah, 58:22)

اعْلَم رَحِمَكَ اللَّهُ أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ تَعْلَمُ ثَلَاثَ هَذِهِ الْمَسَائِلِ، وَالْعَمَلُ بِهِنَّ.

الأولى: أَنَّ اللَّهَ خَلَقَنَا وَرَزَقَنَا وَلَمْ يَتْرُكْنَا هَمَلًا، بَلْ أَرْسَلَ إِلَيْنَا رَسُولًا؛ فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ النَّارَ.

والدليل قَوْلُهُ تَعَالَى: ﴿إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخَذًا وَبِيلًا﴾.

الثانية: أَنَّ اللَّهَ لَا يَرْضَىٰ أَنْ يُشْرَكَ مَعَهُ أَحَدٌ فِي عِبَادَتِهِ، لَا مَلَكٌ مُّقَرَّبٌ وَلَا نَبِيٌّ مُّرْسَلٌ. **والدليل** قَوْلُهُ تَعَالَى: ﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾.

الثالثة: أَنَّ مَنْ أَطَاعَ الرَّسُولَ وَوَحَّدَ اللَّهَ لَا يَجُوزُ لَهُ مُوَالَاةٌ مِنْ حَادِّ اللَّهِ وَرَسُولِهِ، وَلَوْ كَانَ أَقْرَبَ قَرِيبٍ.

والدليل قَوْلُهُ تَعَالَى: ﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَٰئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾.

Know—may Allāh guide you to His obedience—that the Hanīfiyyah, the Religion of Ibrāhīm, is to worship Allāh alone, sincerely dedicating the Religion to Him.

This is what Allāh commanded all people to do and created them for, as the Most High said: **“And I did not create the jinn and mankind except to worship Me (alone).”**

The meaning of **“to worship Me”** is “to single Me out alone for worship.”

The greatest command that Allāh has given is Tawḥīd, which is to single out Allāh alone in worship.

The greatest prohibition He has issued is shirk, which is invoking others along with Him.

The evidence is the statement of Allāh the Most High: **“And worship Allāh and do not associate anything with Him.”**

اعْلَمْ أَرْشَدَكَ اللَّهُ لَطَاعَتِهِ، أَنَّ
الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ: أَنَّ تَعْبُدَ اللَّهَ
وَخَدَهُ مُخْلِصًا لَهُ الدِّينَ.

وَبَذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ،
وَخَلَقَهُمْ لَهَا، كَمَا قَالَ تَعَالَى:
﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا
لِيَعْبُدُونِ﴾.

وَمَعْنَى يَعْبُدُونِ: يُوحِّدُونِ.

وَأَعْظَمُ مَا أَمَرَ اللَّهُ بِهِ: التَّوْحِيدُ،
وَهُوَ إِفْرَادُ اللَّهِ بِالْعِبَادَةِ،

وَأَعْظَمُ مَا نَهَى عَنْهُ: الشِّرْكُ وَهُوَ
دَعْوَةُ غَيْرِهِ مَعَهُ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَاعْبُدُوا
اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾.

الأصل الأول

THE FIRST PRINCIPLE

If it is said to you: What are the Three Fundamentals that a person must know?

Then say: The servant's knowledge of his Lord, his Religion, and his Prophet Muḥammad ﷺ.

If it is said to you: Who is your Lord?

Then say: My Lord is Allāh, Who nurtured me and nurtures all the creation with His blessings. He is the One whom I worship, and I do not worship anyone other than Him.

The evidence is the saying of Allāh, the Most High: “**All the praises and thanks be to Allāh, the Lord of the 'Ālamīn (mankind, jinn and all that exists).**” (Surah Al-Fātihah: 2)

Everything besides Allāh is a creation, and I am one among those creations.

If it is said to you: How do you know your Lord?

Then say: Through His signs and His creations. Among His signs are the night and the day, the sun and the moon. Among His creations are the seven heavens, the seven earths, and whatever is within them and between them.

The evidence is the statement of Allāh, the Most High: “**And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allāh Who created them, if you (really) worship Him.**” (Surah Fussilat: 37)

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

فَقُلْ: مَعْرِفَةُ الْعَبْدِ رَبَّهُ، وَدِينَهُ، وَنَبِيِّهِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

فَإِذَا قِيلَ لَكَ: مَنْ رَبُّكَ؟

فَقُلْ رَبِّي اللَّهُ الَّذِي رَبَّنِي وَرَبَّى جَمِيعَ الْعَالَمِينَ بِنِعْمِهِ، وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾.

وَكُلُّ مَا سِوَى اللَّهِ عَالَمٌ، وَأَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ.

فَإِذَا قِيلَ لَكَ: بِمَ عَرَفْتَ رَبَّكَ؟ فَقُلْ: بِآيَاتِهِ وَمَخْلُوقَاتِهِ، وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ، وَالشَّمْسُ وَالْقَمَرُ، وَمِنْ مَخْلُوقَاتِهِ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُونَ السَّبْعُ وَمَا فِيهِنَّ وَمَا بَيْنَهُمَا.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ﴾.

الأصل الثاني

THE SECOND PRINCIPLE

It is submission to Allāh through tawḥīd, compliance with Him through obedience, and disavowal of shirk and its people.

مَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ، وَهُوَ
الِاسْتِسْلَامُ لِلَّهِ بِالتَّوْحِيدِ، وَالْإِنْقِيَادُ
لَهُ بِالطَّاعَةِ، وَالْبَرَاءَةُ مِنَ الشِّرْكِ
وَأَهْلِهِ.

It has three levels:

al-Islām, al-Īmān, and al-Iḥsān,
and each level has pillars.

وَهُوَ ثَلَاثُ مَرَاتِبَ:
الِإِسْلَامُ، وَالْإِيمَانُ، وَالْإِحْسَانُ.

The pillars of al-Islām are five:

وَكُلُّ مَرْتَبَةٍ لَهَا أَرْكَانٌ.

1. The testimony that there is
no deity worthy of worship
except Allāh and that
Muḥammad is the
Messenger of Allāh.

فَأَرْكَانُ الْإِسْلَامِ خَمْسَةٌ:

2. Establishing Salāh (Prayer).

شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ
مُحَمَّدًا رَسُولُ اللَّهِ،

3. Giving Zakāh (Obligatory
Charity).

وَإِقَامُ الصَّلَاةِ،

4. Fasting the Month of
Ramadān.

وَإِيتَاءُ الزَّكَاةِ،

5. Performing Ḥajj to the
Sacred House of Allāh.

وَصَوْمُ رَمَضَانَ،

وَحَجُّ بَيْتِ اللَّهِ الْحَرَامِ.

The Evidence for the Shahadah (Testimony of Faith) Allāh, the Exalted, says: "Allāh bears witness that Lā ilāha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lā ilāha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise."

Its Meaning:

- "There is nothing worthy of worship"—negating the right of worship from everything besides Allāh.
- "Except Allāh"—affirming the right of worship solely for Him alone, with no partners in His worship, just as He has no partners in His dominion.

Its Explanation which clarifies it is His statement, the Exalted: "And (remember) when Ibrāhim said to his father and his people: 'Verily, I am innocent of what you worship, except Him (i.e., I worship none but Allāh Alone) Who did create me; and verily, He will guide me.' And he made it [i.e., Lā ilāha illa–Allāh (none has the right to be worshipped but Allāh Alone)] a Word lasting among his offspring (true Monotheism), that they may turn back (i.e., to repent to Allāh or receive admonition)."

And Allāh, the Exalted, also says: "Say (O Muḥammad ﷺ): 'O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allāh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh.' Then, if they turn away, say: 'Bear witness that we are Muslims (i.e., those who submit to Allāh).'"

فَدَلِيلُ الشَّهَادَةِ: قَوْلُهُ تَعَالَى: ﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾ (آل عمران: ١٨).

وَمَعْنَاهَا: لَا مَعْبُودَ بِحَقِّ إِلَّا اللَّهُ؛ "لَا إِلَهَ إِلَّا نَافِيًا جَمِيعَ مَا يُعْبَدُ مِنْ دُونِ اللَّهِ، "إِلَّا اللَّهُ" مُثَبِّتًا الْعِبَادَةَ لِلَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ فِي عِبَادَتِهِ، كَمَا أَنَّهُ لَا شَرِيكَ لَهُ فِي مُلْكِهِ.

وَتَفْسِيرُهَا الَّذِي يُوضِّحُهَا قَوْلُهُ تَعَالَى: ﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ (٢٦) إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ (٢٧) وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ﴾ (الزخرف: ٢٦-٢٨).

وَقَوْلُهُ تَعَالَى: ﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾ (آل عمران: ٦٤).

The Evidence for the Testimony that Muḥammad is the Messenger of Allāh:

Allāh, the Exalted, says: "**Verily, there has come unto you a Messenger (Muḥammad ﷺ) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you (to be rightly guided, to repent to Allāh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hellfire), for the believers (he is) full of pity, kind, and merciful.**" (Surah At-Tawbah, 9:128)

The Meaning of the Testimony that Muḥammad is the Messenger of Allāh:

- Obeying him in what he commands.
- Believing him in what he informs.
- Avoiding what he forbade and warned against.
- Worshipping Allāh only in the way he prescribed.

The Evidence for Ṣalāh, Zakāh, and the Explanation of Tawḥīd: Allāh, the Exalted, says: "**And they were commanded not, but that they should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Ṣalāh (Iqamat-as-Ṣalāh) and give Zakāh, and that is the right religion.**" (Surah Al-Bayyinah, 98:5)

The Evidence for Fasting: Allāh, the Exalted, says: "**O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqūn (the pious).**" (Surah Al-Baqarah, 2:183)

The Evidence for Ḥajj: Allāh, the Exalted, says: "**And Ḥajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for one's conveyance, provision, and residence). And whoever disbelieves [i.e., denies Ḥajj (pilgrimage to Makkah)], then he is a disbeliever of Allāh], then Allāh stands not in need of any of the 'Ālamīn (mankind, jinn, and all that exists).**" (Surah āl-e-Imran, 3:97)

وَدَلِيلُ شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَوْلُهُ تَعَالَى:

﴿قَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ﴾.

وَمَعْنَى شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ:

- طَاعَتُهُ فِيمَا أَمَرَ،
- وَتَصَدِيقُهُ فِيمَا أَخْبَرَ،
- وَاجْتِنَابُ مَا عَنْهُ نَهَى وَزَجَرَ،
- وَأَنْ لَا يُعْبَدَ اللَّهُ إِلَّا بِمَا شَرَعَ.

وَدَلِيلُ الصَّلَاةِ، وَالزَّكَاةِ، وَتَفْسِيرُ التَّوْحِيدِ: قَوْلُهُ تَعَالَى: ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ﴾.

وَدَلِيلُ الصِّيَامِ قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾.

وَدَلِيلُ الْحَجِّ قَوْلُهُ تَعَالَى: ﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾.

The Second Level: Imān (Faith)

الْمَرْتَبَةُ الثَّانِيَّةُ: الْإِيمَانُ:

It consists of over seventy branches:

- The highest of them is saying "Lā ilāha illa Allāh" (There is no deity worthy of worship except Allāh).
- The lowest of them is removing harm from the road.
- Modesty (Hayā') is a branch of Imān.

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

The Six Pillars of Imān:

وَأَرْكَانُهُ سِتَّةٌ:

- Belief in Allāh.
- Belief in His Angels.
- Belief in His Books.
- Belief in His Messengers.
- Belief in the Last Day.
- Belief in Divine Decree (Qadr), both good and evil.

أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.

The Evidence for These Six Pillars is Allāh's statement: **"It is not Al-Birr (righteousness) that you turn your faces towards the east or the west (in prayers); but Al-Birr is (the quality of) the one who believes in Allāh, the Last Day, the Angels, the Book, and the Prophets"** (Surah Al-Baqarah, 2:177)

وَالدَّلِيلُ عَلَى هَذِهِ الْأَرْكَانِ السِّتَّةِ قَوْلُهُ تَعَالَى: ﴿لَيْسَ الْبِرُّ أَنْ تَوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ﴾ (البقرة: ١٧٧).

The Evidence for Qadr (Divine Decree): Allāh, the Exalted, says: **"Verily, We have created all things with Qadr (Divine Preordainment)."** (Surah Al-Qamar, 54:49)

وَدَلِيلُ الْقَدَرِ قَوْلُهُ تَعَالَى: ﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾ (القمر: ٤٩).

The Third Level: Iḥsān (Excellence in Worship)

It consists of One Pillar:

"To worship Allāh as if you see Him, and if you do not see Him, then indeed He sees you."

The Evidence is Allāh's statement: "**Truly, Allāh is with those who fear Him (keep their duty unto Him), and those who are Muḥsinūn (good-doers).**" (Surah An-Nahl, 16:128)

And His statement: "**And put your trust in the All-Mighty, the Most Merciful, Who sees you when you stand up (for prayer), and your movements among those who fall prostrate (along with you). Verily! He, only He, is the All-Hearer, the All-Knower.**" (Surah Ash-Shu'ara, 26:217-220)

And His statement: "**Neither you (O Muḥammad ﷺ) do any deed nor recite any portion of the Qur'ān, nor you (mankind) do any deed (good or evil), but We are Witness thereof when you are doing it...**" (Surah Yunus, 10:61)

الْمَرْتَبَةُ الثَّالِثَةُ: الْإِحْسَانُ،

رُكْنٌ وَاحِدٌ وَهُوَ:

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

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾.

وَقَوْلُهُ: ﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ الَّذِي يَرَاكَ حِينَ تَقُومُ وَتَقْلُبُ فِي السَّاجِدِينَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾،

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

Evidence from the Sunnah:

The Famous Hadith of Jibril, narrated by 'Umar (may Allāh be pleased with him), who said: "While we were sitting with the Messenger of Allāh ﷺ, a man appeared before us, dressed in extremely white clothes, with very black hair. No signs of travel could be seen on him, and none of us knew him. He sat close to the Prophet ﷺ, resting his knees against his knees and placing his hands on his thighs, and said: 'O Muḥammad! Tell me about Islām.'

The Prophet ﷺ said: **'Islām is to testify that there is nothing worthy of worship except Allāh, and that Muḥammad is the Messenger of Allāh, to establish prayer, to give Zakāh, to fast in Ramaḍān, and to perform Ḥajj to the House if you are able to do so.'**

The man said: 'You have spoken the truth.' We were amazed that he asked him and then confirmed his answer.

Then he said: 'Tell me about Imān (Faith).'

The Prophet ﷺ said: **'It is to believe in Allāh, His angels, His books, His messengers, the Last Day, and to believe in divine decree (Qadr), both its good and its evil.'**

The man said: 'You have spoken the truth.' Then he said: 'Tell me about Iḥsān (excellence in worship).'

The Prophet ﷺ said: **'It is to worship Allāh as if you see Him, and if you do not see Him, then indeed He sees you.'**

Then the man said: 'Tell me about the Hour (the Day of Judgment).'

The Prophet ﷺ said: **'The one who is asked about it knows no more than the one who is asking.'**

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

The Prophet ﷺ said: **'That the slave-girl will give birth to her master, and that you will see the barefooted, unclothed, destitute shepherds competing in constructing tall buildings.'**

Then he (the man) left, and we remained for a while.

Then the Prophet ﷺ said: **'O Umar, do you know who the questioner was?'** I said: 'Allāh and His Messenger know best.'

He ﷺ said: **'That was Jibril. He came to teach you your Religion.'**

وَالدَّلِيلُ مِنَ السُّنَّةِ:

حَدِيثُ جِبْرِيلَ الْمَشْهُورُ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: "بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ، شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ! أَخْبِرْنِي عَنِ الْإِسْلَامِ.

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

فَقَالَ: صَدَقْتَ. فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.

قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ.

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

قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ.

قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا. قَالَ: أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحَفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ.

قَالَ فَمَضَى، فَلَبِثْنَا مَلِيًّا، فَقَالَ: يَا عُمَرُ، أَتَدْرِي مَنْ السَّائِلُ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.

قَالَ: هَذَا جِبْرِيلُ، أَتَأْكُمُ يُعَلِّمُكُمْ أَمَرَ دِينِكُمْ."

الأصل الثالث THE THIRD PRINCIPLE

Knowing Your Prophet Muḥammad ﷺ.

مَعْرِفَةُ نَبِيِّكُمْ مُحَمَّدٍ ﷺ.

He is Muḥammad, son of Abdullah, son of Abdul Muttalib, son of Hashim. Hashim belongs to the Quraysh tribe, which is from the Arabs, and the Arabs are from the descendants of Isma'il, son of Ibrāhīm, the Khalil (close friend) of Allāh—may the best of peace and blessings be upon him and upon our Prophet.

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

He lived for sixty-three years:

- Forty years before prophethood.
- Twenty-three years as a Prophet and Messenger.

وَلَهُ مِنَ الْعُمْرِ ثَلَاثٌ وَسِتُّونَ سَنَةً: مِنْهَا أَرْبَعُونَ قَبْلَ النَّبُوءَةِ، وَثَلَاثٌ وَعِشْرُونَ نَبِيًّا رَسُولًا. نُبِئَ بِـ ﴿أَفْرَأُ﴾ وَأُرْسِلَ بِـ ﴿الْمُدَّثِّرِ﴾، وَبَلَدُهُ مَكَّةُ، وَهَاجَرَ إِلَى الْمَدِينَةِ.

He was given revelation with "Iqra'" (Read) and was sent as a Messenger with "Al-Muddathir" (The Cloaked One).

His birthplace was Makkah, and he later migrated to Madinah.

بَعَثَهُ اللَّهُ بِالنِّدَارَةِ عَنِ الشِّرْكِ، وَيَدْعُو إِلَى التَّوْحِيدِ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الْمُدَّثِّرُ (١) قُمْ فَأَنْذِرْ (٢) وَرَبَّكَ فَكَبِّرْ (٣) وَثِيَابَكَ فَطَهِّرْ (٤) وَالرُّجْزَ فَاهْجُرْ (٥) وَلَا تَمْنُنْ تَسْتَكْثِرُ (٦) وَلِرَبِّكَ فَاصْبِرْ﴾ (المدثر: ١-٧).

Allāh sent him to warn against Shirk (polytheism) and to call people to Tawḥīd (monotheism).

وَمَعْنَى ﴿قُمْ فَأَنْذِرْ﴾: يُنذِرُ عَنِ الشِّرْكِ وَيَدْعُو إِلَى التَّوْحِيدِ.

The evidence is the saying of Allāh, the Most High: **"O you (Muḥammad ﷺ) enveloped (in garments)! (1) Arise and warn! (2) And magnify your Lord (Allāh)! (3) And purify your garments! (4) And keep away from Ar-Rujz (idols)! (5) And give not a thing in order to have more (or consider not your deeds of obedience as a favor to Allāh). (6) And be patient for the sake of your Lord!"** (Surah Al-Muddathir, 74:1-7)

وَمَعْنَى ﴿وَرَبَّكَ فَكَبِّرْ﴾: أَيُّ: عَظَّمَهُ بِالتَّوْحِيدِ.

- **"Arise and warn"** – meaning: Warn against Shirk and call to Tawḥīd.
- **"And magnify your Lord"** – meaning: Glorify and exalt Him through Tawḥīd.
- **"And purify your garments"** – meaning: Purify your deeds from Shirk.
- **"And keep away from Ar-Rujz"** – "Ar-Rujz" means idols; avoiding them means abandoning them and disassociating from them and their worshippers.

وَمَعْنَى ﴿وَتِيَابَكَ فَطَهِّرْ﴾: أَيُّ: طَهَّرَ أَعْمَالَكَ عَنِ الشِّرْكِ.

وَمَعْنَى ﴿وَالرُّجْزَ فَاهْجُرْ﴾: الرُّجْزُ بِمَعْنَى الْأَصْنَامِ، وَهَجَرُهَا يَعْنِي تَرَكُهَا وَالْبَرَاءَةَ مِنْهَا وَمِنْ أَهْلِهَا.

The Prophet ﷺ spent ten years calling people to Tawḥīd. After these ten years, he was taken up to the heavens (during the Isrā' and Mi'rāj), and the five daily prayers were made obligatory upon him. He prayed in Makkah for three years, and afterward, he was commanded to migrate to Madinah.

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

Hijrah (Migration): means moving from the land of Shirk (polytheism) to the land of Islām. It is an obligation upon this Ummah to migrate from a land of disbelief to a land of Islām, and it remains in effect until the Hour is established.

The evidence is the statement of the Most High: **"Verily! As for those whom the angels take (in death) while they are wronging themselves (by staying among the disbelievers), they (the angels) say (to them): 'In what (condition) were you?' They reply: 'We were weak and oppressed on the earth.' They (the angels) say: 'Was not the earth of Allāh spacious enough for you to migrate therein?' Such men will find their abode in Hell—what an evil destination! (97) Except the weak ones among men, women, and children who cannot devise a plan, nor are they able to direct their way. (98) For these, there is hope that Allāh will forgive them, and Allāh is Ever Oft-Pardoning, Oft-Forgiving."** (Surah An-Nisā', 4:97-99)

And the statement of the Most High: **"O My slaves who believe! Certainly, My earth is spacious. Therefore, worship Me alone."** (Surah Al-Ankabūt, 29:56)

Imam Al-Baghawi (may Allāh have mercy on him) said: "This verse was revealed concerning the Muslims who were still in Makkah and had not migrated. Allāh called them by the name of faith (Īmān)."

Evidence of Migration from the Sunnah: The Prophet ﷺ said: **"Migration will not cease until repentance ceases, and repentance will not cease until the sun rises from the west."**

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

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا 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 عَفُورًا غَفُورًا﴾،

وَقَوْلُهُ تَعَالَى: ﴿يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةً فَإِيَّايَ فَاعْبُدُون﴾.

قَالَ الْبَغَوِيُّ رَحِمَهُ اللَّهُ تَعَالَى: سَبَبُ نُزُولِ هَذِهِ الْآيَةِ فِي الْمُسْلِمِينَ الَّذِينَ بِمَكَّةَ لَمْ يُهَاجِرُوا، نَادَاهُمُ اللَّهُ بِاسْمِ الْإِيمَانِ.

وَالدَّلِيلُ عَلَى الْهَجْرَةِ مِنَ السَّنَةِ قَوْلُهُ ﷺ: "لَا تَنْقَطِعُ الْهَجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ، وَلَا تَنْقَطِعَ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا."

When the Prophet ﷺ settled in Madinah, he was commanded to establish the remaining laws of Islām, such as:

فَلَمَّا اسْتَقَرَّ بِالْمَدِينَةِ أَمَرَ بِبَقِيَّةِ شَرَائِعِ
الْإِسْلَامِ، مِثْلَ:

- Zakāh (obligatory charity)
- Fasting
- Hajj (pilgrimage)
- Jihad (striving in the path of Allāh)
- The Adhan (call to prayer)
- Enjoining good and forbidding evil
- And other legislations of Islām

الزَّكَاةَ،

وَالصَّوْمَ،

وَالْحَجَّ وَالْجِهَادَ،

وَالْأَذَانَ،

وَالْأَمْرَ بِالْمَعْرُوفِ،

وَالنَّهْيَ عَنِ الْمُنْكَرِ،

وغير ذلك من شَرَائِعِ الْإِسْلَامِ.

He remained upon this mission for ten years, and after that, he passed away, may Allāh's peace and blessings be upon him.

But his Religion remains and continues, for this is his Deen, he left no good except that he guided his Ummah to it, and he left no evil except that he warned them against it.

أَخَذَ عَلَى هَذَا عَشْرَ سَنِينَ وَبَعْدَهَا
تُوفِّيَ صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ،

The good that the Prophet ﷺ guided people to is Tawhīd and everything that Allāh loves and is pleased with.

وَدِينُهُ بَاقٍ، وَهَذَا دِينُهُ، لَا خَيْرَ إِلَّا دَلَّ
الْأُمَّةَ عَلَيْهِ، وَلَا شَرَّ إِلَّا حَذَّرَهَا مِنْهُ.

The evil that he warned against is Shirk and everything that Allāh dislikes and forbids.

وَالْخَيْرُ الَّذِي دَلَّ عَلَيْهِ: التَّوْحِيدُ،
وَجَمِيعُ مَا يُحِبُّهُ اللَّهُ وَيَرْضَاهُ. وَالشَّرُّ
الَّذِي حَذَّرَ مِنْهُ: الشِّرْكُ وَجَمِيعُ مَا
يَكْرَهُهُ اللَّهُ وَيَأْبَاهُ.

Allāh sent him to all of mankind, and He made obedience to him obligatory upon both humans and jinn, the evidence is the statement of the Most High: **"Say (O Muḥammad ﷺ): 'O mankind! Verily, I am sent to you all as the Messenger of Allāh.'"** (Surah Al-A'rāf, 7:158)

Allāh completed the Religion through him. The evidence is the statement of the Most High: **"This day, I have perfected your Religion for you, completed My favor upon you, and have chosen for you Islām as your Religion."** (Surah Al-Mā'idah, 5:3)

Evidence for His Death ﷺ is the statement of the Most High: **"Verily, you (O Muḥammad ﷺ) will die, and verily, they (too) will die. Then, on the Day of Resurrection, you all will dispute before your Lord."** (Surah Az-Zumar, 39:30-31)

When people die, they will be resurrected. The evidence is the statement of 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."** (Surah Ta-Ha, 20:55)

And His statement of the Most High: **"And Allāh has caused you to grow from the earth as a growth. Then He will return you into it, and bring you forth (again in Resurrection)."** (Surah Nuh, 71:17-18)

After resurrection, people will be held accountable and rewarded for their deeds. The evidence is the statement of the Most High: **"That He may recompense those who do evil with that which they have done, and reward those who do good with Al-Husnā (Paradise)."** (Surah An-Najm, 53:31)

بَعَثَهُ اللَّهُ إِلَى النَّاسِ كَافَّةً. وَافْتَرَضَ اللَّهُ طَاعَتَهُ عَلَى جَمِيعِ الثَّقَلَيْنِ: الْجِنِّ وَالْإِنْسِ، وَالِدَلِيلُ قَوْلُهُ تَعَالَى: ﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾.

وَأَكْمَلَ اللَّهُ بِهِ الدِّينَ، وَالِدَلِيلُ قَوْلُهُ تَعَالَى: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾.

وَالِدَلِيلُ عَلَى مَوْتِهِ ﷺ قَوْلُهُ تَعَالَى: ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ﴾.

وَالنَّاسُ إِذَا مَاتُوا يُبْعَثُونَ، وَالِدَلِيلُ قَوْلُهُ تَعَالَى: ﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى﴾،

وَقَوْلُهُ تَعَالَى: ﴿وَاللَّهُ أُنَبِّتُكُمْ مِنَ الْأَرْضِ نَبَاتًا ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا﴾.

وَبَعْدَ الْبَعْثِ مُحَاسَبُونَ وَمُجْزَوْنَ بِأَعْمَالِهِمْ، وَالِدَلِيلُ قَوْلُهُ تَعَالَى: ﴿لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى﴾.

Whoever denies the resurrection has disbelieved. The evidence is the statement of the Most High: **"The disbelievers claimed that they will never be resurrected. Say (O Muḥammad ﷺ): 'Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did. And that is easy for Allāh.'**" (Surah At-Taghābun, 64:7)

Allāh sent all the Messengers as bearers of glad tidings and warners. The evidence is the statement of the Most High: **"(We sent) messengers as bearers of good news and as warners, so that mankind will have no excuse against Allāh after the messengers."** (Surah An-Nisā', 4:165)

The first of the messengers was Nuh (Noah, peace be upon him), and the last was Muḥammad ﷺ. The evidence that Nuh was the first messenger is the statement of the Most High: **"Verily, We have inspired you (O Muḥammad ﷺ) as We inspired Nuh (Noah) and the Prophets after him."** (Surah An-Nisā', 4:163)

Allāh sent a messenger to every nation, from Nuh to Muḥammad, commanding them to worship Allāh alone and avoid the false gods (Tāghūt).

The evidence is the statement of the Most High: **"And verily, We have sent among every nation a Messenger (proclaiming): 'Worship Allāh (alone), and avoid (worshipping) Tāghūt.'"** (Surah An-Nahl, 16:36)

Allāh has made it obligatory upon all His servants to reject Tāghūt (false gods) and to believe in Him alone.

وَمَنْ كَذَبَ بِالْبَعْثِ كَفَرَ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾.

وَأَرْسَلَ اللَّهُ جَمِيعَ الرُّسُلِ مُبَشِّرِينَ وَمُنْذِرِينَ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾.

وَأَوَّلُهُمْ نُوحٌ عَلَيْهِ السَّلَامُ، وَآخِرُهُمْ مُحَمَّدٌ ﷺ، وَالدَّلِيلُ عَلَى أَنَّ أَوَّلَهُمْ نُوحٌ عَلَيْهِ السَّلَامُ قَوْلُهُ تَعَالَى: ﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾.

وَكُلُّ أُمَّةٍ بَعَثَ اللَّهُ إِلَيْهَا رَسُولًا مِنْ نُوحٍ إِلَىٰ مُحَمَّدٍ يَأْمُرُهُمْ بِعِبَادَةِ اللَّهِ وَخُدَّةِ، وَيَنْهَاهُمْ عَنْ عِبَادَةِ الطَّاغُوتِ،

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾.

وَأَفْتَرَضَ اللَّهُ عَلَى جَمِيعِ الْعِبَادِ الْكُفْرَ بِالطَّاغُوتِ وَالْإِيمَانَ بِاللَّهِ.

Ibn al-Qayyim (may Allah have mercy on him) said: Al-Ṭāghūt is whatever causes the servant to transgress his proper bounds — whether it is something worshipped, followed, or obeyed. The ṭawāghīt are many, and their heads are five:

- Iblīs — may Allah curse him.
- Whoever is worshipped while he is pleased with it.
- Whoever calls people to worship himself.
- Whoever claims any knowledge of the unseen.
- And whoever rules by other than what Allah has revealed.

The evidence is the statement of Allāh, the Most High: **"There is no compulsion in religion. Verily, the right path has become distinct from the wrong path. So whoever disbelieves in Ṭāghūt (false gods) and believes in Allāh has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearing, All-Knowing."** (Surah Al-Baqarah, 2:256)

This is the meaning of "Lā ilāha illa Allāh" (There is no deity worthy of worship except Allāh).

In the Hadith, the Prophet ﷺ said: **"The head of the matter is Islām, its pillar is prayer, and its highest peak is Jihaād in the cause of Allāh."**

And Allāh knows best. May peace and blessings be upon Muḥammad, his family, and his companions.

قَالَ ابْنُ الْقَيِّمِ رَحِمَهُ اللَّهُ تَعَالَى: الطَّاعُوتُ مَا تَجَاوَزَ بِهِ الْعَبْدُ حَدَّهُ مِنْ مَعْبُودٍ، أَوْ مَتَّبُوعٍ، أَوْ مُطَاعٍ. وَالطَّوَاعِيَةُ كَثِيرَةٌ، وَرُؤُوسُهُمْ خَمْسَةٌ:

إِبْلِيسُ لَعَنَهُ اللَّهُ،
وَمَنْ عُبِدَ وَهُوَ رَاضٍ،
وَمَنْ دَعَا النَّاسَ إِلَى عِبَادَةِ نَفْسِهِ،
وَمَنْ ادَّعَى شَيْئًا مِنْ عِلْمِ الْغَيْبِ،
وَمَنْ حَكَمَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ.

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

وَهَذَا هُوَ مَعْنَى لَا إِلَهَ إِلَّا اللَّهُ.

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

وَاللَّهُ أَعْلَمُ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ.