The Three Fundamental Principles

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This is a collection of handouts prepared for the book *al-Uqūl ath-Thalaathah* which we covered as a small weekly reading session in the Scott Religious Centre at York University (Toronto) during the second semester of the 2003-2004 academic year. The handouts contain only the text of the book in both English and Arabic taken from “Notes to the Three Tenets” published by Dar al-Khair (the original Arabic entitled *Haṣbiyyah al-Uqūl ath-Thalaathah* of ‘Abdur-Rahmaan ibn Muḥammad ibn Qaasim).
In the name of Allāh, ar-Rahmān [the most gracious], ar-Raḥīm [the bestower of mercy].

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

1. the first is knowledge, which is comprehension of Allāh, comprehension of His Prophet and comprehension of the religion [dīn] of Islām with its proofs;

2. the second is to act in accordance to this knowledge;

3. the third is to invite to it;

4. and the fourth is to be patient and endure the hardships in this regard.

The evidence [for this] is His [ta‘lā] statement:

"By time; indeed, man is in a state of loss; except those who have imān [i.e., faith and compliance] and do righteous deeds; and who advise and counsel each other with the truth and patience." al-‘āqṣā

ash-Shāfi‘ī, may Allāh have mercy upon him, commented:

If Allāh had not revealed any other sūrah besides this one to establish the proof over His creation, it would have sufficed them.

al-Bukhārī, may Allāh have mercy upon him, wrote:

Chapter: knowledge precedes speech and action; the evidence [for this] is His [ta‘lā] saying, 'So know that none has the right to be worshipped but Allāh and seek forgiveness for your sin.' Muhammad:19

Thus, He started with knowledge before speech and action.
Section 2: Purpose of Creation, Forbiddance of Shirk, Walaa and Baraa – Classes 3 and 4 (Jan. 13 and Feb. 20, 2004)

11. Know, may Allah have mercy upon you, that it is an obligation upon every Muslim and Muslimah to learn the following three issues and act in accordance to them:

12. The first is that Allah created and sustained us and He has not left us void of any purpose. In fact, He sent a messenger to us; whoever obeys him will enter the Garden [Jannat] and whoever disobeys Him will enter the Fire [Nar].

13. The evidence is His [ta'ala] statement: “Verily, We have sent to you a messenger to be a witness over you, just as We sent a messenger to Fir'awn [Pharaoh]. But Fir'awn disobeyed the Messenger, so We seized him with a severe punishment.” -al-muzzammil:15-16

14. The second is that Allah does not consent to be associated with in worship of Him, neither with a close angel nor with a dispatched prophet.

15. The evidence is His [ta'ala] saying: “And the places of prostration are for Allah [alone], so do not invoke anyone or anything along with Allah.” -al-jinn:18

16. The third is that whoever obeys the Messenger and establishes the ta'wihd of Allah, it is not permissible for him to offer walâ' [i.e., love, support and allegiance] to one who opposes Allah and His Messenger, even if the person is his nearest kin.

17. The evidence is His [ta'ala] statement: “You will not find any people who believe in Allah and the Last Day, having love for those who oppose Allah and His Messenger, even if they were their fathers; sons; brothers; or kindred. For such, He has written imân in their hearts, and strengthened them with a spirit [râh] from Himself; And We will admit them to Gardens under which rivers flow, to dwell therein forever, Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be the successful.” -al-mujâlâlah:22
Know, may Allah direct you to obey Him, that al-hanafiyyah is the path of Ibrahim [Abraham], which is to worship Allah making the religion sincerely for Him.

Allah commanded all people with this and He created them for this purpose, as He [ta’ala] said:
“And I only created the jinn and humans so that they should worship Me [alone].” adh-dhariyr:56

The meaning of worship Me is single Me out [in worship].

The greatest matter that Allah has commanded is tawhid, which is to single Allah out in worship and the gravest matter that Allah has forbidden is shirk, which is to supplicate to others as well as Allah.

The evidence is His [ta’ala] statement:
“And Worship Allah and do not associate anyone or anything with Him.” an-nisa:36
If you are asked,
What are the three tenets that a person must know?

Answer,
That a slave knows his Lord [Rabb], his religion and his Prophet, Muhammad ﷺ.

[The first tenet: comprehension of Allah]
If you are questioned,
Who is your Rabb [Lord]?

Answer,
My Rabb is Allah, who has nurtured and cherished me and all of the worlds with His blessings. He is my deity; I do not have any other deity besides Him.

The evidence is His [ta'ala] saying:
“All praise [hamad] is for Allah, the Rabb of the worlds [‘alamin].” al-fatihah:1

Everything besides Allah is an ‘alam and I am a part of that ‘alam.

If you are asked,
How did you come to know your Rabb?

Answer,
Through His signs [‘ayat] and creations [makhlūqāt]. Some of His ‘ayat are the night and day; and the sun and moon. Some of His creations are the seven heavens and the seven earths and all within and between them.
31 The evidence is His [ta‘āla] saying:
“And from among His signs [asrār] 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.” fasṣīlat:37

32 And His [ta‘āla] saying:
“Indeed your Lord is Allāh, Who created the heavens and the earth in six days, and then He ascended the throne [‘arsh]. He brings the night as a cover over the day, seeking it rapidly, and [He created] the sun, the moon, and the stars; [all are] subjected to His command. Surely, His is the creation and command. Blessed be Allāh, the Rabb of the ‘alamin [mankind, jinn and all that exists]!” al-‘alā:54

33 The Rabb is the object of worship [ma‘būd] and the evidence is His [ta‘āla] saying:
“O mankind! Worship your Rabb [Lord], Who created you and those who were before you so that you may achieve taqwā [piety and dutifulness]. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water [i.e., rain] from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh while you know.” al-baqara:21-22

34 Ibn Kathîr, may Allāh have mercy upon him, commented:
The creator of these things is the one who deserves to be worshipped.

35 The types of worship that Allâh has commanded are e.g., Islâm, imân, and ihsân.
Other types are to supplicate [duʿāʾ]; to fear [khawaf]; to have hope [raja]; to rely and trust [tawakkul]; to desire [raghibah]; to have awe [radhab]; to submit [khushūʾ]; to dread [khawshyab]; to turn back in repentance and devotion [inābah]; to seek aid [istiʿānah]; to seek refuge [istiʿādhah]; to seek deliverance [istighābāh]; to sacrifice [dbah]; to make a vow [nadhr];

and other such types of worship, which Allāh has enjoined; all of these types being for Allāh [taʿāla].

The evidence is His [taʿāla] saying:

"And the places of prostration [masajid] are for Allāh [alone], so do not invoke anyone or anything along with Allāh." al-jinn:18

One who directs any part of this to other than Allāh is a polytheist [mushrik], disbeliever [kāfir].

The evidence is His [taʿāla] saying:

"And whoever invokes besides Allāh any other ilāh [deity], for whom he has no proof, then his reckoning is only with his Lord. Surely! The disbelievers [kāfirūn] will not be successful."

al-muʾminūn:117

Further, [it is stated] in a hadith:

“Supplication is the essence of worship.”

The evidence is His [taʿāla] saying:

“And your Lord said, ‘Invoke Me, I will respond to you. Verily! Those who scorn My worship, they will surely enter Hell in humiliation!’” ghāfîr:60

The proof for fear [khawaf] is His [taʿāla] saying:

“So fear them not, but fear Me, if you are [true] believers.” al-ʾimārān:175
The proof for hope [rajā'] is His [ta'āla] saying:
“So whoever hopes for the Meeting with his Lord, let him work righteous deeds and associate none as a partner in the worship of his Lord.” al-kahf:110

The proof for reliance and trust [tawakkul] is His [ta'āla] saying:
“And upon Allāh [alone] have tawakkul if you are indeed believers.” al-mā'idah:23

And He said:
“And whosoever has tawakkul upon Allāh, then He is his ḫab [i.e., one who suffices him].” at-talaq:3

The proof for desire [raghbah], awe [rahbah] and reverence [khushū'] is His [ta'āla] saying:
“Verily, they used to hasten on to do good deeds, and they used to call on Us out of raghbah and rahbah, and they used to have khushū' before Us.” al-anbiyā':90

The proof for dreading [khasyah] is His [ta'āla] saying:
“So dread them not, but dread Me!” al-haqrarah:150

The proof for turning back in repentance and devotion [inābah] is His [ta'āla] saying:
“And turn back in repentance and obedience [inābah] to your Lord and submit to Him [in Islām].” az-zumar:54

The proof for seeking aid [isti'ānah] is His [ta'āla] saying:
“You alone we worship and from You alone we seek help.” al-fātiḥah:5

Further, [it is stated] in a ḥadīth:
“And if you seek aid, then seek aid from Allāh.”
52 The proof for seeking refuge [isti‘ādhah] is His [ta‘āla] saying:
“Say, ‘I seek refuge with the Lord of the daybreak.’” al-falaq:1

53 And His [ta‘āla] saying:
“Say, ‘I seek refuge with the Lord of mankind.’” an-nās:1

54 The proof for seeking deliverance [istighāthah] is His [ta‘āla] saying:
“[Remember] when you beseeched your Lord for deliverance and He answered you.” al-anfāl:9

55 The proof for sacrificing [dhabh] is His [ta‘āla] saying:
“Say [O Muhammad], ‘Verily, my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of the worlds. He has no partner...” al-an‘ām:162-163

56 A proof from the Sunnah is:
“Allah curses the one who sacrifices for other than Allah.”

57 The proof for vowing [nadhr] is His [ta‘āla] saying:
“They [are those who] fulfil vows, and they fear a Day whose evil will be wide-spreaing.” al-înṣān:7
The second tenet: comprehension of the religion [din] of Islam with proofs. Islam means to surrender to Allah with tawhid and to submit to Him with obedience and to disavow shirk and its people.

It is of three ranks: Islam, iman, and ihsan; each rank has pillars specific to it.

The pillars of Islam are five: testifying that none has the right to be worshipped but Allah [la ilaha illa Allah] and that Muhammad is the Messenger of Allah; establishing prayer; giving zakah; fasting [during the month of] Ramadhan; and undertaking hajj to the sacred House of Allah.

The proof for the testimony [shahadah] is His [ta’ala] Saying: "Allah bears witness that none has the right to be worshipped but He, and the Angels, and those having knowledge also give this witness; He is forever maintaining His creation in Justice. None has the right to be worshipped but He, al-Aziz, al-Hakim [the all-Mighty, the all-Wise]." al’Imran:18

Its meaning is, there is no deity in truth except Allah.

la ilaha [there is no deity], negates everything worshipped besides Allah.

illa Allah [except Allah], affirms worship for Allah alone, without any partner in worship of Him, just as He has no partner in His dominion.
Its explanation that clarifies it is His [ta’āla] saying:

"And [remember] when Ibrāhīm said to his father and his people, ‘Verily, I am free from what you worship, Except from 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., la ilāha illa Allāh] a word lasting among his offspring, that they may turn back [i.e., to repent to Allāh or receive admonition].” al-zukhruf:26-28

And His saying:

“Say [O Muḥammad], ‘O people of the Scripture [i.e., Jews and Christians]: Come to a word that is just between us and you, that we worship none but Allāh, and that we do not associate 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’.” al-imrān:64

The proof for the testimony that Muḥammad is the Messenger of Allāh ﷺ is His [ta’āla] saying:

“Verily, there has come unto you a messenger 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.” at-tawbah:128

The meaning of the testimony that Muḥammad is the Messenger of Allāh is to obey him in what he commands; believe him in what he informs about; to avoid what he prohibits or rebukes and [it also signifies] that Allāh is not to be worshipped except with what he legislated.
The proof for salah [prayer] and zakah and the explanation of tawhid is His [ta'ala] saying:

“And they were commanded not, but that they should worship Allâh, making the religion sincerely and purely for Him, remaining upright [huma] and establish prayer and give zakah: and that is the right religion.” al-bayyinah:5

The proof for fasting [siyâm] is His [ta'ala] saying:

“O you who believe! Observing the fast is prescribed for you as it was prescribed for those before you, that you may have taqwâ.” al-baqarah:183

The proof for hajj is His [ta'ala] saying:

“And undertaking hajj to the House is a duty that mankind owes to Allâh, those who have the means; and whoever disbelieves, then Allâh stands not in need of any of the worlds.” al-îmran:97

The second rank: imân.

It is of seventy odd [bid'] parts [shu'bah].

Its highest part is the declaration, none has the right to be worshipped but Allâh, and its lowest part is removing something harmful from a pathway, and modesty is a part [shu'bah] of imân.

Its pillars are six: to have imân in Allâh, His Angels, His Books, His Messengers, the Last Day and to have imân in Qadar, its good and bad.
The proof for these six pillars is His [ta`âla] saying:

"It is not birr [piety, righteousness, and each and every act of obedience to Allah etc.] that you turn your faces towards the East and [or] West [in prayers]; but birr is [the quality of] the one who believes in Allah, the Last Day, the Angels, the Books, the Prophets..." al-baqarah:177

The proof for Qadar is His [ta`âla] saying:

"Verily, We have created all things with Qadar." al-qamar:49

The third level: ihsân. It comprises one pillar, which is, to worship Allah as though you see Him, and if you cannot see Him, then He indeed sees you.

The proof is His [ta`âla] saying:

"Truly, Allah is with those who fear Him [keep their duty unto Him], and those who are muhsinûn [i.e., people who practice ihsân]." an-nabî:128

And His saying:

"And put your trust in al-`Azîz [All-Mighty], ar-Raḥîm [the bestower of mercy], Who sees you [O Muhammad] when you stand up [alone at night for prayers] and your movements among those who fall prostrate [along with you to Allah in the five compulsory congregational prayers]. Verily! He, only He, is as-Samî` [the all-Hearer], al-`Alîm [the all-Knower]." ash-shu`arâ:183

And His saying:

"Whatever you [O Muhammad] may be doing; and whatever portion you may be reciting from the Qur`ân; and whatever deed you [mankind] may be doing [good or evil], We are Witness thereof, when you are doing it." Yûnus:61

The proof from the Sunnah is the famous hadîth of Jibrâ`îl, which is related by `Umar, may Allah be pleased with him.
83 He said:

"While we were sitting in the company of Allah's Messenger ﷺ, there suddenly appeared before us a man dressed in pure white clothes, his hair was extraordinarily black. There were no signs of travel on him and none amongst us recognized him.

84 At length, he sat before the Messenger ﷺ; he knelt before him placing his knees next to his knees and his palms on his thighs and said,

85 'Muhammad, inform me about Islam'.

86 The Messenger of Allah ﷺ said,

'Islam implies that you testify that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah, and you establish prayer, pay zakāh [obligatory alms tax], observe the fast of Ramadān, and perform pilgrimage to the House if you have the means to make the journey'.

87 He [i.e., the inquirer] said,

'You have told the truth'.

88 ['Umar Ibn al-Khaṭāb] said:

"It amazed us that he would put the question and then he himself would verify the truth."

89 He [i.e., the inquirer] then said,

'Inform me about ʾiḥān.'
Asl #2: Knowledge About the Deen: The Hadeeth of Jibreel – Classes 11, 12, and 13 (from April 9, 2004)

90. He [i.e., the Prophet] replied, ‘That you have imān in Allāh, in His Angels, in His Books, in His Messengers, in the Last Day, and you have imān in Qadar, its good and bad.’

91. He [i.e., the inquirer] said, ‘You have told the truth’.

92. He then said, ‘Inform me about ḫaṣān’.

93. He [i.e., the Prophet] said, ‘That you worship Allāh as if you are seeing Him, for though you do not see Him, He, verily, sees you’.

94. He said, ‘Inform me about the Hour.

95. He [i.e., the Prophet] remarked, ‘The one being asked about it knows no more than the questioner’.

96. He [i.e., the inquirer] said: Then tell me some of its indications.

97. He [i.e., the Prophet] said, ‘That the slave-girl will give birth to her rabbah [i.e., mistress], and that you will find barefooted, unclothed, destitute goat-herders vying with one another in the construction of buildings’.

98. He [i.e., the narrator, ‘Umar Ibn al-Khaṭṭāb] said: Then he [i.e., the inquirer] went on his way but I stayed with him [i.e., the Prophet] for a while.

99. He then, said to me, ‘Umar, do you know who this inquirer was?’

100. I replied, ‘Allāh and His Messenger know best’.

101. He remarked, ‘He was Jibrā’īl, he came to you all in order to instruct you in the matters of your religion’.”
The third tenet: comprehension of your Prophet, Muḥammad ﷺ.

He is Muḥammad, the son of ‘Abdullāh, the son of ‘Abd al-Muṭṭalib, the son of Hāshim, the son of Quraysh.

Quraysh is from the Arabs, and the Arabs are from the progeny of Iṣmā‘īl, the son of Ibrāhīm, the khaṭīl, may Allāh praise and send peace upon him and our Prophet in the best manner.

He lived for sixty-three years: forty before prophethood and twenty-three as a prophet [nabiyy] and messenger [rasūl].

He assumed the role of prophethood with [the first āyah to be revealed to him] “Read” and of messengership with [sūrah] al-Muddaththir.

His homeland is Makkah and he migrated to al-Madīnah.

Allāh sent him as a warner against shirk and a caller to tawḥīd.

The proof is His [ta‘lā] saying:
“O you [Muḥammad] enveloped [in garments]! Arise and warn! And your Lord magnify! And your garments purify! And from ār–rūj [the idols] keep away! And give not a thing to have more! And for the sake of your Lord, be patient!”

al-muddaththir:1-7

The meaning of “Arise and warn!” i.e., warn against shirk and call to tawḥīd.
“And your Lord magnify!” i.e., glorify Him with *tauhid*.

“And your garments purify!” i.e., purify your actions from *shirk*.

“And from *ar-rujz* keep away!” *ar-rujz* means idols and keeping away from them means to abandon them, and to disavow them and its people.

For ten years, the Prophet took to this, calling to *tauhid*; and after ten years he was taken up to the heavens and the five prayers were enjoined upon him and he prayed in Makkah for three years.

Thereafter, he was commanded to make *hijrah* to al-Madinah.

*Hijrah* is the transfer from the land of *shirk* to the land of *Islām*.

*Hijrah* is a duty upon this *ummah* from the land of *shirk* to the land of *Islām* and it remains so until the Hour will be established.
Asl #3: Knowledge About the Prophet (sallallaahu alaihi wa sallam): – Class 14 (May 14, 2004)

The proof is His [ta’alā] saying:

"Verily! As for those whom the Angels take [in death] while they are wronging themselves, they [i.e., the Angels] say [to them], 'In what [condition] were you?' They reply, 'We were weak and oppressed on earth.'" They [i.e., the Angels] say, 'Was not the earth of Allah spacious enough for you to emigrate therein?' Such will find their abode in Hell - 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 way. For these, there is hope that Allah will pardon them, and Allah is Ever Oft Pardoning, Oft-Forgiving.”

And His [ta’alā] saying:

"O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me [alone]."

al-‘ankabūt:56

al-Baghwī, may Allah have mercy upon him, said:
The reason for the revelation of this āyah concerns the Muslims who remained residing in Makkah and did not make hijrah; Allah addressed them with the description of imān.

The proof for hijrah from the Sunnah is his saying:

"Hijrah will not discontinue until repentance comes to an end [i.e., ceases to be valid] and repentance will not come to an end until the sun rises from its setting point."

When he settled in al-Madinah, he was instructed with the rest of the rites of Islām, such as zakāh; sawm; hajj; jihād; the adhān; enjoining the good and forbidding the evil; and other rites of Islām.

He took to this for ten years and thereafter he passed away, may Allah exalt and send peace upon him.
Asl #3: Knowledge About the Prophet (sallallaahu alaihi wa sallam): – Class 14 (May 14, 2004)

124 His religion remains and this is his religion. He instructed his nation towards every good and warned them of every evil.

125 The good, which he pointed out to, is taubhāt and everything that Allāh loves and is pleased with.

126 The evil that he warned of is shirk and everything that Allāh hates and repudiates.

127 Allāh sent him to all of mankind and Allāh enjoined obedience to him upon all of the thawqalayn jinn and mankind.

128 The proof is His [ta'āla] saying:
Say [O Muḥammad], 'O mankind! Verily, I am sent to you all as the Messenger of Allāh'.” al-īrāf:158

129 Allāh perfected the religion through him and the proof is His [ta'āla] saying:
This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion.” al-mā'idah:3

130 The evidence for his death is His [ta'āla] saying:
Verily, you [O Muḥammad] will die and verily, they [too] will die. Then, on the Day of Resurrection, you will be disputing before your Lord.” az-zumar:39-31

131 When people die, they will thereafter be resurrected and the proof is His [ta'āla] saying:
Thereof [the earth] We created you, and into it We shall return you, and from it We shall bring you out once [tābātan] again.” tāhā:55

132 And His [ta'āla] saying:
And Allāh has brought you forth from the earth. Afterwards He will return you into it, and then will definitely bring you forth [again on the Day of Resurrection].” Nāḥāf:17-18
After being resurrected, they will be held to account and recompensed for their deeds and the proof is His [ta‘āla] saying:
“That He may requite those who do evil with what they have done, and reward those who do good, with what is best [al-ḥusna].” an-najm:31

One who denies the resurrection commits disbelief and the proof is His [ta‘āla] saying:
“The disbelievers pretend that they will never be resurrected [for the Account]. Say [O Muḥammad], ‘Yes! By my Lord, you will certainly be resurrected, then you will be informed of [and recompensed for] what you did, and that is easy for Allah.’” at-taqābūl:7

Allāh sent all the Messengers as conveyors of glad tidings and warners, and the proof is His [ta‘āla] saying:
“Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the Messengers.” an-nisā‘:165

The first of them is Nūh [Noah], may peace be upon him, and the last of them is Muḥammad ﷺ.

The proof that the first of them is Nūh, peace be upon him, is His [ta‘āla] saying:
“Verily, We have inspired you [O Muḥammad] just as We inspired Nūh [Noah] and the Prophets after him.” an-nisā‘:163

Allāh has sent a messenger to every nation, from Nūh until Muḥammad, who commanded them with the worship of Allāh alone and forbade them to worship tāghūt.

The proof is His [ta‘āla] saying:
“And verily, We have sent among every ummah [community, nation] a messenger [proclaiming], ‘Worship Allāh [alone], and keep away from tāghūt [i.e., all false deities].’” an-nahl:36
Allah enjoined upon all His slaves to have kufr [disbelief] in the tâghût and have imân in Allah.

Ibn al-Qayyim, may Allah have mercy upon him, said:
The tâghût is anything or anyone whose limit is exceeded by a person whether worshipped, followed or obeyed.

The tawâghût are many and their heads are five: Iblîs, may Allah curse him; one who is worshipped and pleased [at that]; one who calls the people to worship himself; one who claims to have some knowledge of the unseen; and one who rules by other than what Allah has revealed.

The proof is His [ta’âla] saying:
"There is no compulsion in the religion. Verily, the right path has become distinct from the wrong path. Whoever disbelieves in tâghût and believes in Allah, then he has grasped the most trustworthy handhold." al-Baqarah:256

This is the meaning of none has the right to be worshipped but Allah.

In a hadîth it is stated:
"The head of the matter is Islam, its pillar is the prayer and its uppermost part is jihâd in the cause of Allah."

And Allah knows best and may He praise and send peace upon Muhammad, his family and his companions.