

The texts of the student of knowledge

Verified in 230 manuscripts

Gathered, arranged and verified by

Dr. Abdul Muhsin bin Muhammad Al-Qaasim

**Imam and Deliver of Sermons at the Prophet's Noble Mosque and Head of the
Department at the Court of Appeals in Medinaa**

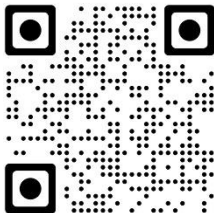
The First Level

The texts of the student of knowledge

For the importance of Mutūn (texts) to the student of knowledge, a section was established in the Prophet's Masjid for memorizing these texts, accommodating many students of all ages throughout the year, and it is possible to join through distance learning sessions via the link:

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INTRODUCTION

Praise be to Allah, Lord of the worlds, and blessings and peace be upon our Prophet Muhammad, and upon his family and all his companions.

To proceed:

Indeed, the Islamic knowledge is of the greatest closeness (to Allah), and through it one attains elevation in both worlds. Gaining knowledge is achieved by preserving its roots, and that is why it was said(): “Whoever preserves the origins (of knowledge) will gain access (to it), and whoever neglects the origins will be deprived of access and kept away from the origins, and the period (of learning) will become long for him, and he will lose even the small amount of his harvest, even if he thought the heaven was his destination”.

The scholars (may Allah have on them) have endeavored to compile texts on every field to facilitate mastering knowledge and recalling its issues. And by memorizing them, their knowledge has spread throughout the horizons, and their students walked home, having the nation benefiting from them throughout the ages.

And due to the importance of memorization for the student of knowledge; I collected some of the most comprehensive and useful texts for him, amounting to 22 texts, I took into account the progression of memorization with the diversity of fields.

I relied on one hundred and twenty 230 manuscripts in verifying the content of the texts. I confirmed the description of the copies of each text in its source.

I also adjusted its words to the form, and took care of the punctuation marks, taking into account the meanings of the words therein.

I named it: “**The texts of the student of knowledge**” which is needed by the beginner student, and the one who desires it cannot do without it. And I have kept in it an introductory level.

The explanation of these texts and their levels is as follows:

•**Introductory level:** Remembrance and etiquette.

•**The first level:** It includes the following texts:

- 1-The three principles and their evidence.
- 2-The four rules.
- 3-The three fundamental principles and its evidences.
- 4-The Forty In Building Islam And The Principle Rulings (Al-Arba`ūna An-Nawawiyyah).

•**The second level:** It includes the following texts:

- 1-Tuhfat al-Atfal wa al-Gilmān fī Tajwīd-il-Qur’ān.
- 2- Conditions, pillars, and obligations of prayer.
- 3-The Book of Monotheism, which is the right of Allah upon the slave.

•**The third level:** It includes the following texts:

- 1-The poetry of Al-Bayquni.
- 2-The poetry of Abū Is-hāq Al-Ibīri.
- 3-Almuqaddimatu Al- Ajrumiyyah.
- 4-The Doctrine of Wāsiyya.

•**The fourth level: It includes the following texts:**

- 1-Al-Waraqāt.
- 2-Title of the wisdom.
- 3-The purpose of the searcher for the totality of inheritances (Al-Rahbiyya).
- 4-The Tahawiy Creed.

•**The fifth level: It includes the following texts:**

- 1-Bulūḡul marāmi min adillati al-akām.
- 2-Zād al-Mustaḡni` fī ikhtisāri al-Muḡni`.
- 3-Al-Khulāsatu fī annahw (Alfiyyah Ibn Mālīk).

•**The sixth level: It includes the following texts:**

- 1-Al-Jāmi-`u limā fī Assahīhayn.
- 2-Afrādu Al Bukhari and Muslim.
- 3-Azzawā-idu `alā Assahīhayn.

After the introduction, I provided the easiest way to memorize the texts, revise it, names of suggested explanations of the texts, and names of suggested book for reading, arranged in levels.

And for the bigger the size of the texts “**The Fifth Level**” I have separated each text in it separately.

I pray to Allah for sincerity of faith to all, good words and deeds and monitoring it in secret and public.

May the peace and blessing of Allah be upon our prophet Muhammad, his family and the companions all together.

Dr. `Abdul Muhsin Muhammad-ul-Qāsim

Imam and Deliver of Sermons at the Prophet’s Noble Mosque

The Easiest Way to Memorize Texts

Consistently memorizing texts, not reciting too much of the daily memorization, and being careful about memorization is the approach of scholars. Al-Zuhriy (may Allah have mercy on him) said: “We have combined this knowledge with hadith and two hadiths, and the issue and two issues”.

The text is either a hadith narrated by the Prophet (peace and blessings of Allah be upon him), or it is a prose or a poem.

•The number of texts to be memorized is as follows:

1- If the memorized text is one of the texts of hadith, so memorize three hadiths every day.

2-If it is prose; so, memorize a complete sentence and do not exceed five lines of it. –

3-And if it is a poem; do not memorize more than three verses.

With this careful amount of repetition, the memorized will be consolidated – Allah willing-.

•The method of memorizing the texts is as follows:

1-Repeat the number you want to memorize twenty times, and the best time to memorize it is after Fajr prayer.

2-Repeat after Asr or after Maghrib what you memorized at Fajr twenty times.

3-From tomorrow and before you start memorizing the new amount; Read what you memorized yesterday (twenty times) by heart.

4-Then read by heart what you memorized what you memorized from the beginning of the text until you reach the new storage location.

5-After that, start memorizing the new lesson in the same way.

6-Repeat this method daily until you finish from memorizing the text and consolidating what has been memorized.

In this way, proceed with every text you memorize, with the necessity of continuing to study knowledge by memorizing, reviewing and reading books, and attending the lessons of scholars and accompanying them, and asked about what confuses you of the issues of knowledge.

Memorization is by repetition, and the consolidation of what has been memorized occurs by its frequent repetition, and this is the practice of those who are firmly rooted in knowledge, and Abū Ishāq Al-Shīraziy used to repeat the amount of memorization “a hundred times”, and Ilkiyā Al-Harrāsiy (may Allah mercy on him) used to repeat the amount of memorization seventy times, and here is the story that shows that the little the repetition the faster you forget:

Ibn al-Jawzi (may Allah have mercy on him) said: Al-Hasan told us - meaning: the son of Abū Bakr Al-Naysāburiy – that a jurist repeated the lesson in his home many times, then an old woman in his house said to him: By Allah, I have memorized it. He said: Repeat it. So, she repeated it, and when it was a few days later, he said: O old woman, repeat that lesson, and she said: I do not remember it. He said: I repeat after memorization; so that what has befallen you does not happen on me”().

The easiest way to revise the texts

If you have memorized various texts in the field of knowledge, then review it; in order for it to be more firmly established in memory, clearer in recall, and quicker in inference, and to help in the confidence of what has been mastered: reciting it by heart to others.

•The method for revising the texts is as follows:

1-Revise two pages every day and read it by heart twenty times.

2-And the next day, before you start new revision; read by heart what you memorized yesterday five times.

3-Then begin a new revision of two pages by heart for twenty times, and so on every day until the end of the text.

4-If you have finished revising the first text; then read five pages of it every day by heart until you finish it.

5-If you revise five pages of the first text; then begin to revise the second text, as you did in the first text.

6-Stop making new revisions one day a week, and read by heart what you have revised in the week.

7-If you mastered the memorized text in this method; then a month will not pass by without you revising it all by heart.

Suggested explanations of the texts

•The First Level:

1-Nullifiers of Islam. Explanation of the nullifiers of Islam by: Sālih Al-Fawzān

2-The four principles. Explanation of the four principles by: Sālih Al-Fawzān

3-The three fundamental principles and its evidences. Index of the three fundamental principles by: the son of Qāsim.

4-The forty prophetic (hadiths). Jāmi`al-`Ulūm wa al-Hikam by Ibn Rajab.

•The Second Level:

1-Tuhfatu-al-Atfāl. Fathu-al-Aqfālu Explanation of Tuhfatu-al-Atfāl by: Al-Jamzūri.

2-Conditions of prayer. Explanation of the book of the conditions of prayer by: `Abdullah Ibn Bāz.

3-The Book of Monotheism. Index of the Book of Monotheism by: the son of Qāsim.

•The Third Level:

1-The poetry of Al-Bayqūni. Explanation of the poetry of Al-Bayqūni by: Hassan Al-Mash-shāt.

2-The poetry of Abū Ishāq Al-Ilbīri.

3-Al-Muqaddimatu Al-Ajrumiyyah. Explanation of Al-Muqaddimatu Al-Ajrumiyyah by Muhammad Ibn Uthaymīn

4-The Doctrine of Wāsitiyya. Explanation of the Wāsitiyya Doctrine by: Muhammad bin Ibrāhīm.

•The Fourth Level:

1-Al waraqāt. Explanation of Al waraqāt by: `Abdullāh Al-Fawzān.

2-`Unwān Al-Hikam.

3-Al-Rahbiyyatu. Index of Al-Rahbiyyatu by: the son of Qāsim.

4-The Doctrine of At-Tahawiyatu. Explanation of the Doctrine of At-Tahawiyatu by: Ibn Abī Al-`Izz.

•The Fifth Level:

1-Bulūgu-al-Marām. Minhātu-al-`Allām by: `Abdullāh Al-Fawzān.

2-Zād Al-Mustaqni`. Index of Rawdu-al-Murbi` by: the son of Qāsim.

3-Alfiyyatu Ibn Mālik. Explanation of Ibn `Aqīl.

Suggested book for reading

The First Level:

- 1-At-Tibyān fī Ādābi hamalat al-Qur'ān by; Annawawi
- 2-Al Wābilu assaybi min al-kalāmi Attayyib by: Ibn Al-Qayyim

The Second Level:

- 1-Al-Kabā-iri by: Adh-dhahabi
- 2-Classes in the history of the messenger of Allah (peace and blessings of Allah be upon him) by: Ibn Kathīr.

The Thid Level:

- 1-Al-Jawābu-al-Kāfī by: Ibn Al-Qayyim.
- 2-Al-'Ubūdiyyah by: Ibn Al- Islām.

The Fourth Level:

- 1-Hādī Al-Arwāh by Ibn Al-Qayyim.
- 2-Saydu-al-Khātir by: Ibn Al-Jawzi.

The Fifth Level:

- 1-The interpretation of the Glorious Qur'ān by: Ibn Kathīr.
- 2-Zādu-al-Ma-'ād by: Ibn Al-Qayyim.

Then after that (the suggested books) reading from the rest of the books of Shaykh Al-Islam, Ibn Al-Qayyim, Ibn Kathīr, Ibn Rajab and Adh-dhahabi, and other scholars of the predecessors.

Nullifiers of Islam

BY: THE IMĀM OF THE CALLER TO TAWHĪD;
SHAYKH

MUHAMMAD BIN ABDUL WAHHĀB BIN
SULAIMĀN AT-TAMĪMIY

MAY ALLAH HAVE MERCY ON HIM (DIED: 1206 H)

*** Accredited copies in verifying this text:**

-Copy of Al-Khatiyyah in the general library of king `Abdul `Azīz at Riyad – Saudi – number (3687), date copied: 1281 H.

-Copy of Al-Khatiyyah in the University of king Su`ūd – Saudi – number (M/2/1091), date copied 1287 H.

-Copy of Al-Khatiyyah in the University of king Su`ūd – Saudi – number (M/2/2334), date copied 1322 H.

-Copy of Al-Khatiyyah at the center of king Faysal – Saudi – number (F/10/2938), date copied 1325 H.

-Copy of Al-Khatiyyah in the general library of king `Abdul `Azīz at Riyad – Saudi – number (435), date copied: 1327 H.



In the Name of Allah, the Entirely Merciful, the Especially Merciful

***Be informed that among the greatest Nullifiers of Islam are ten.**

First: Shirk (associating partners) in the worship of Allah; And the evidence is His, the Most High, saying:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

{Verily, Allah does not forgive that partner be associated with Him in worship, but He forgives what is less than that to whom He wills.} And among that is: performing sacrifices to others than Allah; such as the person who offers a sacrifice to the Jinn or to a grave.

Second: Whoever places intermediaries between himself and Allah, calling unto them and asking intercession from them, and seeking reliance in them; has committed disbelief according to the unanimous agreement of scholars.

Third: Whoever does not hold the polytheists to be disbelievers, or has doubts about their disbelief or affirms their school of thought; has committed disbelief according to the unanimous agreement of scholars.

Fourth: Whoever believes that some guidance other than that of the Prophet's (peace and blessings of Allah be upon him) is more complete than his guidance or that someone else's judgement is better than his judgement - like the one who prefers the

judgement of the false deities over his judgement - then he is a disbeliever.

Fifth: Whoever hates anything that the Messenger (peace and blessings of Allah be upon him) came with - even when he acted on it - has disbelieved.

The evidence is His, the Most High, saying:

﴿ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَاحْبَطَ أَعْمَالَهُمْ﴾

{That is because they detest what Allah has sent down, so He rendered their deeds worthless}

Sixth: Whoever ridicules anything of the Religion of Allah, or its rewards, or punishments; has committed an act of disbelief; The evidence for this is His, the Most High, saying:

﴿قُلْ أَيْلَهِ وَءَايَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِءُونَ * لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾

{Say: was it Allah and His verses and His Messenger that you were ridiculing? Make no excuses, you have disbelieved after having had faith.}

Seventh: Sorcery - which includes: magic spells that cause a person to hate something he seeks after or love something he doesn't seek after -. So, whoever performs it or is pleased with it being done; has committed disbelief. The evidence for this is His, the Most High, saying:

﴿وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾

{And neither of these two (angels) would teach anyone until they had first said to them: 'We are only a trial, so do not commit disbelief}

Eighth: Supporting the polytheists and assisting them against the Muslims; The evidence for this is His, the Most High, saying:

﴿وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

“And whoever amongst you takes them as allies and protectors then he is indeed from among them. Verily, Allah does not guide the transgressors.”

Ninth: Whoever believes that it is permitted for some people to be free from following (the teachings and practices) of the Prophet (peace and blessings of Allah upon him) and that it is permissible for him to be out of his Sharee'ah (revealed laws) (peace and blessings of Allah upon him) - as it was permitted for Al-Khidr to be free from the Sharee'ah of Mūsa (peace be upon him) - then he is a disbeliever.

Tenth: Turning away from Allah's Religion - by either not learning it or implementing it-; The evidence for this is His, the Most High, saying:

﴿وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ﴾

{And who does more wrong than he who is reminded of the verses of his Lord, then turns away from them. Verily, We shall extract retribution from the criminals}.

There is no difference, with regards to (committing any of) these nullifiers, between the one who jokes, the one who is serious or the one who does so out of fear, except the impeller.

And all of these are from the gravest in danger and from those that most often occur, so the Muslim must be cautious of them and fear for himself of them.

We seek refuge in Allah from those things that bring about

His Anger and painful Punishment.

And may the peace and blessings of Allah be upon our Prophet Muhammad, his household and companions.

Done with the praise of Allah

THE FOUR PRINCIPLES

BY: THE IMĀM OF THE CALLER TO
TAWHĪD; SHAYKH

MUHAMMAD BIN `ABDUL WAHHĀB BIN
SULAIMĀN AT-TAMĪMIY

MAY ALLAH HAVE MERCY ON HIM (DIED: 1206 H)

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-Copy of Al-Khatiyyah at the center of king Faisal – Saudi – number (5265), date copied: 1338 H.

-Copy of Al-Khatiyyah at the library of Al-Mahmūdiyyah, at the library of king `Abdul `Azīz – Saudi – number (1437).

-Copy of Al-Khatiyyah at the library of Al-Mahmūdiyyah, at the library of king `Abdul `Azīz – Saudi – number (1921).

-Copy of Al-Khatiyyah at the library of Shaykh / `Abdur-Rahmān Nāsir Assi`di at Qasīm – Saudi –.



In the Name of Allah, the Entirely Merciful, the Especially Merciful

I ask Allah, the Generous, Lord of The Mighty Throne: to take care of you in this world and the hereafter and to bless you wherever you are.

And to make you from those who, when given, are thankful, when tested are patient, and when sinful seek forgiveness. For certainly, these are the three signs of happiness.

Be informed - may Allah guide you to His obedience-: that the pure religion- is the religion (way) of Ibrahīm-: That you worship Allah alone making the religion sincerely for Him. And with that Allah commanded the entire humankind and created them for that purpose; as He, the Most High said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

{And I have not created the jinn and mankind except to worship Me.}

So, when you realized that Allah created you to worship Him: then you know that worship is not referred to as worship except with Tawheed, just as prayer is not referred to as prayer except with purification.

So, when shirk (associating partners with Allah) enters into worship it corrupts it, just as when impurity entered into purity; as Allah, the Most High said:

﴿مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ أُولَٰئِكَ

حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ ﴿١٠٠﴾

{It is not for the polytheists to maintain Allah's masjids while openly displaying their disbelief. Their deeds have become worthless, and they will abide in the Fire forever}.

So, when you realized that if shirk enters into worship, it corrupts it, and invalidates good deeds, and the person who does it becomes among the perpetual dwellers in the Fire: **then you will realize** that it is the most important issue upon you to be aware of, so that Allah may save you from this web, which is associating partners with Him.

And that is to be aware of Four Fundamental Principles mentioned by Allah, the Most High in His Book:

The first principle

To know: that the disbelievers who the Messenger (peace and blessings of Allah be upon him) fought, used to affirm that Allah is the Creator, the Provider, the Giver of life, the Giver and death and the Disposer of all the affairs, but that caused them not to enter into Islam; and the proof is the saying of Allah, the Most High:

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ﴾

{Say: Who provides for you from the sky and from the earth? Or Who owns hearing and sight? And Who brings out the living from the dead and brings out the dead from the living? And Who disposes all affairs? They will say: Allah. Then Say: Will you not then be afraid of Allah's punishment?}.

The second principle

Indeed they (the polytheists) say: We do not call upon them and turn towards them except to seek nearness and intercession (with Allah).

The proof of (their claim of) seeking nearness is the saying of Allah, the Most High:

﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۚ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴾

{And those who take guardians besides Him (say) we worship them not except that they may bring us near to Allah." Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.}

And the proof of (their claim of) intercession is the saying of Allah, the Most High:

﴿وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَ
عِنْدَ اللَّهِ قُلْ أَتَدْعُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ
وَتَعَالَىٰ عَمَّا يُشْرِكُونَ﴾

{They worship besides Allah those who can neither harm nor benefit them, saying, "These are our intercessors with Allah." Say, "Do you inform Allah of what He does not know in the heavens or on the earth? Glorified and Exalted is He far above what they associate [with Him]!"}

And intercession is of two types: the prohibited intercession and the affirmed intercession.

The prohibited intercession: is that which is sought from other than Allah concerning that which only Allah is able to do; and the proof is the saying of the Most High:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفْعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾

{O you who believe! Spend from that which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the transgressors.}

And the affirmed intercession: is that which is sought from Allah.

And the intercessor is honored with the intercession.

And the one interceded for: is one whom Allah is pleased with his speech and actions after he gives permission; as Allah, the Most High said:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

{Who is he that can intercede with Him except with His permission?}

The third principle

Indeed, the Prophet (peace and blessings of Allah be upon him) encountered people differing in their worship:

Among them: were people who worship the sun and the moon.

And among them: were people who worshipped angels.

And among them: were those who worshipped the prophets and the righteous men.

And among them: were others who worshipped trees and stones.

And the Messenger of Allah (peace and blessings of Allah be upon him) fought them and did not differentiate between them; And the evidence is the saying of Allah, the Most High:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

{And fight them until there is no more Fitnah (disbelief and shirk) and the Deen will be only for Allah}

And the evidence of the sun and the moon (being worshipped); is the saying of the Most High:

﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ
وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾

{Among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to Allah Who created them, if you truly worship Him.}

And the evidence of the angels (being worshipped); is the saying of Allah, the Most High:

﴿وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْلُوا لِي يَا كَرُّ كَانُوا يَعْبُدُونَ
*قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ﴾

{On the Day when He (Allah) gathers them all together, then He will say to the angels, Was it you that they used to worship? They (the angels) will say, Glory be to You! You are our Protector, not they. Rather, they used to worship the jinn; most of them believed in them.}

And the evidence of the prophets (being worshipped); is the saying of Allah, the Most High:

﴿وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنُ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ
قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ ۖ﴾

{When Allah will say, “O Isa, son of Mary, did you tell people, ‘Take me and my mother as gods besides Allah?’ He will say, ‘Glory be to You! It is not for me to say what I have no right.}

And the evidence of the righteous (being worshipped); is the saying of Allah, the Most High:

﴿قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا *
أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ
وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ۖ﴾

{Say, “Call upon those whom you claimed [to be gods] besides Him; they have no power to remove harm or avert it from you. Those whom they call upon seek means of nearness to their Lord, each trying to become closer, hoping for His Mercy and fearing His punishment. Indeed, the punishment of your Lord is fearsome.}

And the evidence of the trees and the stones (being worshipped); is the saying of Allah, the Most High:

﴿أَفَرَأَيْتُمُ اللَّتَّ وَالْعُزَّىٰ * وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ﴾

{Have you [O disbelievers] thought about [the idols of] al-Lāt and al- ‘Uzzā. And Manāt, the third one as well?}.

And the Hadith of Abū Wāqid Al Laythiy (May Allah be pleased with him) who said: “We departed with the Prophet (peace

and blessings of Allah be upon him) to Hunayn and we had recently left kufr (disbelief). The polytheists had a tree they devote themselves to and hang their weapons upon, they called it Dhāt Anwāt. So, we passed by a tree and we said: ‘O Messenger of Allah! appoint for us a Dhāt Anwāt like they have a Dhāt Anwāt.’

So, the Messenger of Allah (peace and blessings of Allah be upon him) said: ‘**Allah is Most Great! Verily, what you said, are ways (of those before you), By Him in Whose Hand is my soul, verily you have said just as the Children of Isra-īl said to Mūsa:**

﴿اجْعَلْ لَّنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ﴾

{make for us a god just as they have gods.}

The fourth principle

Indeed, the polytheists of our time are worse in their polytheism than those who came before; those who came before committed their polytheism during times of ease and made their worship purely for Allah during times of hardship. However, the polytheism of the polytheists of our time is continuous, during times of ease and hardship.

The evidence is the saying of Allah, the Most High:

﴿فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾

{When they board a ship, they supplicate Allah, devoting their faith sincerely to Him. But as soon as He rescues them to the land, they associate partners with Him.}

And Allah knows best

Done with the praise of Allah

THE THREE FUNDAMENTALS OF ISLAM AND THEIR PROOFS

BY: THE IMĀM OF THE CALLER TO
TAWHĪD; SHAYKH

MUHAMMAD BIN ABDUL WAHHĀB BIN
SULAIMĀN AT-TAMĪMIY

MAY ALLAH HAVE MERCY ON HIM (DIED: 1206 H)

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In the Name of Allah, the Entirely Merciful, the Especially Merciful

***Be informed- may Allah have mercy upon you- that it is obligatory on us to learn four issues:**

First: knowledge, that is: to know Allah, and to know His Prophet, and to know the religion of Islam with proofs.

Second: to act upon it (the knowledge).

Third: to call people to it (the knowledge).

Fourth: to be patient on the harm one receives in its course.

The proof is the saying of Allah, the Most High:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿وَالْعَصْرِ﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ
إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ﴿

{In the Name of Allah, the Entirely Merciful, the Especially Merciful}. {By the time, man is in utter loss, except those who have believed and done righteous deeds, and exhort one another to the truth and exhort one another to patience.}

Ash-Shāfi`iy - may Allah, the Most High have mercy upon him - said: “If Allah had not sent any evidence upon His creation except this chapter, it would have been sufficient for them”.

Al-Bukhāri - may Allah, the Most High have mercy upon him – said: “Chapter: Knowledge before speech and deeds; The proof is the saying of Allah, the Most High:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ﴾

{Then know [O Prophet] that none has the right to be worshiped except Allah, and seek forgiveness for your sins}, So He (Allah Almighty) began with knowledge” before speech and deeds.

***Be informed - may Allah have mercy upon you - that it is obligatory upon every male Muslim and female Muslim, to learn these three issues and act upon them:**

First: Allah created us and provided for us, He did not leave us neglected, instead, He sent us a Messenger, then whoever obeys him enters Paradise and whoever disobeys him enters Hellfire.

The proof is the saying of Allah, the Most High:

﴿إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا * فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا﴾

{Indeed, We have sent to you a messenger to be a witness over you, just as We sent to pharaoh a messenger. But pharaoh disobeyed the messenger, so We seized him with a severe punishment.}

Second: Allah does not accept anyone to be associated with Him in worship, neither the favored angel nor a sent prophet; The proof is the saying of Allah, the Most High:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

{The Masjids are for Allah alone, so do not supplicate anyone along with Allah.}

Third: Anyone who obeys the Messenger and believes in the oneness of Allah, then it is not permissible for him to be an ally of those who oppose Allah and His Messenger, even if they are the closest relatives.

The proof is the saying of Allah, the Most High:

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

{You will not find any people who believe in Allah and the Last Day taking as allies those who oppose Allah and His Messenger, even if they were their parents, their children, their brothers, or their kindred. It is they in whose hearts Allah has instilled faith and strengthened them with a spirit from Him. He will admit them to gardens under which rivers flow, abiding therein forever. Allah is pleased with them and they are pleased with Allah. Those are the party of Allah. Indeed, it is the party of Allah that will be the successful}.

***Be informed - may Allah guide you to His obedience -:**

that Hanīfiyyah- the religion of Ibrāhim-: is to worship Allah alone with sincere devotion. And with that Allah commanded the entire humankind and created them for that; as Allah, the Most High says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

{I have not created the jinn and mankind except to worship Me.} and the meaning of “worship” is to single Him out in worship.

And the greatest thing Allah has commanded: Tawhīd, and this is: singling Allah out in worship.

And the gravest sin that Allah has forbidden is: Polytheism, and this is: calling upon others along with Him. The proof is the saying of Allah, the Most High:

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

{Worship Allah and do not associate any partners with Him.}

Then if you are asked: What are the three fundamental principles obligatory upon every person to know?

Then say: One must know his Lord, his religion, and his Prophet - Muhammad (may the peace and blessings of Allah be upon him).

The First Principle

If you are asked: Who is your Lord?

Then say: My Lord is Allah Who raised me and raised the entire world with His bounties. He is my Lord and I worship none but Him; The proof is the saying of Allah, the Most High:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

{All praise be to Allah, the Lord of the worlds.}. And everything other than Allah is a creation, and I am one of that creation.

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

Then say: Through His signs and His creatures.

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

And among His creatures: are the seven heavens and whatever exists in it, and the seven earths whatever exists in it and between them.

The proof is the saying of Allah, the Most High:

﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ
وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾

{And among His signs are the night and the day, the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to Allah Who created them, if you truly worship Him.} And His, the Most High, saying:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
يُغْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا
لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

{Your Lord is Allah, Who created the heavens and earth in six days, and then rose over [istawa] the Throne. He makes the night and day overlap in rapid succession. He made the sun, the moon, and the stars – all subservient to His command. Behold, His is the creation and the command. Blessed is Allah, the Lord of the worlds.}

The “Lord” means the worshiped.

The proof is the saying of Allah, the Most High:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ * الَّذِي
جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ
رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

{O mankind, worship your Lord, Who created you and those before you, so that you may become righteous. He Who made the earth a resting-place and the sky a canopy; and sends down rain from the sky, and brings forth fruits thereby as a provision for you. So do not set up rivals to Allah while you know.}

Ibn Kathīr - may Allah have mercy upon him - said: “The Creator of all these things is the One Who alone deserves to be worshiped.”

Types of worship that Allah has commanded: - like: Islam, faith, Ihsān (excellence); And among them are: Supplication, fear of Allah, hope in Allah, reliance upon Allah, aspiring to earn

Allah's pleasure, awe of Allah, submission and humility, apprehension, turning to Allah in repentance, seeking Allah's help, seeking refuge in Allah, seeking relief from Allah, offering sacrifice, making vows, and other acts of worship that Allah has commanded – they should all be offered to Allah; The proof is the saying of Allah, the Most High:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

{The Masjids are for Allah alone, so do not supplicate anyone along with Allah.}

So, whoever dedicates any of such acts of worship to other than Allah; then he is a polytheist and a disbeliever. The proof is the saying of Allah, the Most High:

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

{Whoever supplicates another god besides Allah, for which he has no proof, his reckoning will be with his Lord. Indeed, the disbelievers will never succeed.}

And in Hadīth: “Supplication is the brain of worship”. The proof is the saying of Allah, the Most High:

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

{Your Lord says, Call upon Me; I will respond to you. Those who are too proud to worship Me will enter Hell, utterly debased}.

The proof of fear in Allah; is the saying of Allah, the Most High:

﴿فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُّؤْمِنِينَ﴾

{Do not fear them, but fear Me, if you are [true] believers.}

The proof of hope in Allah; is the saying of Allah, the Most High:

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

{So, whoever hopes for the meeting with his Lord, let him do righteous deeds and associate none in the worship of his Lord.}

The proof of reliance upon Allah; is the saying of Allah, the Most High:

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُّؤْمِنِينَ﴾

{And put your trust in Allah if you are believers.}

And His saying:

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

{Whoever puts his trust in Allah, He is sufficient for him.}

The proof of aspiring to earn Allah's pleasure, awe of Allah, submission and humility; is the saying of Allah, the Most High:

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

{They used to hasten in doing good deeds and used to call upon Us with hope and fear, and they were humble before Us.}

The proof of apprehension; is the saying of Allah, the Most High:

﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ﴾

{So do not fear them but fear Me.}

The proof of returning to Allah in repentance; is the saying of Allah, the Most High:

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ﴾

{Turn to your Lord [in repentance] and submit to Him.}

The proof of seeking help from Allah; is the saying of Allah, the Most High:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

{You alone we worship, and You alone we ask for help.}

And in Hadīth: “If you are to seek help, then seek Allah’s help.”

The proof of seeking refuge with Allah; is the saying of Allah, the Most High:

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

{Say, I seek refuge with the Lord of the daybreak.}

And

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

{Say, I seek refuge with the Lord of mankind.}

The proof of seeking relief from Allah; is the saying of Allah, the Most Allah:

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبَ لَكُمْ﴾

{[Remember] when you were seeking help of your Lord [at Badr] and He responded to you.}

The proof of offering sacrifice; is the saying of Allah, the Most High:

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

{Say, “Indeed, my prayer, my sacrifice, my living and my dying are all for Allah, Lord of the worlds. He has no partner.}

And the proof from the Sunnah: “**May Allah curse whoever slaughters (offers sacrifice) for the sake of anyone other than Allah.**”

The proof of making vows; is the saying of Allah, the Most High:

﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾

{They fulfill their vows and fear a Day whose evil will spread far and wide.}

The Second Fundamental Principle

Knowledge of the Religion of Islam with the Relevant Proofs, and that is (Islam means) to submit to Allah through Tawhīd, surrender to Him through obedience, and rid oneself of polytheism and its people.

This Principle has three levels: Islam, faith, and Ihsān (excellence).

And each level has pillars.

***The pillars of Islam are five:** Testimony that there is no god except Allah and that Muhammad is the Messenger of Allah, establishing prayer; paying Zakah (compulsory alms), fasting the month of Ramadān; and performing Hajj to the Sacred House of Allah.

The proof of the testimony; is the saying of Allah, the Most High:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

{Allah testifies that none has the right to be worshiped except Him, as do the angels and people of knowledge; He is the Upholder of justice. None has the right to be worshiped except Him, the All-Mighty, the All-Wise.}

And which means: none is truly worthy of worship except Allah alone.

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

“Except Allah” is an affirmation of worship for Allah alone.

There is no associate with Him in worship, just as there is no associate with Him in His Kingdom.

And this is well explained with clarity; by the saying of Allah, the Most High:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ * إِلَّا الَّذِي فَطَرَنِي﴾

{And [remember] when Abraham said to his father and his people, “I disown all that you worship. Except the One Who created me.}

And His, the Most High, saying:

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ
وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا
أَشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾

{Say, “O people of the Book, come to a common term between us and you, that we worship none but Allah and associate no partners with Him, and that we do not take one another as lords besides Allah.” But if they turn away, say, “Bear witness that we are Muslims [submitting to Allah].”}

The proof of bearing witness that Muhammad is the Messenger of Allah: is the saying of Allah, the Most High:

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

{There has come to you a Messenger from among

yourselves; he is grieved by your suffering, and is concerned for you, and is gracious and merciful towards the believers}

And the meaning of the testimony that Muhammad is the Messenger of Allah: is to obey him in what he commands, and believe in what he reported, and abstain from what he forbade and warned against, and worship Allah only in the manner he instructed.

The proof of prayer and Zakah and the explanation of Tawhīd; are in the saying of Allah, the Most High:

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

{although they were commanded only to worship Allah with sincere devotion to Him, being inclined to true faith, and to establish prayer and give zakah; that is the true religion.}

The proof of fasting; is the saying of Allah, the Most High:

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

{O you who believe, fasting is prescribed upon you as it was prescribed upon those who were before you, so that you may become righteous.}

The proof of performing Hajj; is the saying of Allah, the Most High:

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

{And pilgrimage to the House is a duty owed to Allah upon

all mankind who are able to make their way to it; whoever disbelieves, then (he should know that) Allah is independent of all creatures.}

*** Second level: Faith;** and this: has seventy-odd branches, the highest of which is the declaration that there is no deity worthy of worship except Allah, and the lowest of which is the removal of harmful object from the path, and modesty is a branch of faith.

And its pillars are six: to believe in Allah, His angels, His books, His messengers, the Last Day, and destiny; the pleasant and unpleasant aspects thereof.

The proof of these six pillars; is the saying of Allah, the Most High:

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

{It is not righteousness to turn your faces towards the east or the west, but righteousness is to believe in Allah, the Last Day, the angels, the Scriptures, and the prophets.}

The proof of belief in destiny; is the saying of Allah, the Most High:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾

{Indeed, We have created everything according to a determined measure.}

***Third level: Ihsān (excellence)** - it has one pillar -, and this is to worship Allah as if you could see Him; if you do not see Him, He sees you.

The proof is the saying of Allah, the Most High:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾

{Indeed, Allah is with those who fear Him and those who do good.}:

﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ * الَّذِي يَرْنَكَ حِينَ تَقُومُ * وَتَقْلَبُكَ فِي السَّجْدِ﴾

{And put your trust in the All-Mighty, the Most Merciful. Who sees you when you stand up [for prayer]. And your movements among those who prostrate.}

And His saying:

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

{Whatever matter you [O Prophet] may be engaged in, and whatever portion of the Qur'an you may recite, and whatever deed you [O people] may do, except that We are a Witness over you when you are engaged in it}. The verse

And the proof from the Sunnah: is the famous Hadīth of Jibrīl (Gabriel), narrated `Umar ibn al-Khattāb (may Allah be pleased with him) who said: "While we were with the Messenger of Allah one day, there appeared a man before us, whose clothes were exceedingly white and his hair was exceedingly black; no signs of journeying could be seen on him and none of us knew him, until he sat down by the prophet (peace and blessings of Allah

be upon him). He rested his knees against his (the prophet) knees and placed the palms of his hands on his (the prophet) thighs, and said: "O Muhammed!

Tell me about Islam?

The Messenger of Allah (peace and blessings of Allah be upon him) said: Islam is to testify that there is no god except Allah and Muhammed is the messenger of Allah, to establish the prayers, to pay the zakat (the compulsory alms), to fast in Ramadān, and to make the pilgrimage to the House (of Allah) if you able to make your way to it. He said: You are right - and we were amazed at him, asking him and affirming his reply -.

He said: Then tell me about faith?

He said: to believe in Allah, His angels, His books, His messengers, and the Last Day, and to believe in divine destiny; the good and the evil. He said: You are right.

He said: Then tell me about Ihsān (excellence)?

He said: to worship Allah as though you are seeing Him, and even if you see Him not yet truly, He sees you.

He said: Then tell me about the Hour?

He said: The one asked does not know more than the one asking.

He said: Then tell me about its signs?

He said: When the slave-girl will give birth to her mistress and you will see the barefooted, naked, destitute shepherd competing in constructing lofty buildings.

He said: Then he (Jibrīl) left and I stayed for a long period. Then he (the prophet (peace and blessings of Allah be upon him)) said to me: O `Umar! Do you know who the questioner was? I

said: Allah and His messenger know best. He said: That was Jibrīl (Gabriel), who came to you to teach you your religion”.

Third fundamental principle

To know about your Prophet Muhammad (may Allah's peace and blessings be upon him), and he is Muhammad ibn `Abdullah ibn `Abd al-Muttalib ibn Hāshim, and Hāshim belonged to the Quraysh Tribe, and Quraysh is an Arab tribe. The Arabs are from the lineage of Ismā'il ibn Ibrāhim, the beloved friend of Allah – peace and blessings of Allah be upon him and our prophet -.

He lived for sixty-three years - forty before the mission of prophethood, and twenty-three a prophet and messenger -.

His mission of prophethood started with Iqra, and he became a messenger with (Sūrah) al-Muddath-thir, his homeland was Makkah.

Allah sent him to warn against polytheism and call to Tawhīd (the oneness of Allah); The proof is the saying of Allah, the Most High:

﴿يَا أَيُّهَا الْمَدَّثِرُ * قُمْ فَأَنْذِرْ * وَرَبَّكَ فَكَبِّرْ * وَثِيَابَكَ فَطَهِّرْ * وَالرُّجْزَ فَاهْجُرْ *
وَلَا تَمْنُنْ تَسْتَكْثِرُ * وَلِرَبِّكَ فَاصْبِرْ﴾

{O you covered [in your cloak]. Arise and warn. And proclaim the greatness of your Lord. And purify your garments. And shun idol worshiping. And do not do a favor for a greater return. And be patient for the sake of your Lord.}

{Arise and warn} means: warn people against polytheism and call them to the oneness of Allah.

{And proclaim the greatness of your Lord} means: glorify Him by His oneness.

{And purify your garments} means: purify your deeds from polytheism.

{And shun idol worshipping} means: abandon idols and their worshippers and disassociate yourself from them.

He spent ten years calling to the Oneness of Allah, and after that he was taken on a journey to the heaven, there, the five obligatory prayers were enjoined upon him. He prayed in Makkah for a period of three years, then he was commanded to migrate to Madīnah.

Migration is to move from the land of polytheism to the land of Islam.

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

The proof is the saying of Allah, the Most High:

﴿إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ 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 عَفُوًّا غَفُورًا﴾

{When the angels take the souls of those who have wronged themselves, they will say, “What was the matter with you?” They will say, “We were oppressed in the land.” They will say, “Was not Allah’s earth spacious enough for you to migrate?” They are those whose refuge will be Hell – what a terrible destination! Except the helpless men, women, and children who have no means nor do they know where to go. They are those whom Allah may pardon, for Allah is Ever- Pardoning, All-Forgiving.}

And His, the Most High, saying:

﴿يَعِبَادِيَ الَّذِينَ ءَامَنُوا إِنَّ أَرْضِيَّ وَاسِعَةٌ فَإِنِّي فَاعْبُدُون﴾

{O My believing slaves, My earth is spacious, so worship Me alone.}

Al-Baghawiy - may Allah have mercy upon him - said: "This verse was revealed in relation to the Muslims who stayed in Makkah and did not migrate. Allah called them as His believing slaves."

The proof of emigration from the Sunnah; is the saying of the Prophet (peace and blessings of Allah be upon him): "**Migration does not cease until repentance ceases, and repentance does not cease until the sun rises from the west**".

When he (the Prophet) settled in Madīnah; he was commanded to observe the rest of the ordinances of Islam - like Zakah (the compulsory alms), fasting, Hajj, Adhān (the call for prayers), Jihad (striving and fighting), enjoining what is good and forbidding what is evil – He spent ten years in this.

The Prophet (peace and blessings of Allah be upon him) passed away but his religion has remained. And this is his religion, he has left no aspect of good except that he guided the nation to it, and no aspect of evil except that he warned (the nation) against it.

The good that he guided to it: is Tawhīd (the Oneness of Allah) and all that Allah loves and is pleased with.

And the evil he warned against: is polytheism and all that Allah dislikes and disapproves.

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

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

{Say [O Prophet], “O people, I am the Messenger of Allah to you all.”}

And Allah completed the religion through him; The proof is the saying of Allah, the Most High:

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

{Today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion.}

The proof of his (peace and blessings of Allah be upon him) death; is the saying of Allah, the Most High:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ * ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ﴾

{You [O Prophet] will surely die, and they too will die. Then on the Day of Resurrection, you will dispute with one another before your Lord.}

Mankind will be resurrected after their death; The proof is the saying of Allah, the Most High:

﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى﴾

{From this [earth] We created you, and to it We will return you, and from it We will raise you once again.}

And His, the Most High, saying:

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

{Allah has produced you from the earth like a plant. Then He will return you into it, and then will bring you out again.}

And after resurrection, they will be called to account and recompensed according to their deeds; The proof is the saying of Allah, the Most High:

﴿وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى﴾

{To Allah belongs all that is in the heavens and all that is on earth, so that He may recompense the evildoers for what they did, and reward those who do good with the best reward.}

And denying the resurrection is disbelief; The proof is the saying of Allah, the Most High:

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

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

Allah sent all the messengers as bearers of glad tidings and as warners; The proof is the saying of Allah, the Most High:

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾

{These messengers were sent as bearers of glad tidings and as warners, so that the people may have no excuse before Allah after [the coming of] the messengers.}

And the first of them (messengers) was Nūh (peace be upon him).

And the last of them (messengers) was Muhammad (peace

and blessings of Allah be upon him), and he is the seal of the prophets, there is no prophet after him; the proof is the saying of Allah, the Most High:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾

{Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the prophets.}

And the proof that Nūh was the first of them (messengers) is the saying of Allah, the Most High:

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

{We have sent revelation to you [O Prophet] just as We revealed to Nūh and the prophets after him}

And for every nation, Allah sent a messenger to them - since the time of Nūh up to the time of Muhammad – commanding them to worship Allah alone and forbidding them against worshipping the false gods; The proof is the saying of Allah, the Most High:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

{Indeed, We sent to every community a messenger, [saying], “Worship Allah and shun false gods.”}

Allah has enjoined upon all mankind: to disbelieve in false gods and to believe in Allah.

Ibn al-Qayyim said - may Allah have mercy upon him - : “Tāghūt means everything which a slave goes beyond limits - whether in the field of worship, following, or obedience -”

Tāghūts are many, and the core ones among them are five: Iblees -may Allah curse him-, the one who is worshiped and he is

pleased with that, and the one who calls others to worship him, and the one who claims knowledge of the unseen, and the one who judges with other than what Allah has revealed.

The proof is the saying of Allah, the Most High:

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

{There is no compulsion in religion; the truth has been made distinct from falsehood. Whoever rejects Tāghūt [false gods] and believes in Allah, has indeed grasped the strong handhold that never breaks. And Allah is All-Hearing, All-Knowing}.

This is the very meaning of “There is no deity worthy of worship except Allah”. And in the Hadīth: “The core of this matter is Islam, and its pillar is the prayer, and its highest peak is Jihad in the cause of Allah”.

And Allah knows best.

Done with the praise of Allah

THE FORTY IN BUILDING ISLAM

**AND THE PRINCIPLE RULINGS
(AL-ARBA-'ŪNA AN-NAWAWIYYAH)**

**BY: AL-IMAM ABU ZAKARIYYA YAHYA
BIN SHARAFIN AN-NAWAWIY**

MAY ALLAH HAVE MERCY ON HIM (DIED: 676 H)

**WITH ADDITIONS FROM IBN RAJAB
AL-HAMBALIY**

MAY ALLAH HAVE MERCY ON HIM (DIED: 795 H)

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-Copy of Al-Khatiyyah at the library of Faydu-al-Allāh Afandi – Turkey – number (2160), date copied: 832 H.

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-Copy of Al-Khatiyyah at the library of the Grand Mosque of Makkah – Saudi – number (12/3927), date copied: 979 H.

-Copy of Al-Khatiyyah at the library of Al-Mahmūdiyyah, at the library of king `Abdul `Azīz – Saudi – number (1/404), date copied: 1069 H.

-Copy of Al-Khatiyyah at the center of king Su-`ūd – Saudi – number (3026), date copied: 1085 H.

-Copy of Al-Khatiyyah at Dāru-al-Kutub wa al-wathā-iqu-al-Qawmiyyah – Egypt – number (166 Hadith of Taymūr).

-Copy of Al-Khatiiyyah at - Jāmi`u-al-`Ulūm wa al-Hikam – at the library of Kadā at Khush – India – number (471), date copied: 790 H, and it is an accredited copy under the verification of Ziyādah ibn Rajab (may Allah have mercy on him) on the forty [hadiths], it is in line with the copy of the author, read on him and an accreditation from him to the copywriter.

- Another copy of Al-Khatiiyyah at - Jāmi`u-al-`Ulūm wa al-Hikam – at the Mosque of `Unayzah - Saudi – number (73), date copied: 1101 H.

-Another copy of Al-Khatiiyyah at - Jāmi`u-al-`Ulūm wa al-Hikam – at the University of king Su-`ūd - Saudi – number (4051), date copied: 1194 H, by the handwriting of `Abdullāh bin Sulaymān bin `Abdul-Wahhāb.

Hadīth One

On the authority of the commander of the believers, Abū Hafs - `Umar bin Al-Khattāb - (may Allah be pleased with him) who said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: “**Actions are but by intention and every man shall have but that which he intended. So, he whose migration was for Allah and His messenger, his migration will be for Allah and His messenger, and he whose migration was to achieve a worldly benefit or to take a woman in marriage, his migration will be for that which he migrated**”.

Narrated by the leader of Hadīth scholars: Abū Abdullāh, Muhammad Ibn Ismā-īl Ibn Ibrāhīm Ibn Mugīrah Ibn Bardizbah Al-Bukhariy. And Abū Husain, Muslim Ibn al-Hajjaj Ibn Muslim al-Qushayriy An-Naisābūriy (may Allah be pleased with them), in their authenticated books - which are the most correct classified books -.

Hadīth Two

On the authority of `Umar (may Allah be pleased with him) who said: While we were with the Messenger of Allah one day, there appeared a man before us, whose clothes were exceedingly white and his hair was exceedingly black; no signs of journeying could be seen on him and none of us knew him, until he sat down by the prophet (peace and blessings of Allah be upon him). He rested his knees against his (the prophet) knees and placed the palms of his hands on his (the prophet) thighs, and said: “O Muhammed!

Tell me about Islam?

The Messenger of Allah (peace and blessings of Allah be upon him) said: Islam: is to testify that there is no god except Allah and Muhammed is the messenger of Allah, to establish the prayer, to pay the zakat (the compulsory alms), to fast in Ramadān, and to make the pilgrimage to the House (of Allah) if you able to make your way to it. He said: You are right - and we were amazed at him, asking him and affirming his reply -.

He said: Then tell me about faith?

He said: to believe in Allah, His angels, His books, His messengers, and the Last Day, and to believe in divine destiny; the good and the evil. He said: You are right.

He said: Then tell me about Ihsān (excellence)?

He said: to worship Allah as though you are seeing Him, and even if you see Him not yet truly He sees you.

He said: Then tell me about the Hour?

He said: The one asked does not know more than the one asking.

He said: Then tell me about its signs?

He said: When the slave-girl will give birth to her mistress and you will see the barefooted, naked, destitute shepherd competing in constructing lofty buildings.

He said: Then he (Jibrīl) left and I stayed for a time. Then he (the prophet) said to me: O `Umar! Do you know who the questioner was? I said: Allah and His messenger know best. He said: That was Jibrīl (Gabriel), who came to you to teach you your religion”.

Narrated by Muslim

Hadīth Three

On the authority of Abū Abdur Rahmān, Abdullāh bin `Umar bin Al-Khattāb (may Allah be pleased with them) who said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: “Islam is built on five [pillars]: testifying that there is no god except Allah and that Muhammed is His servant and messenger, establishing the prayers, paying the zakat (the compulsory alms), making pilgrimage to the House (of Allah), and fasting in Ramadān.”

Narrated by Bukhari and Muslim

Hadīth Four

On the authority of Abū Abdur Rahmān, Abdullāh bin Mas-`ūd (may Allah be pleased with him) who said: the Messenger of Allah (peace and blessings of Allah be upon him) narrated to us - and he is the truthful, the believed - : “Verily the creation of each one of you is brought together in his mother’s belly for forty days, then he becomes a clot of blood for a like period, then a morsel of flesh for a like period.

Then there is sent to him the angel, who blows the breath of life into him and who is commanded about four matters: to write down his riches, his life span, his deeds, and whether unhappy or happy.

By Allah, other than Whom there is no god! Verily one of you would do the actions of the people of Paradise, until there is but an arm's length between him and it, and that which has been written overtakes him and so he commits the actions as the people of Hellfire and thus he enters it.

And one of you would do the actions of the people of Hellfire,

until there is but an arm's length between him and it, and that which has been written over takes him and so he commits deeds as the people of Paradise and thus he enters it”.

Narrated by Bukhari and Muslim

Hadīth Five

On the authority of the mother of the believers - the mother of `Abdullah, `Ā-isha - (may Allah be pleased with her) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “**He who innovates anything in this matter of ours that is not of it; will have it rejected**”.

Narrated by Bukhari and Muslim

And in a narration by Muslim: “**He who does an act which is not part of our command; will have it rejected**”.

Hadīth Six

On the authority of Abū `Abdullāh, An-Nu`mān bin Basheer (may Allah be pleased with them) who said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: “**Indeed, that which is lawful is clear and that which is unlawful is clear and between the two of them are doubtful matters about which not many people know.**

Therefore, he who avoids doubtful matters clears himself in regard to his religion and his honour.

As for he who falls into doubtful matters falls into that which is unlawful; like the shepherd who pastures around a sanctuary, he is about to get terrified in it.

Truly every king has a sanctuary, and truly Allah's sanctuary is His prohibitions.

Truly in the body there is a morsel of flesh, if it is well, the entire body will be well, and if it is diseased, then the entire body will be diseased; Truly it is the heart”.

Narrated by Bukhari and Muslim

Hadīth Seven

On the authority of Abū Ruqayya, Tamim bin Aws Ad-Dāriy (may Allah be pleased with him) that the prophet said (peace and blessings of Allah be upon him): “**Religion is sincerity**, we said: For whom? He said: **For Allah, His Book, His messenger and to the leaders of the Muslims and their common folk**”.

Narrated by Muslim

Hadīth Eight

On the authority of the Ibn `Umar (may Allah be pleased with them) that the Messenger of Allah (peace and blessings of Allah be upon him) said: “**I have been ordered to fight against people until they testify that there is no god except Allah and that Muhammad is the messenger of Allah, and establish the prayers and pay the zakat (the compulsory alms).**

And if they do so they will have gained protection from me for their lives and property, unless (they do acts that are punishable) in accordance with Islam, and their reckoning will be with Allah the Almighty”.

Narrated by Bukhari and Muslim

Hadīth Nine

On the authority of Abū Hurairah, Abdur Rahmān bin Sakhr (may Allah be pleased with him) who said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: “**What I have forbidden to you, then avoid it, and what I have ordered you to do, then do as much of it as you can; Verily, those who came before you were destroyed due to their excessive questioning and disagreeing with their prophets**”.

Narrated by Bukhari and Muslim

Hadīth Ten

On the authority of Abū Hurairah (may Allah be pleased with him) who said: the Messenger of Allah (peace and blessings of Allah be upon him) said: “**Allah is pure and accepts only that which is pure, and Allah has commanded the believers to do that which he commanded the messengers, and He, the Most High has said:**

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا﴾

{O you messengers! Eat of the good things and do right}.

And Allah, the Most High has said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾

{O you who believe! Eat of the good things wherewith We have provided you}

Then he mentioned of a man who, having journeyed far, is disheveled and dusty and who raised his hands to the sky: O Lord!

O Lord! while his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished by the unlawful, so how can he be answered?!” Narrated by Muslim

Hadīth Eleven

On the authority of Abū Muhammad, Al-Hasan bin Ali bin Abū Tālib – grandson of the Messenger of Allah (peace and blessings of Allah be upon him), and the one much loved by him who said: I memorized from the Messenger of Allah his saying: “Leave that which makes you doubt for that which does not make you doubt”.

Narrated by At-Tirmidhiy and Nasā-i, and At-Tirmidhiy said: “it is a good and sound hadīth”.

Hadīth Twelve

On the authority of Abū Hurairah (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “From the perfection of a person’s Islam is that he leaves what does not concern him”.

A good hadīth, narrated by At-Tirmidhiy and others

Hadīth Thirteen

On the authority of Abū Hamza, Anas bin Malik (may Allah be pleased with him) - the servant of the Messenger of Allah (peace and blessings of Allah be upon him) - that the Prophet (peace and blessings of Allah be upon him) said: “None of you believes until he loves for his brother what he loves for himself”.

Narrated by Bukhari and Muslim

Hadīth Fourteen

On the authority of Ibn Mas-ūd (may Allah be pleased with him) who said that the Messenger of Allah (peace and blessings of Allah be upon him) said: “It is unlawful to shed the blood of a Muslim except in one of three cases: the married person who commits adultery, a life for a life, and one who forsakes his religion and abandons the community”.

Narrated by Bukhari and Muslim

Hadīth Fifteen

On the authority of Abū Hurairah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: “Whoever believes in Allah and the Last Day; let him speak goodness or remain silent.

Whoever believes in Allah and the Last Day; let him honour his neighbor.

Whoever believes in Allah and the Last Day; let him honour his guest”.

Narrated by Bukhari and Muslim

Hadīth Sixteen

On the authority of Abū Hurairah (may Allah be pleased with him) who said: “A man said to the prophet (peace and blessings of Allah be upon him): Advise me, he said: **Do not be angry**. The man repeated [his request] several times, he said: **Do not be angry**”.

Narrated by Bukhari

Hadīth Seventeen

On the authority of Abū Ya`lā, Shaddād bin Aws (may Allah be pleased with him) said that the Messenger of Allah (peace and blessings of Allah be upon him) said: “**Verily Allah has prescribed goodness in all things. If you have to kill, kill in the right manner, and if you have to slaughter, slaughter in the right manner. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters**”.

Narrated by Muslim

Hadīth Eighteen

On the authority of Abū Dhar, Jundub bin Junādah, and Abū Abdur Rahmān, Mu`ādh bin Jabal (may Allah be pleased with them) that the Messenger of Allah (peace and blessings of Allah be upon him) said: “**Fear Allah wherever you are, and follow a bad deed with a good deed, it will wipe it out, and behave with good character towards people**”.

Narrated by At-Tirmidhiy, and said: it is “a good Hadīth”, and in another version: “a good and sound Hadīth”.

Hadīth Nineteen

On the authority of Abul Abbās, Abdullah bin Abbās (may Allah be pleased with them) who said: One day I was behind the Prophet (peace and blessings of Allah be upon him) and he said to me: “**Young man! I shall teach you some words: Be mindful of Allah, He will protect you. Be mindful of Allah, you will find Him before you.**

If you ask, ask from Allah, and if you seek help, seek help of Allah.

Know that if the Nation were to come together to benefit you with anything, they could not benefit you except with something that Allah had already estimated for you.

And if they come together to harm you with anything, they could not harm you except with something Allah had already estimated for you. The pens have been lifted and the pages have dried”.

Narrated by At-Tirmidhiy, and he said: “Good and sound hadīth”.

In a version other than that of At-Tirmidhiy: “Be mindful of Allah, you will find Him before you. Get to know Allah in prosperity, He will know you in adversity.

Know that what has passed you by was not going to befall you; and that what has befallen you was not going to pass you by.

And know that victory comes with patience, relief with affliction, and ease with hardship”.

Hadīth Twenty

On the authority of Abū Mas-ūd, Uqbah bin `Amr Al-Ansariy Al-Badriy (may Allah be pleased with him) who said: that the Messenger of Allah (peace and blessings of Allah be upon him) said: “Among the words people obtained from the first prophecies are: If you feel no shame, then do as you wish”.

Narrated by Bukhari

Hadīth Twenty-One

On authority of Abū `Amr - and they said: Abū `Amra -, Sufyān bin Abdullāh (may Allah be pleased with him) who said: “I said: O Messenger of Allah! tell me something about Islam which I will not ask anyone about after you. He said: **Say: I believe in Allah, and thereafter be steadfast**”.

Narrated by Muslim

Hadīth Twenty-Two

On authority of Abū Abdullāh, Jābir bin Abdullāh Al-Ansuariy (may Allah be pleased with them): “that a man asked the Messenger of Allah (peace and blessings of Allah be upon him) and said: Do you think if I observe the obligatory prayers, fast in Ramadan, uphold what is lawful, and treat as forbidden that which is forbidden, and do not add anything to it, shall I enter Paradise? He said: **Yes**”.

Narrated by Muslim

“Treat as forbidden that which is forbidden” means: I avoided it.

“Treat as lawful that which is lawful” means: I did it believing it is lawful.

Hadīth Twenty-Three

On the authority of Abū Mālik, Al-Hārith bin `Āsim Al-`Ash-`ariy (may Allah be pleased with him) who said: that the Messenger of Allah (peace and blessings of Allah be upon him) said:

“Purity is half of faith.

And Alhamdu-lillāh [Praise be to Allah] fills the scales.

Subhānallāh [Glory be to Allah] and Alhamdu-lillāh [Praise be to Allah] fill that which is between heaven and earth.

Prayer is light, charity is a proof, patience is illumination.

And the Quran is evidence for or against you.

All people begin the day by trading for their soul, either setting it free or ensuring its ruin”.

Narrated by Muslim

Hadīth Twenty-Four

On the authority of Abū Dharr (may Allah be pleased with him), on the authority of the Prophet (peace and blessings of Allah be upon him) among the sayings he relates from Allah, that He said: “O My servants! I have forbidden injustice for Myself and have made it forbidden amongst you, so do not commit injustice.

O My servants! All of you are astray except for those I have guided, so seek guidance of Me and I shall guide you.

O My servants! All of you are hungry except for those I have fed, so seek food of Me and I shall feed you.

O My servants! All of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you.

O My servants! Verily, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you.

O My servants! Verily will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me.

O my servants! If the first of you and the last of you, the human of you and the jinn of you, were to become as pious as the most pious heart of anyone of you, that would not increase My kingdom in anything.

O My servants! If the first of you and the last of you, the human of you and the jinn of you, were to be as wicked as the most wicked heart of anyone of you, that would not decrease My kingdom in anything.

O My servants! If the first of you and the last of you, the human of you and the jinn of you, were to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decreases the sea if put into it.

O My servants! it is but your deeds that I reckon up for you and then recompense you for, so whoever finds good, then he should praise Allah, and whoever finds other than that, then he should blame no one but himself”.

Narrated by Muslim

Hadīth Twenty-Five

On the authority of Abū Dharr (may Allah be pleased with him) - again-: “Some of the companions of the Messenger of Allah (peace and blessings of Allah be upon him) said: O Messenger of Allah! the affluent have made off with the rewards, they pray as we pray, they fast as we fast, and they give away in charity the wealth.

He said: **Has Allah not made ways for you to give out in charity?!**

For every Tasbīhah (glorification of Allah) is a charity, and

every Takbīrah (extolling greatness of Allah) is a charity, and every Tahmīdah (Praising of Allah) is a charity, and every Tahlīlah (declaration of Allah's Oneness) is a charity.

And enjoining goodness is a charity, forbidding evil action is a charity.

And in the intimate relationship of each of you with the wife is a charity. They said: O Messenger of Allah! when one of us fulfils his intimate desire, will he have reward for that?!

He said: Do you not think that if he were to put it in an unlawful place he would be sinning? Likewise, if he were to put it in a lawful place, there will be a reward for him”.

Narrated by Muslim

Hadīth Twenty-Six

On the authority of Abū Hurairah (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “Charity is due upon every joint of the mankind, for every day upon which the sun rises:

To act justly between two people is a charity.

And to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity.

And a good word is a charity.

And every step you take towards the Masjid is a charity and removing a harmful thing from the road is a charity”.

Narrated by Bukhari and Muslim

Hadīth Twenty-Seven

On the authority of Al-Nawwās bin Sam-`ān (may Allah be pleased with him), on the authority of the Prophet (peace and blessings of Allah be upon him) said: “**Righteousness is good morality. And sin: is what waivers in your heart and you hate for people to find out about it**”.

Narrated by Muslim

And on the authority of Wābisah bin Ma`bad (may Allah be pleased with him) who said: “I came to the Messenger of Allah (peace and blessings of Allah be upon him) and he said: **You came to ask about righteousness and sin?** I said: Yes, he said: **Consult your heart. Righteousness is what reassures the soul, and reassure the heart. And sin is what wavers in the soul and puts tension in the chest - even if the people approve it in their judgments again and again -**”.

A good hadīth, related in the “Musnads of the two Imams, Ahmed bin Hanbal and Ad-Dārimi” with a good chain of authorities.

Hadīth Twenty-Eight

On the authority of Abū Najīh, Al-`Irbād bin Sāriyah (may Allah be pleased with him) who said: “The Messenger of Allah (peace and blessings of Allah be upon him) gave us a sermon by which our hearts got trembled and tears came to our eyes. Then we said: O Messenger of Allah! it is as though this is a farewell sermon, so advise us.

He said: **I advise you to fear Allah, to listen and to obey, even if a slave is put in charge of you. Verily, whoever lives after me**

will see a lot of differences; so, you must adhere to my sunnah and to the sunnah of the rightly guided successors, hold firmly to it with your molar teeth. And beware of newly invented matters, for every innovation is misguidance”.

Narrated by Abū Dāwūd and At-Tirmithiy, who said that it was “a good and sound Hadīth”.

Hadīth Twenty-Nine

On the authority of Mu-`ādh bin Jabal (may Allah be pleased with him) who said: “I said: O Messenger of Allah! Tell me of an act which will admit me into Paradise and will keep me away from the Hellfire. He said: **You have asked about a major matter - yet it is easy upon those for whom Allah makes it easy -: Worship Allah and do not associate anything with Him, establish the prayer, give the charity, fast the month of Ramadan, and perform pilgrimage to the House.**

Then he said: **Shall I not show you the gates of goodness? Fasting is a shield, charity extinguishes sins as water extinguishes fire, and the prayer of a man in the depth of the night. Then he recited:**

﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾

{They forsake their beds}

Till he reached:

﴿يَعْلَمُونَ﴾

{they used to do}.

Then he said: **Shall I not tell you of the peak of the matter, its pillar, and its topmost part? I said: Yes, O Messenger of Allah!**

He said: **The peak of the matter is Islam, its pillar is: the prayer, and its topmost part is: jihad.**

Then he said: **Shall I not tell you of the meaning of all that?** I said: Yes, O Messenger of Allah! then he took hold of his tongue and said: **Restrain this.**

I said: O Prophet of Allah! Will what we say be held against us?! He said: **May your mother be bereaved of you, is there anything that topples people on their faces in the Hell-fire - or on their noses - other than the harvest of their tongues?!**”

Narrated by At-Tirmithiy, who said it was “a good and sound hadīth”.

Hadīth Thirty

On the authority of Abū Tha`laba al-Khushaniy - Jurthūm bin Nāshir - (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: **“Verily, Allah has made duties obligatory, so do not neglect them. He has set boundaries, so do not transgress them. He has prohibited some things, so do not violate them. He has remained silent upon matters - mercy for you, not out of forgetfulness, so seek not after them”.**

A good hadīth, narrated by Al-Dāraqutniy and others.

Hadīth Thirty-One

On the authority of Abū Abbās, Sahl bin Sa`ad Al-Sā`idiy (may Allah be pleased with him) who said: A man came to the Prophet (peace and blessings of Allah be upon him) and said: O Messenger of Allah! direct me to an act which, if I do it Allah will love me, and people will love me. Then he said: **Renounce the world and Allah will love you, and renounce what people possess and people will love you”.**

A good Hadīth, narrated by Ibn Mājah and others with good chains of authorities.

Hadīth Thirty-Two

On the authority of Abū Sa-īd, Sa-`ad bin Mālik Sinān Al-Khudriy (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: “**Do not cause harm or return harm**”.

A good hadīth, narrated by Ibn Mājah, Al-Dāraqutniy and others, chain of narration.

Mālik also narrated it in “Muwatta-a” – On the authority of `Amr bin Yahya, on the authority of his father, on the authority of the Prophet (peace and blessings of Allah be upon him) – as a mursal hadith (a hadith that has a companion missing in the chain of narration), Abū Sa-īd is missing (in it).

And it has ways to strengthen each other.

Hadīth Thirty-Three

On the authority of Ibn Abbās (may Allah be pleased with them) that the Messenger of Allah (peace and blessings of Allah be upon him) said: “**If people were to be given in accordance with their claims, men would claim the wealth and lives of other people. However, the burden of proof is on the accuser and an oath is a duty upon the defendant**”.

A good hadīth, narrated by Al-Baihaqi and others as well, and part of it is in the two “authentic books”.

Hadīth Thirty-Four

On the authority of Abū Sa-īd Al-Khudriy (may Allah be pleased with him) who said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: “**Whoever among you**

sees an evil action, then he should change it with his hand, and if he is not able to do so, then with his tongue, and if he is not able to do so, then with his heart, and that is the weakest of faith”.

Narrated by Muslim

Hadīth Thirty-Five

On the authority of Abū Hurairah (may Allah be pleased with him) who said: the Messenger of Allah (peace and blessings of Allah be upon him) said: “Do not envy each other, do not outbid each other, do not hate each other, do not turn away from each other, and do not outsell each other. Rather, be servants of Allah as brothers.

The Muslim is the brother of another Muslim. He does not wrong him or humiliate him or look down upon him. Piety is right here - and he pointed to his chest three times -.

It is evil enough for a man to look down upon his muslim brother.

Every muslim is inviolable for another muslim: his blood, his wealth, and his honour”.

Narrated by Muslim

Hadīth Thirty-Six

On the authority of Abū Hurairah (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: “Whoever relieves of a believer hardship among the hardship of the world; Allah will relieve of him hardship among the hardships on the Day of Resurrection.

Whoever helps ease one in difficulty; Allah will easy for him in this world and in the Hereafter.

Whoever conceals the faults of a Muslim; Allah will conceal his faults in this world and in the Hereafter.

Allah helps the servant as long as he helps his brother.

And whoever takes a path upon which to obtain knowledge; Allah makes the path to Paradise easy for him.

And no group of people will assemble in one of the Houses of Allah, reciting the Book of Allah, and studying it among themselves, except that tranquility will descend upon them, mercy will engulf them, angels will surround them and Allah will make mention of them to those (the angels) in His proximity.

And whosoever is slowed down by his actions will not be hastened forward by his lineage”.

Narrated by Muslim in this wording.

Hadīth Thirty-Seven

On the authority of Ibn Abbās (may Allah be pleased with them) that the Messenger of Allah (peace and blessings of Allah be upon him) - among the sayings he relates from his Lord (Blessed is He and Exalted) – he said: “**Verily, Allah has recorded good and evil deeds and He made them clear. So, whoever intends to perform a good deed but does not do it; Allah will record it as a complete good deed.**

And if he intends to do it and does so, Allah will record it as ten good deeds, up to seven hundred folds as much or even more.

And if he intends to do an evil deed and does not do it; Allah will record for him one complete good deed.

And if he intends to do it and does it; Allah will record for him a single evil deed”.

Narrated by Bukhari and Muslim in their two “Authentic books” with these letters.

Hadīth Thirty-Eight

On the authority of Abū Hurairah (may Allah be pleased with him) who said: the Messenger of Allah (peace and blessings of Allah be upon him) said: “Allah the Almighty has said: Whoever shows enmity to a friend of Mine, I have declared war upon him. And My servant does not draw near to Me with anything more loved by Me than what I have obligated upon him.

And My servant continues to draw near to Me with supererogatory deeds until I love him. Then when I love him, I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask of Me, I would surely give it to him and were he to ask Me for refuge, I would surely grant him it”.

Narrated by Bukhari

Hadīth Thirty-Nine

On the authority of Ibn Abbās (may Allah be pleased with them) that the Messenger of Allah (peace and blessings of Allah be upon him) said: “Allah has pardoned for me my people for their mistakes and forgetfulness and for what they have done under duress”.

A good hadīth, narrated by Ibn Mājah, Al-Baihaqi and others

Hadīth Forty

On the authority of Ibn `Umar (may Allah be pleased with them) who said: “The Messenger of Allah (peace and blessings of Allah be upon him) held me by my shoulder and said: **Be in the world as though you were a stranger or a wayfarer.**”

Ibn `Umar used to say: If you make it to the evening, do not wait for the morning. If you make it to the morning, do not wait for the evening. Take from your health for your sickness, and from your life for your death”.

Narrated by Bukhari

Hadīth Forty-One

On the authority of Abū Muhammad Abdullāh bin `Amr bin Al-`Ās (may Allah be pleased with them) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “**None of you believes until his inclination is in accordance with what I have brought**”.

A sound hadīth, we narrated it in the book “Al-Hujjah” with a sound chain.

Hadīth Forty-Two

On the authority of Anas (may Allah be pleased with him) who said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: “**Allah the Almighty has said: O son of Adam! so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind.**”

O son of Adam! were your sins to reach the clouds of the sky

and were you then to ask forgiveness of Me, I would forgive you.

O son of Adam! were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it”.

Narrated by At-Tirmithiy, who said that: “it is a good Hadīth”.

Hadīth Forty-Three

On the authority of Ibn `Abbās (may Allah be pleased with them) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said “Give the shares of inheritance to those who are entitled to them. As for what remains of the inheritance, then it is for the closest male relative”.

Narrated by Bukhari and Muslim

Hadīth Forty-Four

On the authority of `Ā-isha (may Allah be pleased with her) that the prophet of Allah (peace and blessings of Allah be upon him) said: “Breastfeeding makes unlawful what childbirth makes unlawful”.

Narrated by Bukhari and Muslim

Hadīth Forty-Five

On the authority of Jābir (may Allah be pleased with him) that he heard the prophet of Allah (peace and blessings of Allah be upon him) say in the year of the Conquest - when he was in Mecca -: “Allah and His Messenger have declared forbidden the sale of

alcohol, animals which have died a natural death, swine and idols.

Then they said: O messenger of Allah! what do you say of the fat of animals which had died a natural death, for it was used for caulking ships, greasing skins, and people use it for lamps oil? He said: **No; it is unlawful.**

The Messenger of Allah also added on that: **Allah curse the Jews; Indeed, Allah has declared the fat of naturally dead animals unlawful on them, but they melted it then they sold it and consumed its price”.**

Narrated by Bukhari and Muslim

Hadīth Forty-Six

On the authority of Abū Burdah, relating from his father - Abū Mūsa Al-Ash-`ariy - (may Allah be pleased with him): that the Prophet of Allah (peace and blessings of Allah be upon him) had sent him to Yemen and he asked him (the Prophet) about a drink which used to be prepared there? Then he said, **and what is it?** He said, Al-Bit`u and Al-Mizru.

- They said to Abū Burdah: What is al-Bit`u: He said: it is an alcoholic drink made from honey, and Al-Mizr: is an alcoholic drink made from barley -.

He (the Prophet) said: **All intoxicants are prohibited”.**

Narrated by Bukhari

Also narrated by Muslim and his wording is: “He said: The Messenger of Allah (peace and blessings of Allah be upon him) sent me and Mu-`ādh to Yemen, then I said: O messenger of Allah! There is a drink prepared in our land known as: Al-Mizr made from barley, and a drink known as: Al-Bit`u made from honey. Then he (the Prophet) said: **All intoxicants are prohibited”.**

In another narration by Muslim: “Then he said: **Everything that intoxicate a person against prayers, then it is prohibited**”.

And in another narration by him: “The Messenger of Allah (peace and blessings of Allah be upon him) had been gifted with the completeness of words with their conclusion: he said: **I forbid you from every intoxicant that keeps you away from prayer**”.

Hadīth Forty-Seven

On the authority of Miqdām bin Ma`dī karib (May Allah be pleased with him) who said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: “**No man fills a container worse than his stomach. It suffices the son of Ādam a few morsels that keep his back upright. If he has no option, then he should keep one-third for food, one-third for drink and one-third for his breathing**”.

Narrated by Al-Imām Ahmad, At-Tirmidhiy, An-Nasā-iy, and Ibn Mājah. At-Tirmidhiy said: “It is a good Hadīth”

Hadīth Forty-Eight

On the authority of Abdullāh Ibn `Amr (May Allah be pleased with them) that the Prophet of Allah (peace and blessings of Allah be upon him) said: “**There are four things that whoever has them, then he is a hypocrite, and whoever has one attribute from among them, then he has an attribute of hypocrisy until he leaves it: Whoever lies whenever he speaks, he does not fulfill whenever he promises, he is vulgar whenever he argues, and whenever he makes an agreement he proves treacherous**”.

Narrated by Bukhari and Muslim

Hadīth Forty-Nine

On the authority of `Umar bin Al-Khattāb (May Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: “If you were to rely upon Allah with the required reliance, then He would provide for you just as a bird is provided for, it goes out in the morning empty, and returns full”.

Narrated by Al-Imām Ahmad, At-Tirmidhiy, An-Nasā-iy, and Ibn Mājah, and Ibn Hibbān in his “Authentic Book”, Al Hākim. And At-Tirmidhiy said: “It is a good and sound Hadīth”

Hadīth Fifty

On the authority of Abdullāh bin Busr (May Allah be pleased with him) who said: “A man came to the Messenger of Allah (peace and blessings of Allah be upon him) and said: The rituals of Islam have become too many on us. So which door should we hold on to that will cover all? He said: Always keep your tongue moist with the remembrance of Allah, the Mighty and Sublime”.

Narrated by Al-Imām Ahmad with this wording.

Also narrated by At-Tirmidhiy, Ibn Mājah, and Ibn Hibbān in his “Authentic Book” in meaning. And At-Tirmidhiy said: “It is a good but strange Hadīth”.

And all of them related it from the narration of `Amr Ibn Qays Al-Kindiy, on the authority of Abdullah Ibn Busr (May Allah be pleased with him).

Ibn Hibbān also narrated it in “his authentic book” and from the Hadīth of Mu-`ādh bin Jabal (may Allah be pleased

with him) who said: “The last thing I separated from the Messenger of Allah (peace and blessings of Allah be upon him) was: Which of deeds are best and dear to Allah? He said: **To die having your tongue wet with the remembrance of Allah, the Mighty and Sublime**”.

Done with the praise of Allah

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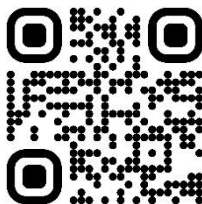
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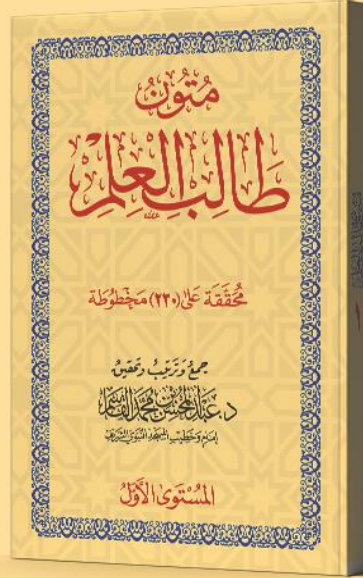
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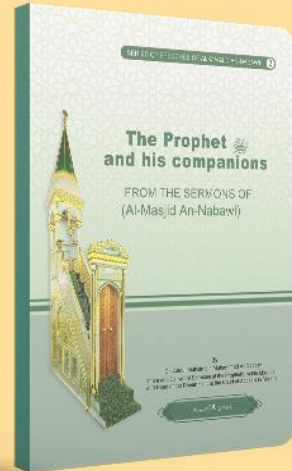
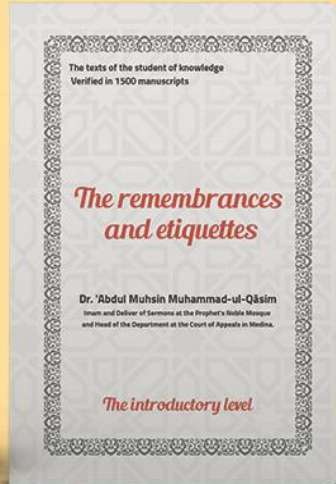
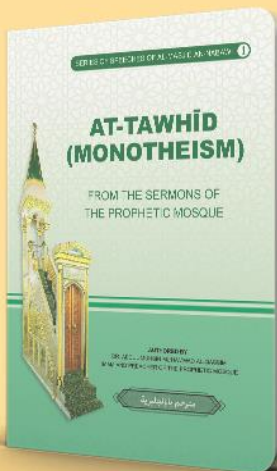


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