Translation of the Study Text:

«The Three Fundamental Principles and Their Proof»

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-May Allah have mercy on him-

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First Electronic Version
**Arabic Honorific Symbols Used:**

( سبحانه وتعالى): *Subḥānahu wa ta’ālā*  
‘The exalted’

(aza وجل): *‘Azza wa jalla*  
‘The glorified’

(سلا وسلام): *Ṣalla Allāhu ‘alayhi wa sallam*  
‘Blessings and peace be upon him’

(السلام): *‘Alayhis-salām*  
‘Peace be upon him’

(放射): *Raḍiya Allāhu ‘anhu*  
‘May Allah be pleased with him’

(放射): *Raḍiya Allāhu ‘anha*  
‘May Allah be pleased with her’

(放射): *Raḍiya Allāhu ‘anhumā*  
‘May Allah be pleased with them two’

(放射): *Raḍiya Allāhu ‘anhum*  
‘May Allah be pleased with them’

(رحمه): *Raḥimahu Allāhu*  
‘May Allah have mercy on him’
In the name of Allâh, the Most Merciful, the Bestower of Mercy

❖ [FOUR OBLIGATORY MATTERS AND THEIR PROOFS]

Know, may Allâh have mercy upon you, that it is obligatory upon us to seek the knowledge of four matters:

1. Knowledge, which is knowledge and awareness of Allâh, knowledge of His Prophet and knowledge of the religion of Islâm with the evidences.
2. Righteous actions based upon one's knowledge.
3. Da’wah.
4. Patience upon the harms encountered upon this way.

The proof is the saying of Allâh (the Most High),

وْلْعَسَرَ إِنَّمَا يَبْنِيْنَّكُمُ الْعُسَرَ وَإِنَّمَا أَتَتْكُمُ الْكَذِبَاءُ وَأَتَتْكُمُ الْغَضَبَ وَأَتَتْكُمُ الْقُطُورَ

[العُسَرُ] 

In the name of Allaah, the Most Merciful, the Bestower of Mercy {By time, indeed mankind is in loss; except those who truly believe; perform righteous deeds; encourage each other upon the truth and encourage each other with patience} [Soorat al- ‘Aṣr ]

Ash-Shâfi’ee (ًا) said: “If Allâh had not sent down to His creation any other evidence besides this Soorah, it would have been sufficient [as an evidence] upon them.” 1

❖ [KNOWLEDGE PRECEDES SPEECH AND ACTION]

Al-Bukhâree ( ) said: “Chapter: Knowledge comes before speech and action. The proof is the saying of Allâh, the Most High,

قَالَ أَنَا مُنَّةٌ إِنَّمَا أَتَتْكُمُ الْكَذِبَاءُ وَأَتَتْكُمُ الْغَضَبَ وَأَتَتْكُمُ الْقُطُورَ

[محمد: 19 ]

{Know that none has the right to be worshipped except Allâh, and ask forgiveness of your Lord for your sins} [47:19]

So He began by mentioning knowledge before speech or action”.

1) Soorat al-Asr is sufficient as evidence against us because it orders us to seek knowledge, do righteous actions, give Da’wah and then maintain patience.
[THREE OBLIGATORY MATTERS TO LEARN & IMPLEMENT]

Know, may Allâh have mercy upon you, that it is obligatory upon every Muslim, male and female, to learn and act upon the following three matters:

THE FIRST: That Allâh created us and provided sustenance for us; He did not leave us without a purpose rather He sent a Messenger to us. So whoever obeys him will enter Paradise, and whoever disobeys him will enter the Fire.

The proof is the saying of the Most High,

{Indeed We have sent a Messenger to you, just as We sent a Messenger to Pharaoh. But Pharaoh denied and rejected the Messenger, so We seized him with a severe punishment} [73:16]

THE SECOND: Allâh is not pleased that anyone should be made a partner with Him in Worship, neither any angel brought near (to Allâh) nor any Prophet sent as a Messenger.

The proof is the saying of Allâh (the Most High),

{The places of worship are for Allâh alone, so do not invoke anyone along with Allâh} [72: 18]

THE THIRD: Whoever is obedient to the Messenger and directs all Worship to Allâh alone, upon Tawheed, then it is not permissible for him to have love, alliance and support for those who oppose Allâh and His Messenger, even if they are those most closely related to him. The proof is the saying of Allâh (the Most High),

{You will not find a people who believe in Allâh and the Last Day loving those who oppose Allâh and His Messenger, even if they are their fathers, or their sons, or their brothers, or their kinsfolk. Rather Allâh has decreed true Belief for their hearts, and strengthened them with proof, light and guidance from Him; and He will enter them into the gardens of Paradise beneath whose trees rivers will flow, and they will dwell therein forever. Allâh is pleased with them and they with Him. They are the party of Allâh. Indeed the party of Allâh are the successful} [58:22]

[HANEEFIYYAH: THE PATH OF IBRAHEEM]

Know, may Allâh direct you to His obedience, that Haneefiyah (the true and straight Religion) - the way of Ibrâheem - is that you worship Allâh alone, making the Religion purely and sincerely for Him. This is what Allâh commanded all of the people with, and He created them for it. Allâh (the Most High) says:
The meaning of “Worship Me” is ‘to single Allâh out with all worship.’ The greatest that Allâh has commanded is Tawheed which is to single out Allâh with all worship. The most serious thing that He forbade is Shirk, which is to call others besides Him. The proof of this is His saying (The Most High),

{I did not create jinn and mankind except that they should worship Me} [51:56]

{Worship Allâh alone, making all worship purely for Him, and do not associate anything in worship along with Him} [04:36]

So if it said to you: ‘What are the three principles which a person must know?’ Then say: The servant’s knowledge of His Lord, his Religion and his Prophet Muhammad (ﷺ).

[THE THREE FUNDAMENTAL PRINCIPLES]

So if it is said to you: ‘Who is your Lord?’

Then say: ‘My Lord is Allâh, who has nurtured me and nurtured all of creation with His blessings. He is the One whom I worship and I have no other deity that I worship besides Him.

The proof is the Saying of Allâh (the Most High):

{All praise is for Allâh, the Lord of all creation} [01:01]

Everything besides Allâh is a created being and I am one of the creation.’

If it is said to you: ‘How did you come to know of your Lord?’

Then say: ‘Through His signs and His creations. From His signs are the night, day, sun and moon. Also from His creations are the seven heavens, the seven earths, all those within them and whatever is between them.’

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

{The creation of the heavens and earth is greater than the creation of mankind} [40:57]

And his saying:
And from His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun, nor the moon, but prostrate to Allâh who created them, if you truly worship Him] [41:37]

Also His saying (the Most High):

{Your Lord is Allâh who created the heavens and the earth to six days, then ascended upon the Throne. He causes the night to cover the day which it follows with haste; and the sun, the moon and the stars are subservient and subject to His command. Certainly creation and commandment are His alone. Exalted is Allâh the Lord of all creation} [07:54]

**[THE CREATOR IS THE ONE DESERVED OF BEING WORSHIPPED]**

The Lord is the one who is worshipped; the proof is the saying of Allâh (the Most High),

{O mankind! Worship your Lord, Who created you and those who were before you so that you may have Taqwâ. [He is the one] Who made the earth a resting place for you, the sky as a canopy, sent down water from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh (in worship) while you know.} [02:21-22]

Ibn Katheer (ٍٍٍ) said: “The one who created these objects is the same one who deserves to be worshipped.”

**[DIFFERENT TYPES OF WORSHIP]**

[Allah should be singled out in] all the types of worship which He commanded such as:

- Islâm (complete submission), Imân (True Belief & faith in the heart, tongue and limbs) as well as Ihsân (perfection of worship).

- [Also, from the types of Worship is]
  - Du’âa’ (Supplication)
  - Khawf (Fear)
  - Rajâa (hope)
  - Tawakkul (reliance)
  - Raghbah (desire)
  - Rahbah (dread)

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1) This is because if a person affirms the Lordship of Allâh, he must then naturally accept the obligation of worshipping Him.
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- Khushoo’ (humidity)
- Khushyah (awe)
- Inâbah (turning to Allaah in repentance)
- Isti’ânah (seeking help), Isti’âdhah (seeking refuge) & Istighâthah (seeking rescue)
- dhabh (sacrificing)
- Nadhr (vows) and all the other forms of worship that Allaah has commanded.

The proof for this is his saying (the Most High),

{And the places of Prayer are for Allaah alone, so do not invoke anyone along with Allaah} [72:18]

Anyone who directs any [of these forms of Worship] towards other than Allaah is a person who has committed Polytheism and Disbelief. The proof of this is His saying,

{Whoever worships along with Allaah any other object of worship has no proof for that; his reckoning will be with his Lord. Indeed the unbelievers will never prosper} [23:117]

Also the Hadeeth, ((Supplications are the core of worship))

[PROOFS FOR THE DIFFERENT TYPES OF WORSHIP]

The evidence [for the above understanding] is the saying of the Most High,

{Your Lord said: "Invoke Me, I will respond to your (invocation). Verily! Those who scorn My worship, they will surely enter Hell in humiliation"} [40:60]

The evidence for Khawf (fear) is the saying of the Most High,

{So do not fear them, but fear Me and beware of disobeying Me, if you are truly Believers} [03: 175]

The evidence for Rajaa (hope) is the saying of Allaah,

１) This ḥadeeth has been narrated by Anas Ibn Mâlik and collected by Tirmidhee. A number of scholars however considered it to be weak. A more authentic narration is: ((Supplication is worship)) – Narrated by Nu’mân Ibn Basheer, collected by Tirmidhi.
{Whoever hopes to see His Lord and be rewarded by Him, then let him make his worship correct and make it purely and sincerely for Him; and let him not make any share of it for anyone other than Him} [18:110]

The evidence for *Tawakkul* (Reliance) is the saying of the Most High,

> {And place your reliance and trust in Allâh if you are true Believers} [05:23]

> {And whoever places his reliance and trust in Allâh then He will suffice him} [65:03]

The evidence of *Raghbah* (Desire), *Rahbah* (dread) & *Khushoo’* (humility) is the saying of the Most High,

> {They used to hasten to acts of devotion and obedience to Allâh, and they used to worship Allâh upon love and desire, and upon fear, and were reverent and humble before Allâh} [21:90]

The evidence *Khasyah* (awe) is the saying of the Most High,

> {So do not have awe of them, but have awe of Me} [05:03]

The evidence for *Inaabah* (turning to Allâh in Repentance) is the saying of the Most High,

> {So turn repentantly and obediently to your Lord, and submit obediently to Him} [39:54]

The evidence for *Isti’ânah* (seeking assistance) is the saying of the Most High

> {O Allâh You alone we worship, and to You alone we appeal-for aid} [01:05]

Also, the Hadith: ((If you seek help, then seek the help of Allâh)) ¹

The evidence for *Isti’âdhah* (seeking refuge) is the saying of the Most High,

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¹ Narrated by *Ibn Abbâs*; Collected by *Tirmidhee*.
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{Say: I seek refuge with the Lord of dawn} [113:01]

{Say: I seek refuge with the Lord of mankind} [114:01]

The evidence for *Istighâthah* (seeking rescue) is the saying of the Most High,

{When you sought aid and deliverance of your Lord and He responded to you} [08:09]

The evidence for *Dhabh* (sacrificing) is the saying of the Most High,

{Say: Indeed my prayers, my sacrifice, my living and my dying are all purely and solely to Allâh, Lord of all creation. There is no share of any of that for other than him} [08:162]

Also the Prophet (ﷺ) said "Allâh has cursed the person who sacrifices for other than Allâh." ¹

The evidence for *Nadhr* (vows) is the Saying of Allâh:

{They fulfil their vows and they fear a day whose evil is widespread} [76:07]

[THE SECOND PRINCIPLE]

Knowledge of the Religion of Islâm with the proofs; It is to ‘submit to Allâh with Tawheed, being consistent in His obedience as well as disassociating oneself from shirk and its people.’

[The Religion] is of three levels:
1. *Islâm* [submission to Allaah]
2. *Eemân* [true faith and belief of the heart, speech of the tongue and actions of the limbs]
3. *Ihsân* [perfection of worship]

Each level has its pillars.

❖ [PILLARS OF THE FIRST LEVEL: ISLÂM]

The pillars of *Islâm* are five:
1. The testimony that no deity has the right to be worshipped except Allâh and that Muḥammad is the Messenger of Allâh.

¹ Narrated by ‘Alee; Collected by Muslim
2. Establishing the Prayers
3. Paying Zakâh (Obligatory Charity).
4. Fasting Ramadân
5. Making Hajj to the sacred House of Allâh.

And the proof is the saying of Allah, the Most High,

{Indeed, the religion in the sight of Allah is Islam.} [3:19]

And His saying,

{And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers} [3:85]

The proof for the testimony is the saying of the Most High,

{Allâh bears a witness that none has the right to be worshipped but Him; and likewise the angels and the people of knowledge bear witness: He who maintains justice, none has the right to be worshipped but Him, the All Mighty, the All Wise} [03:18]

**[MEANING OF THE FIRST TESTIMONY]**

The meaning [of the testimony] is: ‘none has the right to be worshipped except Allâh’. “Lâ Ilâha” negating the right of everything being worshipped besides Allâh. ‘Ilâ Allâh’ affirming that worship is for Allâh alone as He has no partners in His Kingdom.

The explanation which will makes it clear is the saying of Allâh (the Most High),

{When Ibrâheem said to his father and his people: “Verily, I am free of what you worship, except He who did create me, and verily, He will guide me. And he [Allâh] made it a Word lasting among his offspring, that they may turn back (to repent to Allâh)} [43:26-28]

{Say: “O people of the Book: Come to a word that is just between us and you, that we worship none but Allâh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh. Then, if they turn away, say: "Bear witness that we are Muslims"} [03:64]

The proof for the testimony that Muhammad is the Messenger of Allâh, is the Saying of Allâh,
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The meaning of the testimony that Muḥammad is the Messenger of Allâh is: ‘to obey him in whatever he commanded; to accept everything he informed of as being the truth; to avoid everything he forbade; and that you worship Allâh only with that which he legislated.’

[EVIDENCES FOR THE PILLARS OF ISLÂM]

The proof for the Prayer, Zakâh and the explanation of Tawheed is the Saying of Allâh,

{They were not commanded except that they should worship Allâh alone; making their worship and obedience purely for Him, upon the true Religion and free from shirk; and that they should establish the Prayer and pay the Zakâh, and that is the straight and true Religion}[98:05]

The evidence for Fasting is the saying of the Most High,

{O you who believe, Fasting is prescribed as an obligation for you as it was prescribed as an obligation for those who came before you, so that you may attain Taqwâ, obedience to Allâh and avoidance of whatever He has forbidden.[02:183]

The evidence for Hajj is His saying (the Most high),

{And hajj to Allâh’s sacred House is an obligation upon those able to perform it; and whoever refuses and rejects the obligation of hajj to Allâh’s House, then Allâh has no need of him or of any of the creation} [Soorat Âl9’ Imrân: 97]

[PILLARS OF THE SECOND LEVEL: EEMÂN]

It has seventy odd branches; the highest of which is the testimony Lâ ilâha Illâ Allâh (none has the right to be worshipped except Allâh), and the lowest of the branches is removing a harmful object from a pathway. Hayâa (modesty and shyness) is also a branch of Eemân.

Its pillars are six, the belief in:

1. Allâh
2. His angels
3. His Books
4. His Messengers
5. The Last Day
6. Decree - the good and bad of it

The proof for these six pillars is the Saying of Allâh,

{It is not righteousness that you turn your faces to the east or the west, but rather righteousness is the righteousness of those who truly believe in Allâh, and the Last Day, and the Angels and the Books and the Prophets} [02:177]

The proof for Decree is His saying (the Most High),

{We have created all things in accordance with a pre-decreed measure} [54:49]

[V] [PILLARS OF THE THIRD LEVEL: IḤSÂN]

The third level is Iḥsân (perfection of Worship) of which the first pillar is "to worship Allâh as if you see Him and if you do not see Him, then He sees you" 1

The proof of this is His saying,

{And whoever submits his face to Allâh while he is a doer of good - then he has grasped the most trustworthy handhold} [31:22]

{Truly, Allâh is with those who fear Him and those who do Iḥsân (all types of good)} [16:128]

{And whoever relies upon Allah - then He is sufficient for him} [65:3]

{Put your trust in the All-Mighty, the Most Merciful, who sees you when you stand up and your movements among those who prostrate. Verily! He, and only He, is the All-Hearer, the All-Knower} [26:217]

Also His saying,

1) The definition of Iḥsân is in itself a part of a hadith, the famous hadith of Jibreel which will shortly follow
The proof from the Sunnah is the famous ḥadeeth of Jibreel narrated by 'Umar (رضي الله عنه):

"One day when we were sitting with the Messenger of Allâh (صلى الله عليه وسلم), a man suddenly came to us; his clothes were extremely white and his hair extremely black. There were no signs of travel on him and nobody from amongst us knew him. He sat down next to the Prophet (صلى الله عليه وسلم) and put his hands on his thighs.

He said, "O Muḥammad, tell me about Islâm."

The Messenger of Allâh (صلى الله عليه وسلم) said, "Islâm is to testify that there is no deity worthy of worship except Allâh and that Muḥammad is the Messenger of Allâh, to establish the prayers, to pay Zakâh, to fast Ramaḍân and to make Hajj if you are to do so."

He said "You have been truthful."

We were amazed that he would ask the question and then testify to the correctness [of the answer]. He then said, "Tell me about Eemân."

He (the Prophet) responded, "It is to believe in Allâh, His Angels, His Books, His Messengers, the Last Day and to believe in the Decree – the good and the evil of it."

He said "You have been truthful Tell me about Iḥsân."

He (the Prophet) answered, "It is that you worship Allâh as if you see Him; [if you cannot do this] due to knowing you cannot see him, then you know that He sees you."

He said, "Tell me about the Hour."

He (the Prophet) answered, "The one being questioned knows no more than the one asking the question."

He said, "Tell me about its signs."

He (the Prophet) answered, "The slave-girl shall give birth to her female master; and you will see the barefooted, scantily clothed, poor destitute shepherds competing in constructing lofty buildings."

Then he went away. I stayed for a long time.

Then he (the Prophet) said, "O 'Umar, do you know who the questioner was?"

I said, "Allâh and His Messenger know best."

He said, "It was Jibreel; he came to teach you your religion."
Knowledge of your Prophet Muḥammad (ṣṣ).

- **[THE LINEAGE OF THE PROPHET (SAL ALLAAHU ALAYHI WA SALLAM)]**

He is Muḥammad, the son of Abdullah, the son of 'Abdul-Muṭṭalib, the son of Hâshim, and Hâshim is from Quraysh who are from the Arabs. The Arabs are from the offspring of Isma'eel, the son of Ibrâheem the Khaleel (Beloved) - may the best of peace and blessings be upon him and our Prophet.

- **[THE BEGINNING OF PROPHETHOOD]**

The Prophet (ṣṣ) lived 63 years, 40 of those years were before Prophethood and twenty three as a Messenger and Prophet. Through [the revelation of Soorah ‘Iqraa’] he became a Prophet, and through [the revelation of Soorah ‘Muddathir’] he became a Messenger. His city was Makkah and he migrated to Madeenah.

Allâh sent him to warn against shirk and to call to Tawheed. The proof of this is the saying of the Most High,

\[
\text{[O you enveloped in garments arise and warn! Exalt your Lord! Purify your garments! keep away from Ar-Rujz. Give not a thing in order to have more. Be patient for the sake of your Lord]}
\]

[74:01-07]

The meaning of “arise and warn” is: warn against shirk and call to Tawheed.
The meaning of “Exalt your Lord” is exalt Him with Tawheed.
The meaning of “purify your garments” is: purify your deeds from shirk.
The meaning of “keep away from Ar-Rujz (the idols)” is: Ar-Rujz are the idols. Keeping away from them is by leaving them and disassociating from the people who are associated with them.

- **[THE MESSAGE OF THE PROPHET WHILST IN MAKKAH]**

In implementing this (the above verses), the Prophet (ṣṣ) spent ten years calling to Tawheed. After ten years he was raised to the Heavens and the Five Daily Prayers where obligated upon him. He prayed in Makkah for three years.

- **[THE HIJRAH OF THE PROPHET; ITS DEFINITIONS AND RULING]**

He was then ordered to make Hijrah (migration) to Madeenah.

[Hijrah is: ‘migrating from the land of Shirk to the land of Islâm.’]

Hijrah is compulsory upon this Ummah from the land of shirk to the land of Islâm. This ruling will remain thus until the establishment of the Hour.
The proof is the saying of the Most High,

{Those people who the angels take while they are wronging themselves, the angels say: ‘In what condition were you?’ They will reply: ‘We were weak and oppressed on earth.’ The angels will say: ‘Was not the earth of Allâh spacious enough for you to emigrate therein?’ Such men will find their abode in Hell - What an evil destination! Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. For these there is hope that Allâh will forgive them, and Allâh is Ever Oft Pardoning, Oft-Forgiving} [04:97-99]

Also, His saying,

{O My slaves who believe, verily My earth is spacious so worship Me} [29:56]

Al-Baghawee (البغَوْي) said: “This verse was revealed regarding the Muslims in Makkah that did not migrate. Allâh has called them "believers"

The proof of the Hijrah from the Sunnah is the saying of the Prophet (ﷺ): "Hijrah shall not be cut off until Tawbah is cut off and Tawbah shall not be cut off until the sun rises from the west." ¹

[THE MESSAGE OF THE PROPHET WHILST IN MADEENAH]

When he settled in Madeenah, the remainder of the rulings of Islâm were legislated upon him; such as Zakâh, Fasting, Hajj, Jihâd, the Adhân, ordering good & forbidding evil as well as the other legislations of Islâm. He worked on establishing this for ten years and after that he died – may the peace and blessings of Allâh be upon him - but His religion remains - and this is his religion.

He didn't leave any good except he guided the Ummah to it, and he left no evil except he warned the Ummah from it. The good that he has led to is Tawheed and all that Allâh loves and is pleased with, and the evil he warned about is Shirk and all that Allâh hates and is not pleased with. Allâh sent him to all mankind and He made it compulsory for Jinn and Mankind to follow him.

The proof for this is:

{Say: 'O mankind! Verily, I am sent to you all as the Messenger of Allâh} [07:158]

Allâh completed the religion through the Prophet; the proof of this is His saying,

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¹) Narrated by Mu‘âwiYyah; Collected by Ahmad & Abu Dâwood
{This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islâm as your religion} [05:03]

**[THE DEATH OF THE PROPHET (SAL ALLAAHU ALAYHI WA SALLAM)]**

The proof of his death is the statement of Allâh (the Exalted),

{Verily, you will die and verily, they too will die. Then, on the Day of Resurrection, you will be disputing before your Lord} [39:30]

**[RESURRECTION AFTER DEATH]**

When the people die they will then be resurrected; the proof of this is the saying of the Most High,

{From it we have created you and in it we are going to return you and from it you are going to come out another time} [50:22]

{And Allâh has brought you forth from the (dust of) earth. Afterwards He will return you into it and bring you forth} [70:17-18]

After the Resurrection, the people are going to be asked about their deeds and made responsible for them. The proof is the statement of Allâh (the Exalted)

{To Allâh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done, and reward those who do good, with what is best} [53:31]

The person who rejects the Resurrection has disbelieved; the proof for this is His saying,

{The disbelievers pretend that they will never be resurrected. Say "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allâh} [65:07]

**[THE MESSAGE OF ALL THE PROPHETS & MESSENGERS]**
Allâh sent all the Messengers as people who gave glad tidings and also warned (of punishment). The proof of this is His saying,

رَسُولُ الْمَلَائِكَةِ وَرَسُولُ الْأَقْرَبِينَ عَلَيْهِمْ الْحَمَدُ وَالْأَسْرُرُ "[النساء: 165]

{Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the Messengers} [04:165]

The first of the Prophets was Nooh (ٍناو) and the last of them was Muḥammad (صلى الله عليه وسلم); and the proof is the saying of Allah, the Most Exalted,

ما كان تكنيه أبا إبراهيم رضي الله عنه في كعب إلا أن يكون رسول الله وحده النبى {الأحزاب: 40}

{Muḥammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets} [33:40]

And the proof that the first amongst them was Nooh (ٍناو) is,

إلا أوحينا إلى إبراهيم كأوحينا إلى نوح وأتينا م_dirs من وجوه {النساء: 163}

{Indeed, We have revealed to you, [O Muḥammad], as We revealed to Noah and the prophets after him} [04:163]

Allâh sent a Messenger to every nation from Nooh to Muḥammad, ordering them to worship Allâh alone and forbidding them from worshipping false deities.

The proof of this is the statement of Allâh (the Majestic),

وَلَعْدَ بِكُلِّ مَعِينٍ مِّنَ الْأَخْلَصِ "[النحل: 36]

{And verily, We have sent to every nation a Messenger [proclaiming], 'Worship Allâh and abandon all Tâghoot (all false deities) ’} [16:36]

❖ [WHAT IS A TÂGHOOT?] ❖

Allâh has made it compulsory on all his slaves that they reject the Tâghoot (false deities) and worship Allâh.

Ibn al-Qayyim (ٍناو) said: "A Tâghoot is an object that is worshipped, followed or obeyed and the people exceed the limits with regards to it; there are many False Deities."

The heads [of the Tâghoot] are five:
1. Iblees may the curse of Allâh be on him,
2. He who is worshipped whilst being pleased with this
3. He who calls people to worship him
4. A person who claims that he knows something from the future
5. The one who rules by that which Allâh has not revealed.
The proof is the statement of Allâh the Exalted,

{There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tâghoot and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower} [02:156]

This is the meaning of ‘Lâ ilâha illâ Allâh’

[FINAL WORDS]

In the hadeeth, "The head of the matter is Islâm, its pillar is Prayer and the top of its hump is Jihâd in the way of Allâh" 1

Allâh is the One who truly has the Knowledge and may Allâh send His blessings on Muḥammad and his family and companions.

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1) Narrated by Mu’âdh ibn Jabal; Collected by Tirmidhi.