

The Three Fundamental Principals

**By Imam Mohammad bin Abdul-Wahab,
may Allah have mercy upon him**

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Kindly know, may Allah have mercy upon you, that it is obligatory upon you to have knowledge of four matters. They are:

- (1) Knowledge, which is knowledge and awareness of Allah, knowledge of His Prophet and knowledge of the Religion of Islam with the proofs.
- (2) Action upon that.
- (3) Calling [others] to it.
- (4) Patiently bearing any harm encountered in that way.

The evidence of this is saying of Allah

Almighty: ﴿وَالْعَصْرِ * إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ * إِلَّا الَّذِينَ

آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا بِالصَّبْرِ﴾

As-Shafe'i, may Allah have mercy upon him, said: "If Allah had sent down to His creation no other proof besides this Sura (Chapter), it would have been sufficient for them."

Al-Bukhari, may Allah have mercy upon him, said, "Knowledge must precedes speech and action, and the evidence is the verse where Allah Almighty says, ﴿فَاعْلَمْ أَنَّهُ لَا

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ﴾ [47: 19] In this verse, Allah Almighty began by mentioning knowledge before speech or action."

Know, may Allah 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 is that Allah created us and provided sustenance for us, and He did not leave us without guidance; rather, He sent His Messengers to us. So, whoever obeys Him will enter Paradise, and whoever disobeys Him will enter the Hellfire. **The evidence of this is the verse where Allah Almighty says:** ﴿إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ﴾
﴿كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ﴾
﴿فَأَخَذْنَاهُ أَخَذًا وَبِيلًا﴾ [73: 15-16]

The Second is that Allah is not pleased with anyone being mixed into worship with Him neither an angel brought close nor a prophet that was sent. **The evidence of this is His saying:** ﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ [72: 18]

The Third is that whoever obeys the Messenger (i.e. Muhammad) and worships Allah Alone, it is not permissible for him to

have friendship and alliance with those who deny Allah and His Messenger, even if they were his closest kin. **The evidence of this is**

His saying: ﴿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 مِنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ

[58: 22] حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾

Know, may Allah grant you the ability to obey Him, that Al-Haneefiyyaah which is the Religion of Ibraheem is that you worship Allah Alone, being sincere to Him in religion. It is this that Allah has ordered all mankind with; and indeed He created them for this purpose. **The evidence of this is His saying:** ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ [51: 56]

In this verse, "to worship Me" means to believe in the Oneness of Me" alone without partners.

The greatest of the matters that Allah has ordered is Tawheed (monotheism) which is to worship Allah Alone, and the greatest of the matters that Allah has forbidden is Shirk (polytheism) which means associating partners with Allah. **The evidence is His saying:** ﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ [4: 36]

If you are asked, "What are the three fundamentals that mankind is obligated to know?"

Say: "They are the slave's knowledge of his Lord, his religion and his Prophet, peace be upon him."

The first Fundamental

If you are asked, "who is your Lord?"

Say: My Lord is Allah who nurtured me and the 'Alameen (all other creatures of the world) with His blessings. He is my Deity, and I have no other Deity but Him. **The evidence of this is the saying of Allah:**

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ [1: 2] All that exists except Allah is of 'Aalameen (His creation), and I am part of that creation."

If you are asked, "How have you come to know your Lord?"

Say: "Through His signs and His creations. Among His signs are the night and the day, the sun and the moon, the seven layers of the sky and the seven layers of the earth as well as what they contain and what exists between them." **The evidence of this is the saying of Allah:** ﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ

وَالْقَمَرَ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي
 خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿41: 37﴾

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ
 وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ
 يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسْحَرَاتٍ بَأَمْرِهِ أَلَا لَهُ
 الْخَلْقُ وَالْأَمْرُ ۚ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ [7: 54]

The "Lord" here is the one who deserves alone to be worshipped, and **the evidence is the saying of Allah:** "﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ
 الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ الَّذِي جَعَلَ لَكُمْ
 الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ
 الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾
 [2: 21-22]

Imam ibn Katheer, may Allah have mercy upon him, said, "It is only the Creator of all

of these things who deserves to be worshipped."

The forms of worship ordained by Allah include Islam (submission and obedience to Allah), Imaan (true belief), Ihsaan (perfection of worship), Du'aa (invocation and supplication), reverential fear, Rajaa (hope and longing), Tawkul (trust and reliance), Raghba (fervent desire of the reward of Allah) and Rahba (dread and fear from the punishment of Allah), Khoshu' (reverence and humility), Khashyah (awe), Inaabah (turning to Allah in repentance), Iste'aanah (appealing for aid and assistance, Isti'aathah (seeking refuge), Istighaatha (seeking rescue), sacrificing, and vowing. All these forms as well as other ones ordained by Allah are all to Allah only.

The evidence of this is the saying of Allah Almighty: ﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ [72: 18]. Consequently, whoever

performs one of these rites to anyone other than Allah, he is a polytheist and unbeliever.

The evidence of this is the saying of Allah

Almighty: ﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا

﴿حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ﴾ [23: 117]

And it was narrated in the Hadith: "Invocation is the essence of worship", and

the evidence of Du'aa is the saying of Allah

Almighty: ﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ

﴿يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾ [40: 60]

And the evidence of reverential fear [from

Allah] is His saying: ﴿إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ

﴿أَوْلِيَائَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُؤْمِنِينَ﴾ [3: 175].

The evidence of Rajaa is the saying of

Allah Almighty: ﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ

﴿عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ [18: 110].

The evidence of Tawakul is the saying of

Allah Almighty: ﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ

﴿وَمَنْ يَتَوَكَّلْ عَلَى﴾ [5: 23], and **His saying:** ﴿وَمَنْ يَتَوَكَّلْ عَلَى

﴿اللَّهُ فَهُوَ حَسْبُهُ﴾ [65: 3].

The evidence of the Raghba, Rahba, and Khoshu' is the saying of Allah Almighty:

﴿إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا

﴿لَنَا خَاشِعِينَ﴾ [21: 90].

The evidence of awe is the saying of Allah

Almighty: ﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي﴾ [2: 150].

The evidence of Inaabah is the saying of

Allah Almighty: ﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ﴾ [39:

54]

The evidence of Isti'aanah is the saying of

Allah Almighty: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ [1: 5]

and in the Prophetic Hadith: "If you seek help, seek the help of Allah".

And the evidence of Isti'aathah is the saying of Allah Almighty: ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾
[114: 1]

The evidence of Istighaathah is the saying of Allah Almighty: ﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ﴾
لَكُمْ [8: 9]

The evidence of sacrificing is the saying of Allah Almighty: ﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي﴾
لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ
الْمُسْلِمِينَ [6: 163]

And evidence from the Sunnah is: "Allah has cursed anyone who sacrifices for anyone other than Him."

The evidence of vowing is the saying of Allah Almighty: ﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ﴾
مُسْتَطِيرًا [76: 7]

The Second Fundamental

Knowledge of the religion of Islam with the proofs

It is submission to Allah Alone with Tawheed, yielding obediently to Him, and disavowing of polytheism and its people.

It has three levels: Islam (submission), Imaan (true belief) and Ihsaan (perfection of worship); each of which has its pillars.

Islam has five pillars which are "testifying that there is no god but Allah, and that Muhammad is His Messenger, performing prayers, paying Zakat (almsgiving), fasting the month of Ramadan and performing Hajj to the Sacred House of Allah.

The evidence of the Shahadah (testimony) is the saying of Allah Almighty: **﴿شَهِدَ اللَّهُ أَنَّهُ لَا**

إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ
[3: 18] الْعَزِيزُ الْحَكِيمُ ﴿

It means that it is Allah only that is worthy of being worshipped, and the negation in the first part of the testimony "there is no god" refutes entirely everything that is worshipped besides Allah. The utterance "but Allah" affirms that Allah Alone deserves to be worshipped without any partners. Just as He has no partner in worship, He has no partner in His Kingdom.

This is explained by the verse in which Allah Almighty says:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ إِلَّا الَّذِي
فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ
يَرْجِعُونَ﴾ [43: 26-28]

﴿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 فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا﴾
 [3: 64] بِأَنَّا مُسْلِمُونَ﴿

The evidence of the testimony that Muhammad is the Messenger of Allah is the saying of Allah Almighty: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ﴾
 [9: 128] رَحِيمٌ﴿

The implication of the testimony that Muhammad is the Messenger of Allah is that one obeys him in all that he has ordered, believes him in all that he has informed, and refrains from all that which he has prohibited. In addition, this testimony indicates that Allah is worshipped only according to that which he has prescribed.

The evidence of prayer, Zakat and the explanation of the meaning of Tawheed

(Monotheism) is the saying of Allah Almighty: ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾ [98: حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ] 5]

The evidence of fasting is the saying of Allah Almighty: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ [2: 183]

The evidence of Hajj is the saying of Allah Almighty: ﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ﴾ [3: 97] سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

The second level

Imaan (Belief):

Imaan has seventy and some odd branches; the uppermost of all these is The Testimony of Faith: "there is no god but Allah" while the least is the removal of harmful objects

from the road, and shyness is a branch of Imaan.

The pillars of Imaan are six: to truly believe in Allah, His angels, His books, His Messengers, the Last Day and the Qadar (destiny) both its good and its evil."

The evidence of these six pillars is the saying of Allah Almighty: ﴿لَيْسَ الْبِرُّ أَنْ تُولُّوا﴾
 وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ
 [2: 177] وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ﴿

The evidence of destiny is the saying of Allah Almighty: ﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾ [54: 49]

The third level:

Ihsaan:

Ihsaan has only one pillar; it is "to worship Allah as if you see Him; for though you do not see Him, verily he sees you."

The evidence is the saying of Allah Almighty: ﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾
[16: 128]

And His saying: ﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ الَّذِي يَرَاكَ حِينَ تَقُومُ وَتَقْلُبُكَ فِي السَّاجِدِينَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾
[26: 217- 220]

And His saying: ﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ﴾ [10: 61]

The evidence from the Sunnah is the famous Hadith of Gabriel narrated by 'Umar ibn Al-Khattab, may Allah be pleased with Him, "While we were one day sitting with the Messenger of Allah, peace be upon him, there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down

close by the Prophet (peace be upon him), rested his knee against his thighs, and said, "O Muhammad! Inform me about Islam."

The Messenger of Allah (peace be upon him) said, "Islam is that you should testify that there is no deity except Allah and that Muhammad is His Messenger, that you should perform prayer, pay the Zakah, fast during Ramadan, and perform Hajj to the House, if you are able to do so."

The man said, "You have spoken truly." We were astonished at his questioning him (the Messenger) and telling him that he was right, but he went on to say, "Inform me about Imaan."

He (the Messenger of Allah) answered, "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in Qadar (fate), both in its good and in its evil aspects." He said, "You have spoken truly."

Then he (the man) said, "Inform me about Ihsan." He (the Messenger of Allah) answered, "It is that you should serve Allah as if you could see Him, for though you cannot see Him yet (know that) He sees you."

He said, "Inform me about the Hour." He (the Messenger of Allah) said, "About that, the one questioned knows no more than the questioner." So he said, "Well, inform me about the signs thereof." He said, "They are that the slave-girl will give birth to her mistress, that you will see the barefooted, naked, destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings." Thereupon the man went off. I waited a while, and then he (the Messenger of Allah) said, "O 'Umar, do you know who that questioner was?" I replied, "Allah and His Messenger know best." He said, "That was Jibril (the Angel Gabriel). He came to teach you your religion."

The Third Fundamental

Knowing the Prophet, peace be upon him

He is Muhammad, son of 'Abdullaah, son of Abdul-Muttalib son of Haashim from the tribe of Quraysh who belongs to the Arabs. The Arabs belongs to the progeny of Ismaa'eel the son of Ibraaheem, may the peace and blessings be upon him and upon our Prophet.

The Prophet lived 63 years; from them are forty before Prophethood and twenty three as a Messenger and Prophet. His Prophethood started when Allah revealed unto him: "Read! In the name of your Lord..." (the first revealed Chapter in Quran) and his message started when Allah revealed unto him: "O you enveloped in garments! Arise and Warn!" Al-Mudathir Chapter). His city is Mecca. Allah Almighty

sent him as a Messenger to warn [people] against polytheism and to call for monotheism, and the evidence is His saying:

﴿يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ وَرَبَّكَ فَكَبِّرْ وَثِيَابَكَ فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ وَلَا تَمْنُنْ تَسْتَكْثِرُ وَلِرَبِّكَ فَاصْبِرْ﴾ [74: 1- 7]

"Arise and warn" means to arise against associating partners with Allah, and to call the people to worship Allah alone.

"And magnify your Lord" means to magnify Him with Tawheed,

"And purify your garments" means to purify your deeds from polytheism.

"Keep away from Rujz" means to keep away from idols and their worshippers leaving them and being free from them and from whoever is associated with them.

During the first ten years of his prophethood, the Prophet, peace be upon him, continued to call people to Tawheed

then he was ascended on a journey to the heavens whereupon the five daily prayers were made obligatory. The Prophet performed prayers in Mecca for three years, thereafter he was ordered to migrate to Medina.

Migration from the abode of polytheism to the abode of Islam is an obligation upon everyone of the Muslim nation and it remains up till the Last Day. **The evidence**

of this is the saying of Allah Almighty: ﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا 4: فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا﴾ [97-99]

And His saying: ﴿يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةً فَإِيَّايَ فَاعْبُدُونِ﴾ [29: 56]

Al-Baghawy, may Allah be pleased with him, said: "This verse was revealed to refer to the Muslims who remained in Mecca and had not migrated to Medina. Allah called them: "Oh My slaves who believe!"

The evidence of migration from the Sunnah is the Hadith of the Prophet, peace be upon him: "Migration will not end until repentance ends, and repentance will not end until the sun rises from the west."

When the Prophet settled in Medina, the other ordinances of Islam were prescribed; these include the Zakat, fasting, Pilgrimage, the Adhan (call to prayers), Jihad (fighting in the way of Allah), and enjoining what is good and forbidding what is evil. Prophet Muhammad, peace be upon him, took ten years to establish this then he passed away but the message that he came with has remained forever.

This is his religion and there was no good except that to which he guided his nation and no evil except that against which he warned them. The good to which he guided them is Tawheed and everything that Allah loves and is pleased with.

On the other hand, the evil against which he warned them is associating partners with Allah and everything disliked and prohibited by Allah.

Allah sent him to all people and nations, and He ordained that all mankind and jinn should follow him in obedience. **The evidence** is His saying: ﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ

﴿اللَّهُ إِلَيْكُمْ جَمِيعًا﴾ [7: 158]

Furthermore, Allah Almighty completed the religion through him and **the evidence** is in His saying: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ

﴿نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ [5: 3]

The evidence of the death of the Prophet, peace be upon him, is the saying of Allah Almighty: ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ

عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ﴾ [39: 30-31]

All mankind will be resurrected after death and **the evidence is the saying of Allah Almighty:** ﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ

تَارَةً أُخْرَى﴾ [20: 55]

And His saying: ﴿وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا﴾ [71: 17-18]

After Resurrection, mankind will be called to account [before Allah] and then they will be recompensed according to their deeds.

The evidence is His saying: ﴿وَلِلَّهِ مَا فِي

السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ

الَّذِينَ أَحْسَنُوا بِالْحُسْنَى﴾ [53: 31]

And whoever denies or rejects resurrection has disbelieved and **the evidence is the**

saying of Allah Almighty: ﴿زَعَمَ الَّذِينَ كَفَرُوا أَنْ

لَنْ يُعْثُوا قُلُوبَنَا بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَىٰ

﴿اللَّهِ يَسِيرٌ﴾ [64: 7]

Allah has sent all the messengers as bearers of good news and warnings. The evidence of this is the saying of Allah Almighty: ﴿رُسُلًا

مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾

[4: 165]

The first messenger is Nuh, peace be upon him, and the last is Muhammad who is the Seal of the prophets. **The evidence that the first messenger is Nuh** is the verse of Allah

Almighty: ﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ

﴿مِنْ بَعْدِهِ﴾ [4: 163]

To every nation, Allah Almighty sent a messenger from the time of Nuh to Muhammad to command them to worship

Allah alone, and to forbid them from worshipping Taghut (false deities). **The evidence** is His saying: ﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ

رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾ [16: 36]

Allah Almighty has made it obligatory upon all His slaves to disbelieve in false deities and to worship Allah alone. Ibn Al-Qayyim, may Allah have mercy upon him, said: "Taghut (false deities) is what a slave exceeds his boundary with whether it is one worshipped or followed or obeyed."

False deities are numerous, but the heads of them are five: the first is Iblees, may Allah curse him, the second is anyone who is worshipped and is pleased with being worshipped. The third is whoever calls people to worship him, the fourth is whoever claims any knowledge of the Unseen, and the fifth is whoever judges or rules by other than what Allah revealed. **The evidence** of

this is the saying of Allah Almighty: لَا إِلَهَ إِلَّا اللَّهُ
 فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ
 بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ
 عَلِيمٌ [2: 256]

This is the meaning of "La ilaha illa Allah
 (There is no god but Allah)"

In the Prophetic Hadith: "The head of the
 matter is Islam, its pillar is Prayer and the
 top of its hump is Jihad (fighting in the
 cause of Allah)."

And Allah knows best.