

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Explanation of the Three Fundamental Principles

Class Notes – Lesson 8

... وَلَمْ يَتْرُكْنَا هَمَلًا، بَلْ أَرْسَلْنَا إِلَيْنَا رَسُولًا، فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ، وَمَنْ عَصَاهُ دَخَلَ النَّارَ.
وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا.
فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخَذًا وَبِيْلًا﴾

... and He did not leave us without a purpose, rather he sent a messenger to us. So whoever obeys him will enter Paradise, and whoever rejects and disobeys him will enter the Fire, and the proof is the Saying of the Most High:

“We sent a Messenger to you, O People, as a witness in favor of you or against you on the Day of Resurrection, just as we sent a Messenger to the Pharaoh. But the Pharaoh denied and rejected the Messenger, so We seized him with a severe punishment”. [al-Muzzammil: 15-16]

Allah did not leave us without a purpose

- *al-Hamal* is that which is neglected and ignored. وَلَمْ يَتْرُكْنَا هَمَلًا
- Many people do not know their Creator, nor do they know the purpose for which they were created. Some even brazenly claim that this is their belief such as the atheists and agnostics.
- The intelligent individual knows that Allah created us for a specific purpose which He made perfectly clear in the Quran (textual proof):

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

And I (Allah) have not created the jinns and mankind except they should worship Me (Alone).

[al-Dhariyat: 56]

- Therefore, this worldly life is the marketplace of the Hereafter, whereby we provision ourselves with good deeds, then we die, then we are resurrected and called to account for our provision or lack thereof. This life is the life of action, and the Hereafter is the life of accountability.
- Allah also says:

﴿ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَتَّكُمُ إِلَيْنَا لَا تُرْجَعُونَ . فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ

الْعَرْشِ الْكَرِيمِ ﴿

Did you think that we created you without any purpose, and that you would not be brought back to us?

High and far removed is Allâh, the True King. None has the right to be worshipped except Him. [al-

Mu'minoon: 115-116]

- High and far removed is Allah in creating the creation with no wisdom, for no purpose, or to create them to be left aimlessly with no objective.
- As for the intellectual proof that Allah created us for a purpose, it is not befitting the Wisdom of Allah to create mankind simply to eat, drink, procreate and pass the time like cattle and then not to be resurrected.
- O you deceived individual, do you think you were created in this world to eat, drink and procreate then you will die and that will be the end of your life-story? Wallahi, never! Rather, you have been created for a purpose and Allah has sent a Messenger to make clear this purpose which leads you to Allah, for every path to Allah is blocked except through the Prophets and Messengers.
- It is not possible that Allah should create the creation, send messengers to them, and then make lawful the spilling of the blood of those who reject and oppose the messengers, and then the final result of everything is nothing!
- Indeed, after your short life there is death, then there is resurrection, then there is accountability, then there are The Scales, then there is the *Siraat* and then finally, there is either Paradise or Hellfire.
- If everything did end with death, then mankind would transgress, content in the knowledge that they will not be called to account for all that they did. As for the person who was oppressed, it is not in Allah's wisdom that they should die never having seen justice, rather, any accounts not settled in this world will most definitely be settled in the Hereafter!
- All of mankind will individually stand before Allah on the Day of Accountability and they will be asked about the small and the big of their deeds. Allah says:

﴿ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ . وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿

And whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it. [al-Zalzalah: 7-8]

Allah sent to us a Messenger

- **بَلْ أَرْسَلْنَا إِلَيْنَا رَسُولًا** – Allah sent to us, the people of this *Ummah*, the Messenger Muhammad ﷺ relating the *ayaat* (signs) of Allah to us, purifying us from polytheism, and teaching us the *Kitaab* and *Hikma* (sunnah).
- Acts of worship to Allah are *tawqeefiyya*, meaning that it is impermissible to worship Him except in the way He has legislated. We do not worship Him through blind following (*taqleed*) or in a manner which we may think is logically correct (*istihsaan*).

- Acts of worship to Allah are *tawqeefiyya* upon what the Messengers came with. Thus the wisdom in sending the Prophets and Messengers is so that they make clear to their people how to worship Allah, and to forbid them from worshipping others besides Allah.

- Allah also sent Messengers to the people who came before us:

﴿ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴾

Verily, We have sent you (o Muhammad) with the truth, a bearer of glad tidings, and a warner, and there was not a previous nation except that Allah sent a warner to them. [Faatir: 24]

- Allah sent the Messengers to the creation in order for the *hujjah* (proof or evidence which removes the excuse of ignorance) to be established upon them, and that they should worship Allah in a manner that He loves and is pleased with.
- It is not possible to worship Allah in the manner He is pleased with except by means of following the Messengers since they are the ones who explained to us what Allah loves and what draws us closer to Him.
- Therefore, it was from Allah's wisdom that he sent the Messengers to the creation as bearers of good tiding and as warners.
- Thus, whoever believes in Allah and disbelieves in the Prophet Muhammad ﷺ has committed an act of *kufr* (apostasy). Similarly, whoever believes in Allah and all the Messengers, yet disbelieves in the Prophet Muhammad ﷺ has committed an act of *kufr*. Allah said about the People of Nuh:

﴿ كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴾

The people of Nūh (Noah) rejected the Messengers. [al-Shu'araah: 105]

- The people of Nuh only rejected him, yet Allah described them as having rejected all the Messengers!
- The obedience of the Prophet ﷺ is the obedience of Allah and the disobedience of the Prophet ﷺ is the disobedience of Allah. Thus, the Quran and Sunnah go hand-in-hand.
- The relationship between the Quran and Sunnah is three levels:
 1. That the Sunnah completely confirms that which is stated in the Quran. For example, the Quran orders the enactment of *tawheed*, *salaat*, *siyaam*, *zakaat* and *hajj* and the Sunnah of the Prophet ﷺ states that "*Islam has been established upon five pillars ...*". Therefore the Sunnah confirms that which was stated in the Quran on a particular issue.
 2. That the Sunnah clarifies and explains that which was summarised in the Quran. For example Allah says: وَأَقِيمُوا الصَّلَاةَ. How do we establish the *Salaat*? The Sunnah clarifies this and explains it in the words of the Prophet ﷺ: "*Pray as you have seen me pray ...*".
 3. That the Sunnah makes obligatory that which the Quran did not make obligatory, and forbids that which the Quran did not forbid. For example, the prohibition of eating domestic donkey was not specified in the Quran, yet is authentically narrated in the Sunnah of the Prophet ﷺ. Allah says about the Prophet ﷺ:

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ . إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴾

Nor does He (Muhammad) speak of his own desire. It is only an inspiration that is inspired.

[al-Najm: 3-5]

Obedience is Paradise, Disobedience is Hellfire.

- Those who believe and act upon that which the Prophet ﷺ came with, Allah has promised them Paradise.

﴿ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ . وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ
وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴾

And obey Allah and the Messenger (Muhammad) that You may receive Allah's mercy. And hasten to forgiveness from your Lord, and to Paradise whose width is that of the heavens and the earth, prepared for the pious ones. [aal-Imran: 132-133]

﴿ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴾

and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment. [al-Nisaa': 13]

- The wording Allah uses in the above verse is be hasty, compete and rush towards this great reward.
- As for the one who rejects and disobeys the Prophet ﷺ Allah has prepared for them a severe torment in the Hereafter.

﴿ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا - ﴾

And whoever disobeys and rejects Allah and His Messenger, then for him is the Fire of Hell, remaining in it for eternity." [al-Jinn: 23]

- This indicates that belief in Allah and the Prophet ﷺ is an essential part of our *aqeedah*, for no one remains eternally in the Hellfire except the one whose *aqeedah* is severely corrupted.
- The Prophet ﷺ said:

« كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَن أَبِي، قَالُوا: وَمَن يَا أَبَى يَا رَسُولَ اللَّهِ؟ قَالَ: مَن أَطَاعَنِي دَخَلَ الْجَنَّةَ،
وَمَن عَصَانِي فَقَدْ أَبِي »

"All of my Ummah will enter Paradise except those who refuse". So it was said: "And who would refuse, O Messenger of Allah?" He said: "Whoever obeys me will enter Paradise and whoever disobeys me is the one who refuses (to enter it)." [Bukhari]

- Is there someone who would refuse to enter Paradise? Apparently so! It is he who disobeys the Prophet ﷺ even though the Prophet ﷺ prompts, urges and encourages them to enter Paradise, yet they persist in their disobedience.

- There is not an act of good except that the Prophet ﷺ has told us about it, or an act of evil except that he has warned us against it.

Evidence from Surat al-Muzzammil

- The Sheikh uses verses 15-16 of Surat al-Muzzammil as evidence that obeying the Messenger ﷺ is obligatory for the attainment of Paradise and avoidance of the Hellfire.

﴿ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا . فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ
فَأَخَذْنَاهُ أَخْذًا وَبِيًّا ﴾

We sent a Messenger to you, O People, as a witness in favour of you or against you on the Day of Resurrection, just as we sent a Messenger to the Pharaoh. But the Pharaoh denied and rejected the Messenger, so We seized him with a severe punishment [al-Muzzammil: 15-16]

- The verse which the Sheikh uses as evidence, addresses all of mankind and the Jinn. The verse is saying that you should be wary of denying the Messenger ﷺ lest you be afflicted by that which befell Fir'awn. Allah destroyed him with a severe punishment.
- **شَاهِدًا عَلَيْكُمْ** – A witness for or against you that he has conveyed the message of Allah to you, and established upon you the hujjah. Therefore, no one can come on the Day of Judgement and claim that they did not know for what purpose they were created.
- **فَأَخَذْنَاهُ أَخْذًا وَبِيًّا** – Allah punished him with three categories of punishment, due to his disbelief in the messenger of Allah.
 1. Allah drowned him in this world, and obliterated him in the blink of an eye.
 2. That they will be punished in the *barzakh* (the period between death and the *akhira*).
 3. That when they are resurrected, they be subjected to the severest of punishments.
- The second and third punishments are mentioned by Allah in the following verse:

﴿ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴾

*The Fire, they are exposed to it morning and evening. And the Day the Hour appears [it will be said],
"Make the people of Pharaoh enter the severest punishment."* [Ghaafir: 40]

- Beware, for you will be more deserving of destruction and ruin if you deny your Messenger, for the Prophet ﷺ more noble and greater in status than the Prophet Musa.