

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Explanation of the Three Fundamental Principles

Class Notes – Lesson 27

وَقَوْلُهُ : ﴿ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا شَهِدُوا بِأَنَّا مُسْلِمُونَ ﴾ . وَدَلِيلُ شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَوْلُهُ تَعَالَى : ﴿ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ﴾ . وَمَعْنَى شَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ : طَاعَتُهُ فِيَمَا أَمَرَ ، وَتَصَدِيقُهُ فِيَمَا أَخْبَرَ ، وَاجْتِنَابُ مَا نَهَى عَنْهُ وَزَجْرٌ ، وَأَنْ لَا يُعْبَدَ اللَّهُ إِلَّا بِمَا شَرَعَ .

And His saying : Say: O People of the book, come to a word that is equitable between us, that we will single Allah out with all worship and will not worship anything besides Him, and will disassociate ourselves from everything that is worshipped besides Him. Nor will we take one another as lords besides Allah by obeying one another in that which involves disobedience to Allah. So if they turn away, then say: Bear witness that we are Muslims, submitting to Allah and making our worship purely and sincerely for Him, and not worshipping anything else besides Him [aal-Imran: 64].

The proof for the testification that Muhammad is the Messenger of Allah, is the saying of Allah (swt): There has indeed come to you Allah's Messenger from amongst yourselves and known to you. It grieves him that you should suffer. He is eager and anxious for the guidance of those of you who are astray , and that they should repent and return to the truth, and he is full of compassion and mercy for the believers [al-Tawbah: 128].

The meaning of the testification that Muhammad is the Messenger of Allah is: to obey him in whatever he commands, to believe and testify to the truth of everything he informs of; to avoid whatever he forbade and prohibited, and that you worship Allah only with that which he prescribed.

The Meaning of the *Shahadah* (continued)

- Last week we went through the first verse used by the Sheikh to clarify and explain the meaning of the *shahadah*. It was the statement of the Prophet Ibrahim to his father and to his people that he disassociated from that which they worshipped from idols, and only worshipped the One who created Him (i.e. Allah).
- From that verse in Surat Az-Zukhruf we derived the two components of the *shahadah* which were denial and affirmation.

- The second verse which the Sheikh uses is from Surat aal-Imraan.

﴿ 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 بِأَنَّا مُسْلِمُونَ ﴾

Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah ." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]." [aal-

Imran: 64]

- This verse was revealed to the Prophet ﷺ for his debate with the People of the Book. Allah ordered the Prophet ﷺ to tell the Jews and the Christians to agree to common terms, upon a matter which there is to be no disagreement, and the recognition that both sides are obliged to follow this matter.
- This word or this matter is that 'we will not worship except Allah, we will not associate anything in worship along with Him and will not take one another as lords besides Allah'.
- 'We will not worship anything besides Allah' is the meaning of the *shahadah* (containing its two pillars), and the meaning of 'come to a word that is equitable between us' is that we should be the same in that (i.e. the common ground between us).
- 'Nor will we take each other as Lords besides Allah' means that none of us will take as Lords others besides Allah, and will not revere one another as we revere Allah, nor worship one another as we worship Allah, not making judgment and jurisdiction for other than Him. As Allah says:

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّنْ دُونِ اللَّهِ ﴾

They have taken their scholars and monks as lords besides Allah. [al-Tawba: 31]

- When 'Adiyy ibn Haatim (he was a Jew before accepting Islam) queried the Prophet ﷺ that as Jews they did not worship their rabbis, he replied that obeying them in both forbidding something which Allah has permitted and permitting something which Allah has forbidden, is in fact worshipping them.
- If they then choose to turn away from the call to single out Allah in worship, then state to them and call them to witness that you are Muslims, submitting to Allah, and you are free from that which they are upon with regard to their obstinate refusal and rejection of this great *shahadah*.
- This verse is evidence to the necessity of making clear to the disbelievers until they understand and acknowledge that what they are upon is not the correct religion, and that Islam is the opposite of their way and vice-versa!

Second Part of the *Shahadah*

- We mentioned previously that the *shahadah* is made up of two complimentary parts. The second of these parts is the testification that 'Muhammad is the messenger of Allah'.
- Whoever singles out Allah with all worship but does not believe in the Messenger of Allah ﷺ, then they are outright disbelievers. Thus, it is obligatory to believe in both Allah and His Messenger ﷺ. Allah says in this regard:

﴿ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَن يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا . أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴾

Verily, those who disbelieve In Allah and his Messengers and wish to make distinction between Allah and his Messengers (by believing In Allah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way In between. They are in truth disbelievers, and we have prepared for the disbelievers a humiliating torment. [al-Nisaa: 150-151]

- Whoever believes in Allah and believes in all the Messengers but rejects the Prophet ﷺ, they have disbelieved. Allah made belief in all the Messengers conditional to belief in Allah.
- We mentioned previously that Allah only sent the Prophet Nuh to his people, however when they rejected him Allah described them as having rejected all the Messengers. Allah says:

﴿ كَذَّبَتْ قَوْمُ نُوحِ الْمُرْسَلِينَ ﴾

The people of Nuh rejected the Messengers. [al-Shu'araa: 105]

- Thus whoever rejects one Messenger has rejected all the Messengers. Allah says:

﴿ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا وَأَطَعْنَا عُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴾

The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers, each one believes in Allah, His angels, His Books, and His Messengers; they say: "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey, (we seek) your forgiveness, our Lord, and to you is the return (of all)." [al-Baqarah: 285]

- How then do we reconcile between verse 285 in Surat Al-Baqarah and verse 253 in the same sura?

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ﴾

Those messengers - some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree. [al-Baqarah: 253]

- The answer is that we do not differentiate between the Messengers in terms of our belief in them, however we believe that some of them have been preferred over others, as Allah and His Messenger have outlined to us.
- For example in the authentic hadith, that the Prophet ﷺ said that he had been given preference over the other Messengers in six matters:

« فَضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتِّ: أُعْطِيتُ جَوَامِعَ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ وَأُحِلَّتْ لِي الْغَنَائِمُ وَجُعِلَتْ لِي الْأَرْضُ طَهْرًا وَمَسْجِدًا وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً وَخْتِمَ بِي النَّبِيُّونَ »

I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies): spoils have been made lawful to me: the earth has been made for me clean and a place of worship; I have been sent to all mankind and the line of prophets is closed with me. [Muslim].

- Allah gave preference to the Prophet ﷺ amongst 'Ulu Al-Azm' from the Messengers and they were Nuh, Ibrahim, Musa Eisa and Muhammad ﷺ. He was even given preference over the friend of Allah, Ibrahim. Thus, he is the leader of the Messengers and of the ones whom Allah has purified and chosen.

Evidence from Surat at-Tawbah

- The Sheikh then gives evidence for the testification that Muhammad ﷺ is the Messenger of Allah:

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

Verily, there has come to you a Messenger (Muhammad) from amongst yourselves (i.e. whom you know well), it grieves him that you should receive any injury or difficulty; he (Muhammad) is anxious over you (to be rightly guided), for the believers he is full of pity, kind, and merciful. [al-

Tawbah: 128]

- In this verse, Allah mentions His favours upon the believers in that He sent the Messenger ﷺ to them, and that he was from amongst them and they know him and recognise him. He did not send him as a king so that he was unapproachable, rather he was an accessible human, whom the *sahabah* could turn to in the matters of their religion.
- The characteristics of the Prophet ﷺ as mentioned in this verse, is that he is grieved by whatever grieves the believers. He is eager and anxious that the believers should attain that which is beneficial to them and that any harm should be repelled from them.
- He ﷺ is compassionate and merciful towards the believers, and this characteristic is particular to the believers, since the Prophet ﷺ was ordered to fight *jihad* against the disbelievers and hypocrites.
- These attributes of the Messenger ﷺ prove that he was truly the Messenger of Allah. Allah says:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

Say (O Muhammad): "O mankind! Verily, I am sent to you all as the Messenger of Allah. [al-Araaf: 158]

- The verses in the Quran like this one which are many.

Meaning of the Second Testification

- The meaning of the testification that 'Muhammad is the Messenger of Allah' is to affirm with the tongue and to truly believe with the heart (like the first part of the *shahadah*) that Muhammad ibn Abdullah al-Qurashee al-Hashimi ﷺ is the final Messenger of Allah, to the jinn and mankind alike.
- There cannot be any worship for Allah except by way of the revelation which the Prophet ﷺ came with.
- This testification necessitates that a person believes whatever the Prophet ﷺ informed us of (e.g. signs of the hour), that they obey him in whatever he orders, keeps away from whatever he forbade and prohibited, and they do not worship Allah except with that which he prescribes.
- This testification also necessitates that a person does not believe that the Prophet Muhammad ﷺ has any share of Lordship over the creation, nor any right to be worshipped in any way. Rather, he is a slave and worshipper, and he is a messenger who is not to be rejected or belied.
- He does not possess, either for himself or for anyone else, the power to bring harm or benefit, except as Allah wills:

﴿ قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ
أَتَّبَعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ﴾

**Say (O Muhammad): "I don't tell you that with me are the treasures of Allah, nor
(that) I know the unseen; nor I tell you that I am an angel, I but follow what is revealed
to me by inspiration." [al-Ana'am: 50]**

- He is a slave who acts as he is commanded. We do not give him a status above that which Allah gave him as the Christians did with the Prophet Eisa.
- The right of the Prophet ﷺ is that you give him the position and the standing which Allah gave him. This status is that he is the slave of Allah and His messenger. Allah says:

﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا
مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴾

**Say (O Muhammad): "I possess no power of benefit or hurt to myself except as Allah wills; if I
had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of
wealth, and no evil should have touched Me; I am but a warner, and a bringer of glad tidings to
people who believe." [al-Ana'am: 188]**

- From this magnificent verse we can derive that nothing from the creation has the right to be worshipped, neither the Prophet Muhammad ﷺ or anyone lesser in rank than him, and that worship is only for Allah alone!

Summary

- In summary, the first 'rukun' of Islam is the testification that none has the right to be worshipped except Allah and that Muhammad ﷺ is His Messenger.
- This testification is not simply an utterance of the lips a person makes, like smoke which is blown away in the wind. It must be established in the heart, uttered upon the tongue and verified in action.
- If a person gives the *shahadah* its full right in terms of belief and action, their blood, honour and wealth become sacred in this world.
- If however they simply utter it upon their tongue, yet reject it in their heart and in their actions, then they have fallen into hypocrisy of belief (the greater hypocrisy).
- Thus, the first 'rukun' of Islam if given its full right will save a person both in this world and in the hereafter.