

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Explanation of the Three Fundamental Principles

Class Notes – Lesson 37

بَعَثَهُ اللَّهُ بِالنِّدَارَةِ عَنِ الشِّرْكِ ، وَبِالدَّعْوَةِ إِلَى التَّوْحِيدِ ، وَالِدَّلِيلِ قَوْلُهُ تَعَالَى: ﴿ يَا أَيُّهَا الْمُدَّثِّرُ . قُمْ فَأَنْذِرْ . وَرَبِّكَ فَكَبِّرْ . وَثِيَابَكَ فَطَهِّرْ . وَالرُّجْزَ فَاهْجُرْ . وَلَا تَمُنَّ بِتَسْتَكْبَرُ . وَلِرَبِّكَ فَاصْبِرْ ﴾ . وَمَعْنَى: ﴿ قُمْ فَأَنْذِرْ ﴾ : يُنذِرُ عَنِ الشِّرْكِ ، وَيَدْعُو إِلَى التَّوْحِيدِ . ﴿ وَرَبِّكَ فَكَبِّرْ ﴾ : أَي: عَظَّمَهُ بِالتَّوْحِيدِ . ﴿ وَثِيَابَكَ فَطَهِّرْ ﴾ : أَي: طَهَّرَ أَعْمَالَكَ عَنِ الشِّرْكِ . ﴿ وَالرُّجْزَ فَاهْجُرْ ﴾ : الرُّجْزُ: الْأَصْنَامُ ، وَهَجْرُهَا: تَرْكُهَا ، وَالْبِرَاءَةُ مِنْهَا وَأَهْلِهَا ، أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ يَدْعُو إِلَى التَّوْحِيدِ ، وَبَعْدَ الْعَشْرِ عُرِجَ بِهِ إِلَى السَّمَاءِ ، وَفُرِضَتْ عَلَيْهِ الصَّلَوَاتُ الْحُمُسُ .

Allah sent him to warn against shirk and to call to Tawheed.

The proof is the Saying of Allah: O you wrapped in garments! Arise and warn. And your Lord glorify. And your clothing purify. And the idols shun. And do not confer favour to acquire more.

But for your Lord be patient. [al-Mudathir: 1-7]

The meaning of 'Arise and warn' is that he was to warn against shirk and to call to tawheed. 'And your Lord glorify' means honor and venerate Him with tawheed. 'And your clothing purify' means purify your actions from any shirk. 'And the idols shun' - ar-rujz means the idols, and hajr of them means shunning them, and disassociating oneself from them and their people. He carried out this duty for ten years, calling to Tawheed, and after ten years he was taken up through the heavens [i.e. the mi'raaj]; and the five Prayers were obligated upon him.

The call to Tawheed

- Allah sent him to mankind to warn them against *shirk*, and to call them to the *tawheed* of Allah. *Tawheed* in His Lordship (*ar-Ruboobiyyah*), *tawheed* in His right to be worshipped alone (*al-Uloohiyyah*), and *tawheed* in His names and attributes (*al-Asmaa was-Sifaat*).
- This is the path that those calling to Allah should also take. They should firstly concentrate on calling towards the pure *tawheed* of Allah and warning against *shirk* in its many manifestations and whether it be minor or major *shirk*. No doing so, is failing to follow the methodology of the Prophet ﷺ.
- After this, they can move onto other aspects of the *deen*, according to necessity. This is because the other aspects of the *deen* are not valid except with the proper understanding of *tawheed*.
- For example, if the people shunned adultery, consumption of intoxicants and theft and were characterized with the best of morals, however they did not shun *shirk*, then all that they did of good deeds is to no avail.

- Conversely, the one who shuns all aspects of *shirk* and falls into some of the major sins, then Allah may forgive them in the Hereafter or He may punish them according to their sins, however their final abode is Paradise.

Evidence from Surat al-Mudathir

- The evidence which the Sheikh uses to prove that the first thing the Prophet ﷺ called to was *tawheed* and the rejection of *shirk* is the same evidence he used to prove that he was sent as a Messenger as well as being a Prophet. Allah says:

﴿ يَا أَيُّهَا الْمُدَّثِّرُ . قُمْ فَأَنْذِرْ . وَرَبِّكَ فَكَبِّرْ . وَتِبَابِكَ فَطَهِّرْ . وَالرُّجْزَ فَاهْجُرْ . وَلَا تَمْنُنْ
تَسْتَكْبِرُ . وَلِرَبِّكَ فَاصْبِرْ ﴾

O you wrapped in garments! Arise and warn. And your Lord glorify. And your clothing purify. And the idols shun. And do not confer favour to acquire more. But for your Lord be patient. [al-Muddaththir: 1-7]

- The cause of revelation of this Surah is the hadith of Jabir in Sahih Bukhari: *I heard the Prophet ﷺ describing the period of pause of the Divine Inspiration. He said: "While I was walking, I heard voices from the sky. I looked up, and behold! I saw the same Angel who came to me in the cave of Hira' sitting on a chair between the sky and the earth. I was too much afraid of him (so I returned to my house) and said, 'Fold me up in garments!' They wrapped me up. Then Allah revealed: 'O you wrapped in garments!'".* [Bukhari]
- ***O you wrapped in garments!*** ... Allah is gentle in His summoning of His Messenger ﷺ calling him in accordance to his situation rather than directly by his name.
- ***Arise and warn*** ... The two verbs in this *ayah* are in the imperative form (order), giving the impression that they should be implemented swiftly and immediately. That is, warn them against *shirk* by realizing the correct *tawheed*. Warning someone (*al-indhaar*) is to notify them of something while accompanying it with an element of threat and fear. Its opposite is *al-bishaara* (glad tidings).
- The order to warn is given rather than the order to give glad tidings, because warning is more appropriate when commencing the propagation of the *haqq*, so that the people are more inclined to turn away from the misguidance that they are upon.
- ***And your Lord glorify*** ... That is, glorify and venerate Allah upon *tawheed*. Make your intention in warning the people purely for the sake of Allah. Allah is far Greater and More Magnificent than to have a wife or son attributed to Him – far removed is He from that!
- ***And your clothing purify*** ... Some scholars of *tafseer* have indicated that the meaning of clothing in this context is your deeds. That is, purify your deeds from that which nullify them or cause imperfections in them, such as *shirk*, showing off, hypocrisy, pride, self-admiration, arrogance and heedlessness. The evidence used for referring to deeds as clothes is Allah's saying:

﴿ وَلِبَاسِ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ﴾

But the clothing of righteousness - that is best. [al-A'raaf: 26]

- Other scholars believe that it is the known clothing which are being referred to. That is, purify your clothing from all impurities, particularly when you are about to pray.
- Reconciling between these two meanings we can say, that if he was ordered to purify his exterior, then from the completion and perfection of that, is the purification of the interior (i.e. *tawheed* and the shunning of *shirk*).
- **And the idols shun ...** The word *al-rujz* carries the meaning of idols. That is shun the idols and false deities which have been worshipped besides or with Allah. Disassociate yourself from them and from their people.
- It can also carry the meaning of all bad deeds. That is, avoid all sins, major or minor, apparent or hidden. From the worst of sins is to associate partners with Allah, therefore the meaning of avoiding idol worship falls under the general meaning of avoiding sins.

Ten Years Calling to Tawheed

- The Sheikh then mentions that after receiving the order to arise and warn, the Prophet ﷺ remained for ten years in Makkah calling the people to single out Allah out with all worship, and warning them against associating any partners with Him, such as the worship of idols, which was a widespread practice at the time.
- The wisdom in commencing the propagation of the message of *tawheed* in Makkah, is because Makkah is *Ummul Qurah* (The Mother of Cities) to which all other cities return to. Allah says:

﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمَمَةٍ رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا﴾

And never would your Lord have destroyed the cities until He had sent to their mother a messenger reciting to them Our verses. [al-Qasas: 59]

- Therefore, ordering the people of Makkah to implement *tawheed* and avoid *shirk*, is essentially an order to all other people as well because the people of Makkah are the example which other people follow.
- This is why Makkah should be a place of *tawheed* and a beacon for calling to Allah. All aspects of *shirk*, innovations and superstitions should be dissociated from it. Whatever happens in Makkah spreads throughout the lands – if it is good then good is spread, and if it is otherwise then evil is spread.
- The Prophet ﷺ remained for ten years in Makkah exclusively calling to *tawheed*. He was not ordered to pray or to give *zakaat* or to perform *hajj* – just calling to *tawheed*. He would say to them: “Say: *laa illaaha illa Allah*” and they would respond by saying:

﴿أَجْعَلِ الْأَلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ﴾

Has he made the gods [only] one God? Indeed, this is a curious thing. [‘Saad: 5]

The Night Journey

- In his eleventh year in Makkah, after having spent ten years calling to *tawheed*, Allah took him from Masjid al-Haraam to Masjid al-Aqsa, then ascended him to the heavens, in the famous

event known as *al-Israa wal Mi'raaj*. The Night Ascension (*al-Mi'raaj*) was one of the great blessings bestowed by Allah upon the Prophet ﷺ which was particular to him alone. The term *al-Urooj* means ascent, as Allah says:

﴿ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴾

The Angels and Jibreel ascend (ta'ruj) to Him during a Day the extent of which is fifty thousand years. [al-Ma'aarij: 4]

- While he was sleeping in the detached part of the Ka'bah (*al-Hijr*) someone came to him and cut open his body between his throat and his lower abdomen. Then he took out his heart and filled it with wisdom and *Iman* in preparation for what was about to occur to him.
- Then a white animal - named *al-Buraaq* - smaller than a mule and bigger than a donkey was brought to him. Its pace was the distance the eye could see. He mounted it and was escorted by Jibreel.
- They reached Jerusalem and the Prophet ﷺ, led all the Prophets and Messengers in *salaah*. This manifested his virtue and his nobility and that he is the *imaam* to be followed.
- Then Jibreel ascended with him to the lowest heaven and requested entry. Entry was granted to him, and he found therein Adam. So Jibreel said: "This is your forefather Adam, so greet him with *salaam*." So he greeted him thus and he responded to him with *salaam* and said: "*Welcome to the righteous son and the righteous Prophet*".
- He saw that on Adam's right were the spirits of those who will attain salvation and on his left were the spirits of those who will go to destruction, from his descendants. So when he looked to the right he was pleased and laughed, and when he looked to his left he wept.
- Then Jibreel ascended with him to the remainder of the heavens, where he requested entry at each one and was granted permission. There he met one or more of the Prophets and Messengers of Allah. Jibreel ordered him to convey his *salaams* to each of them, and all of them responded by returning the greeting of *salaam* and saying: "*Welcome to the righteous brother, and the righteous Prophet*".
 - Second Heaven: The Prophets Yayha and Eisa (maternal cousins).
 - Third Heaven: The Prophet Yusuf.
 - Fourth Heaven: The Prophet Idrees.
 - Fifth Heaven: The Prophet Haroon (brother of the Prophet Musa).
 - Sixth Heaven: The Prophet Musa. When he proceeded, Musa wept, so it was said: "*What causes you to weep?*" He replied: "*I weep because a young man was sent as a Messenger after me, and more of his nation than my nation will enter Paradise*". He wept out of grief for the many virtues missed by his nation, and not out of envy for the nation of Muhammad ﷺ.
- Then Jibreel ascended with him to the seventh heaven and requested entry. He found therein Ibraheem, the chosen beloved of Allah. So Jibreel said: "*This is your forefather Ibraheem, greet him with salaam*". So, he greeted him with *salaam*, and he replied with *salaam* and said: "*Welcome to the righteous son and the righteous Prophet*".
- Jibreel took Allah's Messenger to all of those prophets as an honor for him, and in order to manifest his nobility and excellence. Also, Ibraheem was seen in the seventh heaven resting with

his back against the Oft-Frequented House (*al-Baitul-Ma'moor*) which is such that every day seventy thousand angels enter it to worship and pray, then they leave, never to return to it again.

- Then the Prophet was raised to the furthest Lote tree (*as-Sidratul-Muniah*), and it was covered through Allah's Command in such splendor and beauty that no one would be able to describe its beauty. Then Allah made fifty prayers obligatory upon him for each day and night. So he was pleased with that and submitted to it.
- Then he descended until he came back to Musa, who said: "*What did your Lord make obligatory upon your nation?*" So he said: "*Fifty Prayers in each day and night*". He said: "*Your nation will not be able to bear that, I have experience of the people before you and struggled hard with Banee Israaeel, so return to your Lord and request that He should make a reduction for your nation*".
- The Prophet ﷺ said: "*So I returned, and ten were reduced from me*" and he kept returning to His Lord until the obligation was fixed at five Prayers. Then a call was made: "*I have decreed My obligation and have reduced the burden on My slaves*". [Full *hadith* in Sahih Bukhari].
- Then Allah's Messenger descended and returned to Makkah during the period of after-dawn darkness, and he prayed the Dawn (*Subh*) Prayer.
- When the Prophet ﷺ returned to Makkah and informed the people of his ascension to the heavens from *Baytul Maqdis*, it increased the believers in *Iman* and conviction, and increased the disbelievers in their disbelief. They saw it as an opportunity to belittle and belie the Prophet ﷺ, for to them what he claimed was in the realm of the impossible.
- They compared the ability of the creation with the ability of the Creator. This was why the event of *al-Israa' wal-Mi'raaj* was a big test for the people which differentiated between the believers and the disbelievers.
- It is an essential part of a Muslims *aqeedah* to believe that the Prophet ﷺ was physically taken to *Baytul Maqdis* and subsequently ascended to the heavens. That is both, both his body and soul took the journey and he was fully awake when it took place. This is because some people falsely claim that only his soul ascended while his body remained in Makkah. The refutation to this is Allah's saying:

﴿سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَىٰ﴾

Exalted is He who took His Servant by night from al-Masjid al-Haram to Masjid al-Aqsa [al-Israa: 1]

- The word '*abd*' (slave) refers to the complete human being, body and soul included. It cannot be used to refer to either the body or soul exclusively (i.e. as separate entities). And Allah is capable of all things