

**Al Usool Ath Thalaatha****By Shaykh Muhammad ibn Abdul Wahhab****Taught by Dr. Murtaza Bakhsh****Lesson 11**

Verily, all Praise belongs to Allaah; we praise Him, we seek His help and we ask forgiveness from Him, and we seek refuge with Allaah from the evils of our souls and our bad deeds. Whom so ever Allaah guides, no one can lead him astray and whom so ever He misguides (because he does not want to receive guidance), then no one can guide him. And I bear witness that there is no deity worthy of worship in truth except Allaah, He is the One and there is no associate with Him and I bear witness that Muhammad is the is His slave and His Messenger, may many peace and blessings of Allaah be upon him and his family and his companions. And what is to come,

The lesson on Al Usool Ath Thalaatha wa Adillatiha is ongoing – The Three Foundations and their Evidences, a small treatise by Shaykh Muhammad ibn Abdul Wahhab. In this small treatise, however, Shaykh Muhammad ibn Abdul Wahhab has talked about some very important topics and with every sentence, the Shaykh has stated evidence from the Noble Quran and authentic ahadith. We had started with the second foundation in the previous lesson and we had reached until the Kalimah Shahadah. And we had reached the second part of the Kalimah Shahadah.

Shaykh Muhammad ibn Abdul Wahhab states

ودليل شهادة أن محمداً رسول الله؛ قوله تعالى

Evidence for the testimony that the Muhammad ﷺ is the Messenger of Allaah is the statement of Allaah the Most High

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ

Verily, there has come unto you a Messenger (Muhammad SAW) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad SAW) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he SAW is) full of pity, kind, and merciful.

(Surah At Tawbah ayah 128)

Verily, there has come unto you a Messenger (ﷺ) from amongst yourselves, not from outside rather he is one of your own. You recognize him, you know him very well, he is from your tribe, he is your relative and you know him from his childhood – how his manners are and how his character is. You had given him the title of As Sadiq Al Ameen. It grieves him when you receive any difficulty or injury. Allahu Akbar. Such beautiful sentences are these.

These are the beautiful attributes in one single noble ayah which Allaah has stated for His beloved Prophet ﷺ.

From amongst you – I have stated it earlier.

It grieves him ﷺ - the difficult path that you tread upon, whatever difficulties befall you give pain to the Messenger of Allaah ﷺ. He ﷺ is pained that what path is his ﷺ taking. Why have people taken the

path to hell-fire. So from morning until evening, he would present the call to Tawheed to them. They would talk different things. Those who are his own tribe, his relatives, they have blood relations with him □ said first of all that he □ is a madman, he is afflicted with the Jinns. He was absolutely fine now what has happened to him. When his call started spreading and people started accepting Islam and relations began to break, then they said he □ is a magician. Relations have broken because of him, he does magic. People listen to him. When he □ would recite the Noble Quran, then they would say he □ is a poet. This is because a normal, illiterate person cannot say things of such eloquence and class (classical Arabic, grammatically accurate). This was (the attitude) from their side (the Quraysh).

And what is (the attitude of) the Messenger of Allaah's □ side – that the difficulties that befall you cannot be tolerated by the Messenger of Allaah □. They are disbelievers, look. Such were the manners of the Messenger of Allaah □.

حَرِيصٌ عَلَيْكُمْ and this is why Allaah states in another ayah فَلَعَلَّكَ بَاحِعٌ نَفْسَكَ عَلَىٰ آثَارِهِمْ Perhaps, you, would kill yourself (O Muhammad SAW) in grief, over their footsteps (for their turning away from you) (Surah Al Kahf ayah 6) that O Messenger of Allaah, will you destroy yourself after them. Leave the one who does not want to listen.

فَذَكَرَ أَنَّمَا أَنْتَ مُذَكِّرٌ - لست عليهم بمسيطر So remind them (O Muhammad (Peace be upon him)), you are only a one who reminds. You are not a dictator over them (Surah Al Ghaashiyah ayah 21,22).

But still the Messenger of Allaah □, Allaah made him □ a mercy to all universe. Not just a mercy to the believers, remember this. Rather a mercy to all universe. He displays kindness and softness to the disbelievers and animals as well. بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ – and for the believers, so that the believers do

not say that those are disbelievers, he □ so much for them so what is left for us? بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ

- you also do not worry, o reciters of the Kalimah, do not worry. This is that mercy of the Messenger

of Allaah ﷻ which Allaah made as a mercy to the universe and this is why it was his heart's wish that they also become Muslims, so that they are also saved from the punishment of the fire. They do not want it and Allaah warned him ﷻ yet the Messenger of Allaah ﷻ kept on calling in different ways.

Look at the story of Nuh عليه السلام in Surah Nuh. رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا "O my Lord! Verily, I

have called my people night and day (i.e. secretly and openly to accept the doctrine of Islamic Monotheism) [Surah Nuh ayah 5]. Whenever I called, they would raise the cloth over their heads and make fun that he has no other work, our ears are tired of it. He has no other topic other than Tawheed on his tongue. They got tired of closing their tongues so they would then raise their cloths, the thobe over their faces. It was the heights of insult. But did he leave the dawah (calling)? No. Allahu Akbar. ﷺ

إِنِّي دَعَوْتُهُمْ جَهَارًا Then verily, I called to them openly (aloud) [Surah Nuh ayah 8]. He called loudly and

he called secretly. He didn't leave day or night, he didn't leave (calling) loudly or secretly, he called in every manner. How many days? One month, two months? One year, two years? 950 years.

SubhanAllaah. Even then they didn't leave their ways. And the Prophets عليهم الصلاة والسلام had a

passion in their heart, they had a mission that there is a message that they had to convey. Not just to the minds of people but to their hearts. This is because when the light of Eeman is established in the heart, then the entire body is rectified. Even this mind is rectified. The opposite one who wants to first rectify his mind and then their heart is not successful, remember. This is why the Messenger of Allaah ﷻ pointed towards the heart, rather he named the heart that there is a piece of flesh, which if rectified, then the entire body is rectified. What is that piece of flesh? Is it the brain? No, it is the heart.

So now let us see. We have already been informed through this ayah that the Noble Prophet ﷻ is the Messenger of Allaah, Shaykh Muhammad ibn Abdul Wahhab stated this ayah.

Shaykh Muhammad ibn Abdul Wahhab further states,

ومعنى شهادة أنَّ محمدًا رسول الله: طاعته فيما أمر، وتصديقه فيما أخبر، واجتناب ما نهى عنه وزجر، وأن لا يعبد الله إلا بما شرع.

Now what is the meaning of the Kalimah Shahadah? We will state the meaning as stated by Shaykh Muhammad ibn Abdul Wahhab but this meaning that is described by Shaykh are the prerequisites.

There are four prerequisites stated by Shaykh. And these are the prerequisites for أشهد أن محمد رسول

الله.

What is the meaning? Shaykh Muhammad ibn Abdul Wahhab has stated the prerequisites in the meaning. This is because it is so important that even if you forget the meaning, the prerequisites must not be forgotten. Therefore he has stated the prerequisites in place of the meaning.

What is the meaning?

أشهد أن محمد عبده ورسوله or أشهد أن محمد رسول الله

أشهد — I bear witness,

أن — indeed

محمد — Muhammad, son of Abdullah, □

عبده — is His (Allaah's) slave

و رسوله — and His (Allaah's Messenger)

What is the meaning of أشهد? I bear witness/testify. What is a testimony based upon? It is based upon two things and is necessary for every witness. Did you forget? Pronouncing by the tongue and belief in the heart. Whenever a judge summons a witness, then what is the first question he asks? Have you seen it? If a person comes a witness based on hearsay, will a judge listen to him? This is because hearsay leaves room for doubt. But a person who has seen with certainty has belief. So what is the meaning of the Kalimah? That I pronounce by the tongue and believe in the heart that indeed Muhammad ﷺ is the slave of Allaah and His Messenger.

Shaykh Muhammad ibn Abdul Wahhab has a small treatise on the Pillars of Salah wherein he mentions the meaning of أشهد أن محمد رسول الله.

It is – هو عبد فلا يعبد و رسول فلا يكذب. There are four words. I have not seen such a meaning anywhere in any book, Wallahi. Only four words. The meaning is described in four words. He ﷺ is a slave, a slave of Allaah and servitude is not done for a slave. And he ﷺ is a Messenger and a Messenger is not belied/rejected. Do you know, this is a principle? In the language as well as in the legislation. Do you know that the kings of olden days or even today, the ambassador or messenger of a king is never belied? Do you know this? He (the ambassador/messenger) is not belied neither is he belittled. The messenger always has a station, a respect. And the kings always send truthful people. This is why it was the wisdom of Allaah that He chose those people to give His message from all of mankind who were truthful. And the one who himself does servitude, he is from the subjects, the overpowered ones, the weak, the dependent, his name is slave – can he ever be worthy of worship? This is why we give this testimony that we pronounce by the tongue and have certainty in the heart that Muhammad ﷺ is the slave of Allaah, he spent his life in servitude to Allaah and called people to servitude of Allaah, he never demanded servitude for himself. And he ﷺ is the Messenger of Allaah and never lied. And

whoever converted a slave into a deity or belied a messenger is outside the fold of Islam. Have you understood this principle? This is a fundamental matter.

So this was the correct meaning of أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ. I will describe the wrong meaning shortly.

Have you understood this that what is the correct meaning? أَشْهَدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ?

Ok now let us come towards these words. What is the wisdom of Allaah the Most High that He used the best words and attributes of the Messenger of Allaah ﷺ in the Noble Quran? Why was the word slave and messenger used in the Kalimah Shahadah. He ﷺ is kind and merciful as mentioned in the above ayah. Allaah's Messenger ﷺ is kind and merciful, mercy to the worlds and Allaah has described the Messenger of Allaah ﷺ with very good words and titles. But when the turn comes for the Kalimah Shahadah, then here it is slave and Messenger, not kind and merciful or Siraj, Muneer, what is the reason? This is so that the one who is reciting the Kalimah Shahadah, who has certainty in his heart and is pronouncing by the tongue, that the fact that the Messenger of Allaah ﷺ is a slave of Allaah is the highest station and the best attribute for him ﷺ.

This is why, contemplate a little on the Noble Quran that when Allaah desired to mention the high station of the Messenger of Allaah ﷺ, then He has used the word slave.

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ

Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him] Who took His slave (Muhammad SAW) for a journey by night

## (Surah Al Israa ayah 1)

The Messenger of Allaah ﷺ was made to journey the heavens in Israa and Meraaj. He reached closer to Allaah. Isn't this a high station? No one went there from among the entire universe. Even Jibril عليه

عليه السلام did not reach the station where the Messenger of Allaah ﷺ reached. So what word was used?

Slave? You must understand this my brothers that there is a great exalted station in the servitude of Allaah. High station lies in servitude of Allaah only. Those who are the slaves of Allaah, Allaah places them on such a high station that no person in this world can equal to them even though they are the kings of this world or the king of kings. Even though he is the biggest king. When the mention of the Quran arises, then what did Allaah the Most High say? Remember that the biggest miracle until the Day of Judgment is the Noble Quran. Does anyone know? Nothing is wrong in it, it is correct but why is it the biggest miracle? Why is the staff of Musa عليه السلام not the biggest miracle? Eesa عليه السلام would give life to the dead, is this not a big miracle? Does Quran give life to the dead? Do dead come alive by the Quran? No. So why is the Quran the biggest miracle? My brothers, is the miracle of Musa عليه السلام present today? It finished along with him and the miracle of Eesa عليه السلام finished with him but the miracle of Muhammad ﷺ will remain till the Day of Judgment. Is it the biggest or not? It is the biggest miracle. What does Allaah state in Surah Al Kahf? What does Allaah the Most High state?

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَيَّ الْكِتَابَ

All the praises and thanks be to Allah, Who has sent down to His slave (Muhammad SAW) the Book (the Quran), and has not placed therein any crookedness.

## (Surah Al Kahf ayah 1)



What is the word? Slave. The biggest miracle and the biggest grace that is bestowed upon us, upon this nation till the Day of Judgment is the Noble Quran, which is the message of Allaah. Why is Prophet Muhammad ﷺ a Messenger? Do you know a Messenger? What is the message? It is this Quran. So here also the word slave has been used.

So wherever Allaah wanted to mention the high station and exalted rank of the Messenger of Allaah ﷺ, the word slave is used. But there are some people who distance themselves and run away from the word slave. They say that the word slave reeks of insult, نعوذ بالله. Allaah is exalting the rank of the one who He accepts as His slave. And the exaltedness of their rank is due to being a slave. So is it an insult نعوذ بالله in the honour of the Messenger of Allaah ﷺ. What sort of logic is this?

So remember that the most important matter and the wisdom behind using the word slave, and Allaah knows best, is that some people will come who will raise the Messenger of Allaah ﷺ above the (prescribed) boundaries. And they will give him ﷺ the rank of Uloohiyyah. Their slogan will be Help, O Messenger of Allaah ﷺ, the Messenger of Allaah is the dispeller of troubles and one who fulfils all need. So remember that the Messenger of Allaah ﷺ is a slave and a slave can never be the dispeller of troubles or the one who fulfils all need. So here lies a firm answer to those extreme Sufis who claim that the Messenger of Allaah ﷺ is the dispeller of troubles, the one who fulfils all need. In one single word – slave. Because this Kalimah Shahadah is recited by every Muslim and every Muslim recites Kalimah Shahadah in the Salah, Salah is not valid without it. It is a pillar of Salah.

If a person recites سراجا منيرا – أشهد أن لا إله إلا الله و أشهد أن محمد سراجا منيرا – is his Salah valid? Is سراجا منيرا wrong? Is it correct or wrong? It is correct. But is it correct over here? No. Here we have to recite عبد

و رسول. Because this is what is taught to us by the Messenger of Allaah ﷺ and stated it as a pillar of

Salah and Salah is not valid without this pillar. So O reciters of the Kalimah, when you pronounce with your tongue with certainty in your heart that Allaah's Messenger ﷺ is the slave of Allaah, then why do you say that he ﷺ is the dispeller of trouble, the one who fulfils all need.

What is the wisdom behind the word عبده و رسوله? و رسوله – and he ﷺ is the Messenger of Allaah. It is a firm answer for those who reject hadith totally or partially. Who are those that reject totally? The Parwezis. They say there is no existence of hadith, there is only Quran so act upon it. My brothers, did the Messenger of Allaah ﷺ bring the Quran only? The message that is brought by the Messenger of Allaah ﷺ is called revelation and there are two types of revelation – the Quran and authentic hadith. You have Eeman over the Quran, this is half of revelation, and then why do you not have Eeman over the other half of revelation. So the word عبده و رسوله contains a firm answer for the Parwezis who do not act upon the Kalimah even after reciting it, just like the extreme Sufis.

Those who partially reject hadith are those who do blind following. There is a hadith but no the statement of our imam is such, so they leave the hadith and act upon the statement of their imam. Even they did not fulfil the right of عبده و رسوله.

So this is the wisdom of Allaah in choosing the words أشهد أن محمد عبده و رسوله and these words will remain so till the Day of Judgment. No one can dare to change these words. All extreme Sufis, who consider the Messenger of Allaah ﷺ to be the dispeller of trouble, the one who fulfils all need, what do they recite in the Tashahhud, in the Salah? He will say عبده و رسوله and he would not dare to say أشهد أن محمد مشكل كشاء حاجت رواء. Why does he not say? Because he knows that his prayer will become invalid.

What is the wrong meaning of Kalimah Shahadah? I have stated the correct meaning. Now remember the wrong meaning.

### Wrong meaning of Kalimah Shahadah

- Allaah's Messenger ﷺ knows the knowledge of the unseen – wrong meaning
- Allaah's Messenger ﷺ is the dispeller of trouble, the one who fulfils all need – wrong meaning
- Allaah's Messenger ﷺ is omnipresent – wrong meaning
- Allaah's Messenger ﷺ is light, not human – wrong meaning
- Allaah's Messenger ﷺ is alive, he did not die – wrong meaning

أشهد أن محمد عبده ورسوله – some people think that the meaning of the Kalimah is –

1. The Messenger of Allaah ﷺ is alive in the grave with respect to this worldly life, not with respect to the life of the grave. Those who do not believe this have not fulfilled the rights of the Kalimah Shahadah
2. Allaah's Messenger ﷺ is a light from the light of Allaah, he is not a human. Those who say human, then it is a statement of disbelief and he has not fulfilled the rights of أشهد أن محمد

عبده ورسوله. I am describing the wrong meanings.

3. They say that Allaah has given the knowledge of the unseen to the Messenger of Allaah ﷺ, he knows everything – what was and what will be, he knows everything. This is a wrong meaning
4. They say that the Messenger of Allaah ﷺ \_\_\_\_\_ in the entire universe. This is a wrong meaning.
5. They say Tasarruf, meaning to change the administration of this world or to do something that baffles the mind. To grant a child is in Allaah's hands. If someone says that so and so saint can also grant a child, then he has done Tasarruf in the law, in the universe of Allaah. And he has thought that a saint can also grant a child.

So these are the five wrong meanings. I will take some time here, not long.

### Does the Messenger of Allaah ﷺ have Knowledge of the Unseen?

Does the Messenger of Allaah ﷺ personally have knowledge of the unseen? Allaah's Messenger ﷺ has that knowledge of the unseen which Allaah has bestowed upon him. And that which Allaah has bestowed upon him ﷺ is not knowledge of the unseen per se. It is that knowledge of the unseen which is present in the Quran and authentic hadith. Allaah made the hidden things apparent to the Messenger of Allaah ﷺ but people said:

The Messenger of Allaah ﷺ not himself has knowledge of these things but he also bestows it upon whoever he wills and causes it to be bestowed to whoever he wills.

Ahmad Raza Khan Bareilwi states this in Khalis al Itiqaad. What are these sciences? Those that only Allaah the Most High knows about. The knowledge of the Day of Judgment, what lies inside the mother's womb. Where will a person die? All this knowledge is specific for Allaah but they say that not only does the Messenger of Allaah ﷺ have this knowledge himself but he can bestow it to whoever he wills and this is why Ali رضي الله عنه also knows about these things, Ghawth also knows about these things and saints also knows about these things.

Let us see what Allaah the Most High says in the Noble Quran. Now is the statement of this Shaykh (Ahmad Raza Khan) correct or the command of Allaah the Most High correct?

Allaah the Most High states

قل لا يعلم من في السموات والارض الغيب الا الله

Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allah.

(Surah Al Naml ayah 65)

In another place, He states in another ayah

ولو كنت اعلم الغيب لاستكثرت من الخير وما مسني السوء

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

(Surah Al Araaf ayah 188)

If someone knows what is going to happen to him, will he protect himself from it or not? This is a logical thing and here a logical proof is being given that “tell them/ Say”. To whom? To every listener, to all people who will come until the Day of Judgment who believe that Allaah has given complete knowledge of the unseen to the Messenger of Allaah □ i.e. he knows everything, what has passed, what is to come and what is happening, he knows everything. This is a firm answer to these people which Allaah the Most High is conveying through His beloved Messenger □. What is He stating?

“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”. There was so much hardship in the Battle of Uhud, there was so much hardship in the Battle of Ahzaab. So these are clear, knowledge based proofs that the Messenger of Allaah □ did not have complete knowledge of the unseen.

Allaah the Most High further states,

وما كنت لديهم اذ يلقون اقلامهم ايهم يكفل مريم وما كنت لديهم اذ يختصمون

You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.

(Surah Aal Imran ayah 44)

You were not there – it means that you did not have knowledge of it and it is We who inform you.

Further Allaah the Most High states,

وما كنت ثاويا في اهل مدين تتلو عليهم اياتنا ولكننا كنا مرسلين

And you (O Muhammad SAW) were not a dweller among the people of Madyan (Midian), reciting

Our Verses to them. But it is We Who kept sending (Messengers).

(Surah Al Qasas ayah 45)

From where did you get this knowledge? Who told you? We have told you. If he □ had all the knowledge of the unseen, then why would Allaah have the need to state this? Similarly, Allaah the Most High states,

ورسلا قد قصصناهم عليك من قبل ورسلا لم نقصصهم عليك وكلم الله موسى تكليما

And Messengers We have mentioned to you before, and Messengers We have not mentioned to

you, - and to Musa (Moses) Allah spoke directly.

(Surah An Nisaa ayah 164)

Do you know that there are certain Messengers who passed about whom the Messenger of Allaah □ did not know. The Quran contains mention of 25 Prophets about whom he □ knows. Rest there are some Prophets about which the Messenger of Allaah □ did not know. And there is a famous narration in Sahih Muslim that Jibril عليه السلام visited and questioned about Islam, Eeman and Ihsan and in the end he questioned about when the Day of Judgment will occur. The Messenger of Allaah □ said – “the one who is being questioned does not have more knowledge about it than the questioner”. The way you don’t know, O great Angel of the Sky, I also do not know. The best creation of the entire Universe,

the Messenger of Allaah ﷺ, I also do not know. If he had known, would he hide? Has he lied **نعوذ بالله**?

He didn't have knowledge so he said so that he did not know. Yes, if you want to know the signs then I will tell you the signs. He told the signs but when will they occur? This knowledge was not bestowed by Allaah to His beloved Messenger ﷺ. And the evidence of this also lies in an incident in Surah Noor wherein the slander of adultery was committed against the Mother of Believers, Aisha **رضي الله عنها**.

Did the Messenger of Allaah ﷺ have knowledge of the unseen? He didn't have knowledge of the unseen. He kept supplicating to Allaah and Allaah revealed her innocence from the seven heavens. It will be continuously recited in the Noble Quran till the Day of Judgment.

And Imam An Nawawi states a beautiful thing here. He says:

There is consensus of the Ummah that whoever slanders the Mother of the Believers, Aisha **رضي الله عنها** with adultery even after he got the Quran, then he is a disbeliever.

It means that he read the Noble Quran, read this surah as well and Allaah declared the innocence of the Mother of the Believers, Aisha **رضي الله عنها**, declared her innocent from the slander of adultery and yet he says that that she committed adultery, **نعوذ بالله**, then he is outside the fold of Islam. This is because he is belying the Noble Quran.

So this was regarding knowledge of the unseen.

**Is the Messenger of Allaah ﷺ alive? And is he ﷺ alive in terms of worldly life?**

Let us see what Ahmad Raza Khan Bareilwi says in Malfoozat (a book authored by him).

“The life of the Prophets is real, sensitive and worldly, they are alive”. And further on, he states at one point – “The Messenger of Allaah ﷺ is presented with his pure wives in the grave and he also has intimacy with them”.

And what does Allaah the Most High state in the Noble Quran?

انك ميت وانهم ميتون

Verily, you (O Muhammad ﷺ) will die and verily, they (too) will die.

(Surah Az Zumar ayah 30)

When the Messenger of Allaah ﷺ died, Omar رضي الله عنه could not bear it and he lifted his sword – “I will strike the neck of the one who says that Muhammad ﷺ has died”. Then Abu Bakr رضي الله عنه came and climbed the pulpit. What sermon did he give?

مَنْ كَانَ يَعْبُدُ مُحَمَّدًا فَإِنَّ مُحَمَّدًا قَدْ مَاتَ، وَمَنْ كَانَ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ

(Whoever worshipped Muhammad ﷺ, then verily Muhammad has died and whoever worshipped Allaah, then verily Allaah is Al Hayy [the Ever Living], He does not die).

He didn't use the word “Messenger of Allaah”, he didn't use the word “Prophet”. What word did he use? He used the name Muhammad directly because the hearts of people were softened that time, they were like wax. People were crying. They were not able to bear so he used the word Muhammad



so that people should know that Muhammad ﷺ is also a human. فَإِنَّ مُحَمَّدًا قَدْ مَاتَ Whoever worshipped Muhammad ﷺ, then verily Muhammad has died and whoever worshipped Allaah, then verily Allaah is Al Hayy [the Ever Living], He does not die.

This is why we say that if you want to understand the Noble Quran, then understand it with the understanding of the Noble Companions. You can understand it by your own will.

And when he gave this sermon, then he recited an ayah at the end of this sermon.

أَفَايُنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ

If he dies or is killed, will you then turn back on your heels (as disbelievers)?

(Surah Aal Imran ayah 144)

Omar ibn Al Khattab رضى الله عنه said that “By Allaah, I felt as if I am listening to this ayah for the first time, it has slipped my mind”. Such was the shock and sorrow that their beloved Messenger ﷺ has died and has departed from them. Even though there was more love and friendship with whom? With his ﷺ childhood friend, Abu Bakr As Siddiq رضى الله عنه but this is a matter of Eeman. Where the issue of legislation/Sharee’ah arises, then one does not look at softness of the heart, only at Eeman.

Does the Messenger of Allaah ﷺ do Tasarruf? Has Allaah granted Kun Fayakoon to the Messenger of Allaah ﷺ?

Let us see. Ahmad Raza Khan Bareilwi says in (his book) Hadaiq Bakhshish –

“From Ahad to Ahmad and from Ahmad to you Kun, and all Kun Fakayoon is achieved by you O Ghawth”.

Who is Ahad? It is Allaah, the Most High. Who is Ahmad? It is the Messenger of Allaah ﷺ. Allaah bestowed Kun to the Messenger of Allaah ﷺ and the Messenger of Allaah ﷺ bestowed Kun and all Kun Fayakoon to Abdul Qadir Jeelani/Ghawth.

What does Allaah the Most High state in the Noble Quran?

قل اني لا املك لكم ضرا ولا رشدا

Say: "It is not in my power to cause you harm, or to bring you to the Right Path."

(Surah Al Jinn ayah 21)

**Is the Messenger of Allaah ﷺ human or light?**

Ahmad Raza Khan Bareilwi writes in Fatawa Ridhwiyyah – "To say human is a statement of Kufr".

And in Nafi Al Fayy, he says – "His shadow would not fall on the ground, he was only light". Does light have a shadow? No.

See what Allaah says. Allaah the Most High states –

قل انما انا بشر مثلكم يوحى الي انما الهكم اله واحد

Say (O Muhammad SAW): "I am only a man like you. It has been inspired to me that your Ilah (God)

is One Ilah (God i.e. Allah)

(Surah Al Kahf ayah 110)

قل – say to them O Messenger of Allaah ﷺ. You must pay attention that why does the word قل come in every place. Whatever has been said, قل قل, what is the reason? That Allaah is saying by the tongue of the His beloved Messenger that do not ever call me light. Never consider me a dispeller of trouble. Never consider me the one who fulfils all need. I do not have complete knowledge of the unseen. So that no one says this on the Day of Judgment or has this excuse that we have not heard this from the Messenger of Allaah ﷺ. Allaah is Himself announcing this through him ﷺ my brothers. And the surprising thing is that you say my name is so and so. But I say that no, your name is this. Is this logical? You say that I am an inhabitant of such and such place but I say that no, you are an inhabitant of such and such place. Is this a logical thing? Allaah’s Messenger ﷺ is stating this himself through Allaah, the Most High and this is not a hadith, this is an ayah of the Quran but in the tongue of the Messenger of Allaah ﷺ قل قل قل. Whenever a difficult matter arises, then Allaah begins the talk with قل.

إنما – only and only, for emphasis

أنا – I, not anyone else. So see attentively. Three times. Attention with the word قل. Then attention with the word إنما and attention is sought with أنا. Meaning that your attention should not wander here and there, listen attentively.

أَنَا بَشَرٌ مِّثْلُكُمْ – I am human (am I an illuminated human? No). I am a human like you. Like you – the way you are human, I am also a human. What is the difference?

يُوحَىٰ إِلَيَّ – revelation is sent to me and revelation is not sent down to you. Consequently, I am a Messenger and Prophet whereas you are not Messengers and Prophets. This is my excellence. I

possess the human characteristics that you possess. Did the Messenger ﷺ eat and drink or not? Did he sleep and wake up or not? Did he work hard or not? Do we eat and drink or not? Do we sleep and wake up or not? Do we work hard or not? Are the human characteristics same or not? Did the Messenger ﷺ marry or not? Does a normal human marry or not? He ﷺ had children or not? Does a normal human have children or not? Was he not born from his ﷺ mother's womb? Is a normal human born from his mother's womb or not? Has he ﷺ not died? Does a normal human not die? Was he ﷺ not buried in a grave? Is a normal human not buried in a grave? Where is the difference my brothers, tell me? How is he an illuminated human or how is he light? What proof does a man have after these clear words? How will he show his face to his Lord? With what face will he go towards his Lord and what will he say that how did he spend his whole life? That the Messenger of Allaah ﷺ is light or an illuminated human?

### Is the Messenger of Allaah ﷺ Omnipresent?

Ahmad Raza Khan says in Taskeen Al Khawatir – “No place and no time is devoid of Huzoor (Prophet Muhammad ﷺ)”.

No place and no time is devoid of the Messenger of Allaah ﷺ means that he ﷺ is present in every place all the time. And I have just stated few ayaat regarding the knowledge of the unseen that the Messenger of Allaah ﷺ was not present when the issue of lots regarding Maryam عليه السلام was

taking place. وَمَا كُنْتَ تَأْوِيًا فِي أَهْلِ مَدْيَنَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُتْلُونَ أَقْلَامَهُمْ. He was not. And you can

see there are many ayaat in the Noble Quran in Surah Al Qasas and other Surahs that the Messenger of Allaah ﷺ is not Omnipresent. فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ (Surah Al Yunus ayah 32). Can two things be

together at the same time? That he is light and also human? That he has complete knowledge of the unseen and does not have. That he ﷺ has Kun Fayakoon and does not have. That he ﷺ is Omnipresent

and is not. My brothers, it is either truth or falsehood. **فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَلُ** Either you people are upon truth and we are upon falsehood, we are misguided or this Quran is truth and we are upon truth and you are upon misguidance. Both things cannot come together. Can it be possible?

So this was the wrong meaning of **أشهد أن محمد عبده ورسوله**. I have described with evidences the correct meaning and the wrong meaning.

### أشهد أن محمد عبده ورسوله Prerequisites Of

Shaykh Muhammad ibn Abdul Wahhab further states that

ومعنى شهادة أن محمداً رسول الله:

Now come the prerequisites. I have stated the meaning. What are the prerequisites?

طاعته فيما أمر

To obey the Messenger of Allaah □ in every order that he □ gives

وتصديقه فيما أخبر

And to attest to all the news given by the Messenger of Allaah □

واجتناب ما نهى عنه وزجر

And to distance ourselves from everything that the Messenger of Allaah ﷺ has prohibited us from and stopped us from

وَأَنْ لَا يَعْبُدَ اللَّهُ إِلَّا بِمَا شَرَعَ

And to worship Allaah with only that which has been legislated by the Messenger of Allaah ﷺ, for which there is an evidence.

These are the four prerequisites and the entire legislation has been covered in these four prerequisites.

1. Following the commands, obedience.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ (Surah Al Baqarah ayah 43), to follow all these commands and to bow our

head and accept. And commands are of two types – either it is Fard (obligatory) which is also known as Waajib or it is Mustahabb (recommended). أمر is of two types – obligatory (Fard) and

recommended (Mustahabb). In reality, every command is obligatory. وَأَقِيمُوا الصَّلَاةَ is obligatory.

وَأْتُوا الزَّكَاةَ is obligatory. When some boundary/condition is attached to an obligatory act, then we

say that it has become recommended.

2. To attest to all the news given by the Messenger of Allaah ﷺ - To attest to all the news that is given to us by the Messenger of Allaah ﷺ meaning that the command is obeyed by acting upon it. The news/command is attested to and is not belied
3. And to distance ourselves from what the Messenger of Allaah ﷺ has prohibited us from and stopped us from – to stop where we have been prohibited from. Don't commit Shirk – we stop. Don't commit Bid'ah – we stop. Don't disobey the parents – we stop. Don't perform

magic – we stop. Don't commit adultery – we stop. Don't consume usury – we stop. We have to stop ourselves from all these prohibitions, distance ourselves from them and not go near them

4. And to not worship Allaah except with what is legislated – and to worship Allaah only in the manner described to us by the Messenger of Allaah ﷺ. Only this is legislation

So how is a command obeyed? By acting upon it. How is a news obeyed? By attesting to it. How is the prohibitions obeyed, how is obedience done (with regards to it). By distancing oneself from them. And how is worship done? With evidences. And to not worship Allaah except with what is legislated. Where there is no evidence, then worship cannot be done and it is not worship. If someone asks that why do you pray, so we say that there is an evidence for it - *وَأَقِيمُوا الصَّلَاةَ*. Why do you fast? Allaah the Most

High has stated in the Noble Quran - *يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ* O you who believe!

Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (Surah Al Baqarah ayah 183). Fasting is obligatory upon you so we fast.

Why do you pay zakat? *وَأْتُوا الزَّكَاةَ*. Why do you celebrate Eid Meelad An Nabi? Why are you silent?

Because there is no evidence that is why they are silent. They have to be silent. Because this is not worship my brothers. If it had been worship, then there would have been an evidence for it. Just like you were quickly stating evidences, why are you silent now. Why have you become quiet now? Because there is no evidence at all. That is why something that has no evidence has no connection with Islam. And it can never be worship.

And there is a fifth prerequisite which Shaykh Muhammad Ibn Abdul Wahhab has not stated but some other scholars have explained it.

وتقدّم قوله على قول كل أحد – the command of the Messenger of Allaah ﷺ is above the command of everyone, be it one’s father, an imam, a teacher, a king, a ruler; it is above everyone in this world. The highest is the statement of the Messenger of Allaah ﷺ and we have to act upon it only.

The one who has acted upon these five prerequisites has acted upon **أشهد أن محمد عبده ورسوله** and

the one who has understood and acted upon these five prerequisites has acted upon **أشهد أن محمد**

**عبده ورسوله**.

These five prerequisites have been collected in a beautiful statement of Imam Malik. He states:

“Everyone’s statement can be taken and rejected except the command of the one in this grave” and he pointed towards the blessed grave of the Messenger of Allaah ﷺ.

Why? **وما ينطق عن الهوى . ان هو الا وحي يوحى** Nor does he speak of (his own) desire. It is only an

**Inspiration that is inspired (Surah An Najm ayah 3, 4)**. Revelation is sent down from Allaah and everything is true. When everything is true and we have accepted that then why do we agree on the statement of the imam and leave the statement of the Messenger of Allaah ﷺ?

So these were the prerequisites of **أشهد أن محمد عبده ورسوله**.

I have said that the Messenger of Allaah ﷺ is alive in his grave not with regards to this worldly life but with regards to the life of Barzakh (life inside the grave). This is one of the correct meanings from among the meanings of **أشهد أن محمد عبده ورسوله**.



See the Messenger of Allaah ﷺ has died in this world. The Noble Companions gave him ﷺ a bath, shrouded him, prayed the Salatal Janazah and buried him in a grave. Does anyone have a doubt in this? If he ﷺ was alive in this worldly life, then which worldly life is it? The way we are alive, is this worldly life or not? Did anyone dare that they touch the clothes of the Messenger of Allaah ﷺ? Taking them of is another thing, just touching them? Then giving him ﷺ a bath, then shrouding him, then praying the Salatal Janazah and then laying him inside the grave and pouring dirt over him. Is this done for the living? Can a person do this, not for his loved ones or his relatives but can he bury a normal living person alive? Can he bury some living person? So did the Noble Companions bury not just a normal human being but the Messenger of Allaah ﷺ? It has to be accepted that he ﷺ has broken links with this world. When he ﷺ has broken all links with this world and his worldly life has ended then he is now in the life of the grave. And the life of the grave has no connection with the life of this world except that which Allaah wills. What has Allaah willed? Allaah has given an excellence to His beloved Messenger ﷺ in the life of the grave that whenever a person sends Durood and Salaam, then the angles of Allaah are present who convey it, the narration about hearing is weak, he ﷺ does not hear himself. There are angels of Allaah whose work is only this. Allaah has created them for this purpose that they convey the Durood to My Beloved Messenger and they reply. Where is the life of the grave and where is the life of this world.

In fact always remember that I mention that the human, this man passes through five stages (of his existence). There is no sixth. If you understand these five stages, then you will never make a mistake in these issues.

### The Five Stages of a Human Being's Existence

1. The first stage is the stage of non – existence: the evidence of this lies in Surah Al Insaan

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا

Has there not been over man a period of time, when he was nothing to be mentioned?

## (Surah Al Insaan ayah 1)

Was man present as well as non – existent? Yes, in the form of a clot, in the form of a gamete in the loins of his mother and father. We are also present since the time Allaah created Adam عليه السلام and our gametes kept forming inside our mother, father, our ancestors. We came into this world when Allaah willed. So this was a life of non – existence but we were present as well. Were we present like we are sitting right now? No. That was a world of non – existence, it was another life regarding which we have no knowledge. But was that life present? Yes it was present. The evidence for this is the testimony of the Noble Quran itself. It is the ayah of the Noble Quran and not a hadith so that a person cannot say that this hadith could even be weak.

2. The second life is life in the mother's womb – when two gametes fuse, one from the mother and one from the father, then the creation of this human begins – gamete, clot, embryo, flesh, bones and then skin. This gamete, clot, embryo, flesh and bones. It is created in the mother's womb, a child is created in the mother's womb.

يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ ۢمَّا بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ

He creates you in the wombs of your mothers, creation after creation in three veils of darkness,

## (Surah Az Zumar ayah 6)

يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ ۢمَّا بَعْدِ خَلْقٍ

– one level after another and then another, gamete, clot, embryo, these are different levels, these are different states, where are they? Is it in this world? It is the world inside the mother's womb and the world inside the mother's womb is completely different from this world. A baby breathes, where does the oxygen go from? A baby derives nutrition, where does the nutrition go from? Everything has been assigned by Allaah the Most

High in the mother's blood and it reaches this baby. As soon as this baby is born, the third stage of this world begins

3. The third stage is the life of this world – first of all the baby cries. Do you know why he cries? It is because he has to breathe. His lungs are closed, remember that inside the mother's womb the lungs do not work. If the lungs work inside the mother's womb, then the baby will die. The moment the baby exits the mother's womb, he screams and cries and air is expelled out. And a child who does not cry, you see that sometimes doctors oppress the child, we hold the child upside down and even hit the child hard on the back and we make him cry until he cries. It is when he cries that we take a breath of relief that now his breathing has become fine. This same child is in water inside the mother's womb but after birth if we immerse the child in water, he will die. Just a while ago, water was his life and now why has water become death for him? Because that was another life and this is another life. This is a new stage that has started, the previous stage was different. So the third stage is this worldly life which we are living; it starts at birth and ends at death
4. The fourth stage starts at death and remains until the blowing of the second trumpet. This is the stage of the life of the grave and each stage has no connection with each other
5. The fifth stage starts from the blowing of the second trumpet until when? There is no end to it. The fifth stage is from the blowing of the trumpet when the human will come to life again and there is no death after this life. The life of the fifth stage, the life of the here-after is an eternal life

So let us see whether these five stages have any connection with each other. Those who say that the Messenger of Allaah ﷺ is alive in this worldly life and there is no difference between this world and the world of the grave have to admit that the stage of non – existence and the stage of life inside the mother's womb is the same and there is no difference between them; his cannot be proven by anyone. And then they should also admit that the stage of this worldly life and life inside the mother's womb is same. This can also not be proven by any person till the day of Judgment. The one who can do so

shall show us, when his child is born then he should hold it and immerse it in water. And take the child out after one hour, will there be anything left in him? No, he has dire need of oxygen and Allaah has created him that way. This stage is like that. So when you folks admit it here then why do you not admit it there? The life of the grave is different from the life of this world, they are completely different stages. So why do you make them one just to follow your own desires? Just to suit your will you have said that it is the worldly life and not the life of the grave. Is this logical? And just to prove this point, you people started allegorical interpretations of the Noble Quran, allegorical interpretations of ahadith and started saying false things. And then it is a matter of logic as well. Tell me, what is better for the Messenger of Allaah ﷺ - to walk on this earth or sit under this earth? What do you think? Well those who say that he ﷺ is alive inside the grave in terms of worldly life, then is it better to sit inside the grave or walk on this earth, on the ground. To walk on the ground my brothers. If it is the worldly life, then why is he ﷺ inside the grave? The Ummah is in so much need of the Messenger of Allaah ﷺ today. What is the wisdom behind sitting inside the grave if he ﷺ is alive in this worldly life? Except if that is the life of the grave that has no connection with this world. Do you understand or not?

It is enough for now, rest we will finish in the next lesson.

Barak Allaahu Feekum