

# Institute of Classical Islamic Sciences

## Series of Lectures by Shaykh ul Islam

So the basic objective of his (saw) dawah that day on mount Safa was Tawhid, but instead of going directly to this, the Messenger of God (saw) first provided a base for the claim.

In fact he (saw) provided us with the process of how the Aqida of Tawhid is to be established, how faith is to be created and how this faith in Allah is to be made acceptable to the people.

Those people who give the message of Tawhid to the masses without referring to the Prophethood and Messengership of Prophet Muhammad (saw) as the basis of Tawhid and Iman are going against the (method set down by) the Sunnah of the Holy Prophet (saw). The Dawah of Tawhid was based on the trustworthiness of the Prophet (saw) himself, as stated in the Holy Qur'an.

When the Prophet (saw) first propagated the message of Tawhid the Makkans questioned him about it. At a time when they had created and formulated hundreds of gods with their own hands, which were perceptible to them, they could not bring themselves to worship a deity they could not perceive.

To ask them to worship a Lord who was beyond their reasoning, knowledge and rationality was unimaginable for them. For this very reason they demanded evidence from the Messenger of God (saw).

If he had wanted he could have performed any miracle and the Arabs would have believed him. But instead he (saw) turned to Allah Almighty for assistance who revealed in the Qur'an;

'Fa qad labistu fee kum umuran min qablihee afala ta'qilun...'

by Shaykh-ul-Islam Dr. Muhammad Tahir-ul-Qadri.

Compiled by The Muslim Youth League-Sisters UK,

Published by MQI-UK

In short, Prophet Muhammad's (saw) forty-year life period before the appointment of prophethood was associated with chastity and honesty, trustworthiness. The greatest evidence of his (saw) claims was his personality, which even his greatest adversaries could not deny. He was made the sole means of divine communication to the people, so in essence there is no Tawhid without his intermediation.

Allah is not the intermediary; rather He is the Absolute Reality and Absolute Truth, which is to be accepted and to be believed in. Thus the intermediary status has been given to Prophets. For example if the physical knowledge and rational understanding of the people concludes that there is one God but divine command announces that there are two or three Gods then belief in two or three Gods would be Iman as that would be the message propelled by the Holy Prophet (saw). As human beings we are not aware of Allah Almighty's metaphysical realities so we believe what the Prophet (saw) tells us.

The Messenger of God (saw) relayed to us that Allah is One, that life after death exists, that there will be a day of accountability and people will either be rewarded or punished for their deeds. He conveyed to us details of the afterlife, of paradise and hellfire, of Angels who are in a constant state of submission to Almighty Allah. We as his followers acknowledged all these messages without any doubt or question because of our trust in him (saw). Ultimately Iman is to accept whatever the Messenger of God (saw) utters.

That is why it has been declared in the opening lines of Surah Bakarah:

'This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are Al-Muttaqûn Who believe in the unseen...'

The term 'unseen' covers unheard, unperceived and incomprehensible realities; realities which are beyond human access. The question is how does one believe in Allah without seeing him, without communicating with Him, without touching Him, without even understanding Him?

Direct knowledge of Allah is unperceivable for us and the only means we have of acknowledging His existence is through the Messenger of Allah (saw); he (saw) is the our sole means to Allah Almighty. Accepting the reality of the Prophet's (saw) utterances thus becomes Iman.

Another significant event which highlights this concept is the Hijjat-ul-Widaah, the last Hajj which the Prophet (saw) performed.

It is related in Sahih Bukhari in Baab al khutbah Ayyaam mina.

Abu Bakr narrates that, 'The Prophet (saw), addressed us on the Day of Sacrifice and said, "Do you know what day this is?" We said, "Allah and His Messenger know best." He was silent so that we thought that he might call it something different. He said, "Is this not the Day of Sacrifice?" We said, "Indeed." He said, "What month is this?" We said, "Allah and His Messenger know best." He was silent so that we thought he might call it something different. He said, "Is this not Dhu'l-Hijja?" We said, "Indeed." He said, "What place is this?" We said, "Allah and His Messenger know best." He was silent so that we thought that he might call it something different. He said, "Is this not the sacred place?" We said, "Indeed." He said, "Your blood and your property are sacred to you, like the sacredness of this day in this month in this place until the day you meet your Lord. Have I not conveyed it?' They said, 'Yes.' He said, 'O Allah, testify! Let those who are present convey to those who are absent. Perhaps the one to whom it is conveyed will retain it better than those who are here. Do not revert to being unbelievers after I have gone, cutting each other's throats.'"

The Hadith demonstrates that the faith of the companions was such that had the Messenger of God (saw) wished he could have changed the names of the day, month and place and they would concede that, ultimately his utterance for them was reality and this was the basis of their Iman.

Truth is what complies and is in consonance with the Holy Prophets declaration and whatever is inconsistent to the Prophets declaration is incorrect.

Allah also states in the Qur'an;

'wa- maa kaana li- bashar 'an yukallim -hu 'allaah 'illaa wahya 'au min waraa'i h.i.jaab 'aw yursil rasolan fa- yohhiya bi- 'idhn -hi maa yashaa' 'inna -hu aley hakeem.'

'It is not fitting for a man that Allah should speak to him except by inspiration from behind a veil or by the sending of a Messenger to reveal with Allah's permission what Allah wills: for He is Most High Most Wise.' (Surah as-Shura 42:51).

Here three manifestations have been mentioned and all three are manifestations of divine revelation. Whosoever receives the divine revelation in any form mentioned in this verse of the Holy Quran is known to be a prophet. Almighty Allah says that He does not speak to any one from his creation expect to His Prophet. He chooses His prophet from amongst the people when He decides to communicate. He does not speak to a common man because this is beyond the capacity, and ability of a 'bashr'. Should He want to reveal Himself to the common man, He can and it would be possible for Him.

The raising of a prophet in this world is for the sole reason that he should be obeyed by the people. There is no other way to obey Almighty Allah except through the obedience rendered to the Prophet (saw). When one renders obedience to the Prophet (saw), one is in fact rendering obedience to Almighty Allah.

Allah says in Surah an-Nisa verse 80;

'He who obeys the Apostle obeys Allah: but if any turn away We have not sent you to watch over their (evil deeds).'

It is absolutely impossible for a believer to render his obedience, at any time, directly to Almighty Allah without following the Prophet (saw). That is why, Almighty Allah has stated again in Surah an-Nisa verse 174.

' qad jaa'a -kum burhan min rabb -kum wa- anzalnaa 'ilay -kum nor(an) muben(an).'

'O mankind! verily there has come to you a convincing proof from your Lord: for We have sent unto you a light (that is) manifest.'

Some translations refer to 'Burhan' as 'the manifestation of the truth,' I disagree with all these translations because they have not appreciated the real significance of the word 'Burhan'. Burhan is not just a manifestation; it is not just an argument or an evidence; It is the 'final and conclusive evidence'. This word has been explained by Ibn Abi Hatim, Imam Tabari, Imam Fakhar-ud-Din Razi, Imam Khazin in their books of Tafasir.

Imam Asfahaani writes in Al Mufradat that;

'Burhan is the most strongest, final and conclusive evidence of anything, which cannot be refuted.' For this reason Almighty Allah has made the Holy

Prophet His 'Burhan': final, direct and conclusive evidence of His existence, Oneness and His attributes.

None of us have ever witnessed the existence of Almighty Allah. In spite of this fact we as believers bear witness to His Oneness. The question is how are we witnesses to His Oneness? We only have knowledge about Him through someone; this is shahadah because we are supposed to believe in the unseen. If our faith is faith in the unseen then how has it become shahadah / testimony / witnessing? Witnessing is to view something. The answer is that since the Holy Prophet Muhammad (saw) has become the direct witness of Almighty Allah it is he (saw) who says:

'I am witness to the fact that there is no God but Allah'. He (saw) is the direct witness and our proclamation of the shahadah is based on the shahadah of the Prophet (saw). Believing in Prophet Muhammad (saw) is like being a witness to the unseen realities and for this reason he (saw) has been made a witness of all the prophets.

In conclusion, the basis of Iman is Tawhid which is absolutely impossible to accept without first accepting the intermediation of Prophet Muhammad (saw); this is the sole means of divine communication of Almighty Allah with mankind.

For further information please refer to the lecture: The Belief of Tawhid  
26/10/2003

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Compiled by The Muslim Youth League-Sisters UK,

Published by MQI-UK