

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class 7 – Meaning, Conditions, and Requirements of مُحَمَّدًا رَسُولُ اللَّهِ (Muhammad Rasoolullaah)

By Shaykh Ahmed al-Wasaabee

Translated by Shaakir al-Kanadee

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The shaykh began with the Khutbatul Haajah.

THE MEANING OF THE TESTIFICATION - مُحَمَّدًا رَسُولُ اللَّهِ (MUHAMMADAN RASOOLULLAAH)

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEDEE ADILLATIT TAWHEED:

That is to say that there is no one worthy of being followed, except for the Messenger of Allaah (صلى الله عليه وسلم). And if anyone other than the Messenger of Allaah (صلى الله عليه وسلم) is followed, then he is being followed in falsehood.

Allaah (subhaana wa ta'laa) says:

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ

[Say (O Muhammad (صلى الله عليه وسلم)) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'aan and Prophet Muhammad's Sunnah), and follow not any Auliya' (protectors and helpers, etc. who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember! (Al-A'raf 7:3)

And His statement:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

But no, by your Lord, they can have no Faith, until they make you (O Muhammad (صلى الله عليه وسلم)) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (An-Nisa 4:65)

And His statement:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger, he has indeed strayed in a plain error. (Al-Abzab 33:36)

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

Allaah (subhaana wa ta'laa) has ordered the believers to follow the Prophet (صلى الله عليه وسلم) in all their affairs (7:3).

Allaah's statement in the Qur'aan:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

And We have also sent down unto you (O Muhammad [صلى الله عليه وسلم]) the reminder and the advice (the Qur'ân), that you may explain clearly to men what is sent down to them, and that they may give thought. (An-Nahl 16:44)

So Allaah (subhaana wa ta'laa) has made the Messenger the one who clarifies the message of Allaah. And when Allaah and His Messenger gave decreed a matter, then there is no escape for the believer except to submit and surrender to the order of Allaah and His Messenger.

And the shaykh mentioned the reason for the revelation of the verse in Soorat An-Nisa (4:65). Shaykh Muqbil (rahimahullaah) has mentioned in one his books, which is called Saheeh al-Musnad, a hadeeth mentioned in volume no. 9 of Saheeh al-Bukhaaree, the number being 323.

Shaykh Ahmed then mentioned that it is not upon anyone to have a choice in this affair, to choose for himself and have his opinion. He must obey and submit all of his affairs to the Prophet (صلى الله عليه وسلم), not having any choice over the choice of the Prophet (صلى الله عليه وسلم). And the one who disobeys Allaah and disobeys His Messenger, then he has been promised and has been told that he has strayed in plain error. So there is no escape for the believers except that they submit themselves to Allaah and His Messenger in all their affairs.

The shaykh gave us a great faa'idah (benefit) of witnessing that Muhammad is the Messenger of Allaah. He mentioned some benefits from one of the books from the scholars of this day, whose name is Abdullaah ibn Muhammad al-Ghunaymaan, who is the present of Higher Studies in the Islaamic University of Madeenah, in his explanation of Kitaab at-Tawheed, the last book in Saheeh al-Bukhaaree.

So the shaykh quoted from this book: "And the meaning of the witness that Muhammad is the Messenger of Allaah is certain knowledge that he is the Messenger from Allaah, been giving the take of notifying the servants about the orders and forbiddances of Allaah (subhaana wa ta'laa). And his obedience in all that he has ordered, and refraining from all that he forbade. And that Allaah is not be worshipped except by what he has come with, and whoever treads a path other than his Sunnah, then his destination is the Fire. And that he has notified the servants with what he was sent with, and expounded to them their deen in the most complete way. And that he is the servant of Allaah,

Allaah distinguished him with revelation, he does not have any part in worship, verily all worship is for Allaah (subhaana wa ta'laa). And the two witnesses (shahaadatayn) are inseparable, not one of them being accepted without the other. Whoever witnesses that none is worthy of worship except Allaah, and does not associate anything in worship with Allaah, but does not witness that Muhammad is the Messenger of Allaah, then he is disbeliever in Allaah and an inhabitant of the Fire, even if he comes with worship and deeds of the whole earth. And whoever witnesses that Muhammad is the Messenger of Allaah, and associates with Allaah partners in greater shirk (shirk al-akbar) then he is disbeliever, dwelling in the Fire forever. So it is mandatory that these two witnesses be met in the servant before he becomes a monotheist (believer in Tawheed). As for the utterance of this statement لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدًا رَسُولُ اللَّهِ, along with worshipping other than Allaah and a connection of the heart to those who are believed to be saints, and requesting of needs from them, the needs that cannot be answered except by Allaah (subhaana wa ta'laa), along with disobeying the commandments of the Messenger of Allaah, and the doing of that which he has forbidden, verily this does not achieve anything and does not make a person a Muslim.”

Then he went on and narrated a statement of Imaam an-Nawawee: “And Ahlus-Sunnah have agreed upon that the believer who is considered to be from the people of the Qiblah and does not dwell eternally in the Fire is the one who believes with his heart in the deen of al-Islam with certainty, free from any doubts, and utters this by saying the two witnesses. And if he only admits to one of them without the other, then is he not from the people of the Qiblah from the beginning, verily he is an eternal dweller in the Fire, except that he is unable to utter this statement, due to his lack of ability to speak.”

CONDITIONS FOR THE TESTIFICATION THAT MUHAMMAD IS THE MESSENGER OF ALLAAH - مُحَمَّدًا رَسُولُ اللَّهِ (MUHAMMAD AR-RASOOLULLAAH)

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEDEE ADILLATIT TAWHEED:

THE FIRST CONDITION

Affirming his message and believing in it inwardly within the heart.

THE SECOND CONDITION

Uttering the testification and affirming it outwardly upon the tongue. The evidence for these two conditions is the statement of Allaah (subhaana wa ta'laa):

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا

Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not (Al-Hujurat 49:15)

And Allaah (ta'laa) says:

تِلْكَ آيَاتُ اللَّهِ تَنْتُلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ

These are the Verses of Allāh, We recite them to you (O Muhammad) in truth, and surely, you are one of the Messengers (of Allāh). (Al-Baqarah 2:252)

THE THIRD CONDITION

Following him (صلى الله عليه وسلم) by acting upon whatever he has come with from the truth and abandoning whatever he has prohibited from falsehood.

Allaah (subhaanahu) says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say (O Muhammad (صلى الله عليه وسلم) to mankind): "If you (really) love Allāh then follow me (i.e. accept Islāmic Monotheism, follow the Qur'ān and the Sunnah), Allāh will love you and forgive you of your sins. And Allāh is Oft-Forgiving, Most Merciful." (Aali Imran 3:31)

And Allaah (subhaana wa ta'laa) says:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَاسَأَكْتُبْهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ

And My Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqūn (pious - see V.2:2), and give Zakāt; and those who believe in Our Ayāt (proofs, evidences, verses, lessons, signs and revelations, etc.); (Al-A'raf 7:156)

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي

Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad (صلى الله عليه وسلم)) (Al-A'raf 7:157)

And Allaah (subhaana wa ta'laa) says:

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

So believe in Allāh and His Messenger (Muhammad (صلى الله عليه وسلم)), the Prophet who can neither read nor write (i.e. Muhammad (صلى الله عليه وسلم)) who believes in Allāh and His Words [(this Qur'ān), the Taurāt (Torah) and the Injeel (Gospel) and also Allāh's Word: "Be!" - and he was, i.e. 'Tesa (Jesus) son of Maryam (Mary)], and follow him so that you may be guided." (Al-A'raf 7:158)

THE FOURTH CONDITION

Attesting to whatever he (صلى الله عليه وسلم) has informed of from enjoining the good and prohibiting the evil and the unseen affairs of the past and in the future and other than that.

Allaah (subhaana wa ta'laa) says:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

And whatsoever the Messenger (Muhammad (صلى الله عليه وسلم)) gives you, take it, and whatsoever he forbids you, abstain (from it) (Al-Hashr 59:7)

And from Abee Sa'eed al-Khudree (radiy Allaahu anhu) who said, The Messenger of Allaah (صلى الله عليه وسلم) said, "Will you not trust me, whilst I am trusted by He who is above the heavens? News comes to me from the heavens in the morning and the evening." (Bukhari, no. 4094 and Muslim, no. 1064)

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAAABEE:

The shaykh started with the first condition, which is affirming his message and believing in it inwardly within the heart, and mentioned that this is taken from Allaah's statement:

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

Verily, there has come unto you a Messenger (Muhammad (صلى الله عليه وسلم)) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad (صلى الله عليه وسلم)) is anxious over you (to be rightly guided, to repent to Allāh, 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 (صلى الله عليه وسلم) is) full of pity, kind, and merciful. (At-Tawbah 9:128)

The shaykh mentioned that the Prophet is from amongst us (i.e. from the people), and not from the angels.

And Allaah's statement:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

He it is Who sent among the unlettered ones a Messenger (Muhammad (صلى الله عليه وسلم)) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ān, Islāmic laws and Islāmic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, etc. of Prophet Muhammad (صلى الله عليه وسلم)). And verily, they had been before in manifest error; (Al-Jumu'ah 62:2)

From these verses, we get some of the attributes of the Prophet (صلى الله عليه وسلم). That he is merciful with the believers and kind with them, and that he is strong against the disbelievers.

Allaah's (subhaana wa ta'laa) statement:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ

Muhammad ((صلى الله عليه وسلم)) is the Messenger of Allāh, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from

Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). (Al-Fath 48:29)

It is upon the believers to believe in Muhammad ibn Abdullaah Al-Qurayshee (صلى الله عليه وسلم), and that worship is not to be done except by that which he came with.

Allaah's statement:

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad (صلى الله عليه وسلم)) that he may be a warner to the 'Alamîn (mankind and jinns). (Al-Furqan 25:1)

And His statements:

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى

Your companion (Muhammad (صلى الله عليه وسلم)) has neither gone astray nor has erred. (An-Najm 53:2)

وَمَا يَنْطِقُ عَنِ الْهَوَى

Nor does he speak of (his own) desire. (An-Najm 53:3)

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى

It is only an Inspiration that is inspired. (An-Najm 53:4)

So the Prophet (صلى الله عليه وسلم) does not speak from his desires, but rather it is revelation revealed to him from Allaah (subhaana wa ta'laa). Therefore, it is upon us to believe that Muhammad is the Messenger of Allaah, and this is taken from the first verse in the second condition mentioned in the text in Sooratul-al-Hujuraat (49:15): "Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not." In this verse Allaah (subhaana wa ta'laa) has made the believers those who believe in Allaah and His Messenger and do not have doubt (Shakk).

And the second verse in the second condition in the text in Sooratul-Baqarah (2:252): "These are the Verses of Allaah, We recite them to you (O Muhammad) in truth, and surely, you are one of the Messengers (of Allaah)." In this verse Allaah emphasized that we must believe that the Prophet (صلى الله عليه وسلم) is from the Messengers with our hearts and our tongues.

And the last verse in Sooratul-Kahf:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Say (O Muhammad (صلى الله عليه وسلم)): "I am only a man like you. It has been inspired to me that your Ilâh (God) is One Ilâh (God i.e. Allaah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (Al-Kahf 18:110)

And from the third condition we know that the believers are the ones who follow the Messenger in all affairs, in all orders and in all forbiddances, and leaving off these forbiddances. And the following of the Messenger of Allaah is from the reasons for guidance. This is taken from the verse mentioned in the text from Sooratul-A'raaf, verse number 158. And the believers seek guidance everyday at least 17 times by reciting Sooratul-Faatihah (the last two verses). And the following of the Messenger of Allaah is from the reasons for the guidance to the straight path of Allaah (subhaana wa ta'laa) (Siraatal-Mustaqeem).

Narrated Abu Hurayrah (radiyAllaahu anhu) that the Prophet (ﷺ) said, "If I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can." (Bukhari, no. 6818 and the wording is his and Muslim, no. 3095).

Therefore, the orders of the Prophet (ﷺ) are in accordance with the ability of the servants. And the servant is not overburdened to do affairs that he cannot do. An example of this is the performance of the prayer for the sick. If he is not able to pray standing, then he is allowed to pray sitting. And if he is not able to pray standing nor sitting, then he must pray lying down on one side. And the meaning of this hadeeth is that he should not leave off the orders of the Prophet because he may not be able to do them in its entirety and in his capacity. But he is leave off what he cannot do and do what he can do.

The shaykh mentioned the greatness and totality of the deen of al-Islaam, where we are only obliged to do that which we are able to do. An example is performing Hajj.

The shaykh then proceeded to the fourth condition. And he repeated the statements of Allaah (subhaana wa ta'laa):

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

Nor does he speak of (his own) desire. (An-Najm 53:3)

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

It is only an Inspiration that is inspired. (An-Najm 53:4)

And the hadeeth mentioned in the text, the hadeeth of Abee Sa'eed (radiyAllaahu anhu) is in the context of the Prophet (ﷺ) distributing the charity amongst some of his companions, and then one of the men came up to him and said that "verily, you are not just in dividing up the charity," and the Prophet (ﷺ) then said the statement mentioned in the hadeeth of Abee Sa'eed.

The Prophet (ﷺ) has been ordered by Allaah to notify mankind about the deen of Allaah. And the Prophet (ﷺ) has fulfilled what Allaah (subhaana wa ta'laa) ordered him to do.

The shaykh then mentioned that the great news of the past, the news of Prophets, and their battles with the disbelievers, and their calling of the people to the tawheed of Allaah (in worship) and to believe in Allaah, from Aadam, and Nooh, and Ibraaheem, and that this news did not come to us

except from Allaah (subhaana wa ta'laa), revealing this to the Prophet (صلى الله عليه وسلم) in the Qur'aan.

Allaah's statement in the Qur'aan:

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ

Thus We relate to you (O Muhammad (صلى الله عليه وسلم)) some information of what happened before. (Ta-Ha 20:99)

And the shaykh encouraged us to read the Qur'aan day and night, and to contemplate over the meanings of the Qur'aan, which is the revelation of Allaah (subhaana wa ta'laa).

Allaah says:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

Do they not then think deeply in the Qur'aan, or are their hearts locked up (from understanding it)? (Muhammad 47:24)

And he mentioned some of the verses of Allaah (subhaana wa ta'laa) destroying and punishing the nations that preceded, and he mentioned the saying of Allaah:

فَكُلًّا أَخَذْنَا بِذَنْبِهِ فَمِنْهُمْ مَن أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّن أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّن خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

So We punished each (of them) for his sins, of them were some on whom We sent Hāsiban (a violent wind with shower of stones) [as the people of Lout (Lot)], and of them were some who were overtaken by AsSaibah [torment - anful cry, etc. (as Thamūd or Shu'aib's people)], and of them were some whom We caused the earth to swallow [as Qārūn (Korah)], and of them were some whom We drowned [as the people of Nāh (Noah), or Fir'aun (Pharaoh) and his people]. It was not Allāh Who wronged them, but they wronged themselves. (Al-'Ankabut 29:40)

It is from the bounties and mercy of Allaah that we are from the ummah of Muhammad (صلى الله عليه وسلم), which is the last ummah, but the first ummah which enters the Paradise. Therefore, it is upon us to confirm and to believe what the Prophet (صلى الله عليه وسلم) has informed us about from the news of the past and the news of the future, belief in the heart and utterance upon the tongue.

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEDEE ADILLATIT TAWHEED:

THE FIFTH CONDITION

Love for him (صلى الله عليه وسلم) must be more intense than love for oneself, his wealth, his father, son and all of the people.

From Anas ibn Maalik (radiyAllaahu anhu) who said, the Prophet (صلى الله عليه وسلم) said, “No one from amongst you has truly believed until I am more beloved to him than his father, his son, and all of the people.” (Bukhari, no. 15 and Muslim, no. 44).

And from Abee Hurayrah (radiyAllaahu anhu), who said, the Messenger of Allaah (صلى الله عليه وسلم) said, So by the One in Whose Hand my soul is, no one from amongst you has truly believed, until I am more beloved to him than his father and son.” (Bukhari, no. 14).

From ‘Abdullaah ibn Hishaam (radiyAllaahu anhu) who said We were with the Prophet (صلى الله عليه وسلم) when he took Umar ibnul-Khattaab by the hand. So Umar said, “O Messenger of Allaah! By Allaah, you are more beloved to me than everything except for my self.” So the Prophet (صلى الله عليه وسلم) said, “No, by the One in Whose Hand my soul is, not until I am more beloved to you than you own self.” So Umar said to him, “So now, by Allaah, you are more beloved to me than my own self.” So the Prophet (صلى الله عليه وسلم) said, “Now, O Umar.”” (Bukhari, no. 6257).

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

From the hadeeth of Anas, we find the negation of belief for the one that does not love the Prophet (صلى الله عليه وسلم) more than the love of himself, and his parents, and his children, and all of the people. The meaning of this hadeeth is that one does not believe with a perfect belief until he realizes and perfects the love of the Prophet (صلى الله عليه وسلم) from the deepness and the core of his heart. And the one who attains the love of the Prophet (صلى الله عليه وسلم) more than anyone else, then he is the one that has perfected his belief. And the hadeeth of Abee Hurayrah is similar to the hadeeth of Anas ibn Maalik.

And regarding the hadeeth of Abdullaah ibn Hishaam, the shaykh explained it by mentioning the great status of Umar ibnul-Khattaab in our deen, and mentioned to us the narration where the Prophet (صلى الله عليه وسلم) mentioned that if Umar were to take a path and the shaytaan were to take a path, the shaytaan would take a path other than the path that Umar is on. And that the shaytaan fears Umar ibnul-Khattaab. Then the shaykh mentioned that in this hadeeth of Abdullaah, that the Prophet (صلى الله عليه وسلم) after Umar informing him that he (the Prophet) is more beloved to him than everything except his ownself, the Prophet swore by Allaah that this was not enough (despite Umar’s status). And that is upon Umar that the Prophet (صلى الله عليه وسلم) be more beloved to him than even his own self. And then Umar (radiyAllaahu anhu) verified and mentioned to the Prophet from the core of his heart that he has now had loved the Prophet (صلى الله عليه وسلم) more than he loved himself, and he affirmed and emphasized this by making an oath to Allaah (subhaana wa ta’laa) that the Prophet is more beloved to him than his own self.

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

THE SIXTH CONDITION

Putting his (صلى الله عليه وسلم) statement over the rest of the people, regardless of whoever they might be, and to act upon his (صلى الله عليه وسلم) Sunnah.

Allaah (subhaana wa ta’laa) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

O you who believe! Do not put (yourselves) forward before Allāh and His Messenger ((صلى الله عليه وسلم)), and fear Allāh. Verily! Allāh is All-Hearing, All-Knowing. (Al-Hujurat 49:1)

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

It is not for anyone to have a statement over the statement of the Prophet (صلى الله عليه وسلم) or an idea, or an understanding besides the statements of the Prophet (صلى الله عليه وسلم). And his statements are statements that are heard and to be obeyed.

Narrated Aisha (radiyAllaahu anha), Allah's Apostle said, "If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected." (Bukhari, no. 2523).

And Aisha reported Allaah's Messenger (صلى الله عليه وسلم) as saying: "He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected." (Muslim, no. 4266).

Allaah's statement:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

And let those who oppose the Messenger's (Muhammad (صلى الله عليه وسلم)) commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them. (An-Nur 24:63)

In this aayat is the order of Allaah and forbiddance of Allaah (subhaana wa ta'laa) to the believers that they may put themselves forward before Allaah and His Messenger in their affairs and not refer back their affairs to Allaah and His Messenger, to the Kitaab and the Sunnah.

Allaah's statement:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you to that which will give you life, and know that Allāh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered. (Al-Anfal 8:24)

We have been ordered that we obey Allaah and His Messenger and that we stay away from the disobedience of Allaah and His Messenger, and stay away from introducing affairs in this deen that do not go back to Allaah and His Messenger.

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEH ADILLATIT TAWHEED:

THE SEVENTH CONDITION

To magnify, honour, respect, exalt, and revere him (صلى الله عليه وسلم). And to magnify, honour, respect, exalt, and revere what he came with from Allaah, and that is the Book and the purified Sunnah. And that cannot occur, except by acting upon the two of them and loving them more than one loves himself.

Allaah says:

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

Verily, We have sent you (O Muhammad (صلى الله عليه وسلم)) as a witness, as a bearer of glad tidings, and as a warner. (Al-Fath 48:8)

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ

In order that you (O mankind) may believe in Allāh and His Messenger ((صلى الله عليه وسلم)), and that you exalt (ta'zeer) and honour (tawqeer) him ((صلى الله عليه وسلم)) (Al-Fath 48:9)

THE MEANING OF TA'ZEER AND TAWQEER

The statement of Allaah, “wa tu’azziroohu,” Ibn Abbaas (radiyAllaahu anhumaa) said it means exaltation. And the statement of Allaah, “wa tuwaqqiroohu,” from tawqeer, and it is respect, reverence and honour, as is found in the explanation of this aayah by Ibn Katheer.

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

Allaah says:

وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

And whosoever honours the Symbols of Allāh, then it is truly from the piety of the heart. (Al-Hajj 22:32)

And Allaah’s statement:

وَمَنْ يُعَظِّمْ حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ

And whoever honours the sacred things of Allāh, then that is better for him with his Lord. (Al-Hajj 22:30)

The honour and respect of the Prophet is from the honour and respect of Allaah (subhaana wa ta’laa). Honour and respect of what the Prophet (صلى الله عليه وسلم) came with from the Kitaab and the Sunnah is achieved working in accordance with the Kitaab and the Sunnah.

REQUIREMENTS OF THE TESTIFICATION THAT MUHAMMAD IS THE MESSENGER OF ALLAAH - مُحَمَّدًا رَسُولُ اللَّهِ (MUHAMMAD AR-RASOOLULLAAH)

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEH FEE ADILLATIT TAWHEED:

They are to obey him in what he commands, and to attest to what he informs of, and to leave off whatever he prohibits, and that Allaah is not worshipped, except by what has reached us from the Messenger of Allaah (ﷺ). And his statement is put forth over the statement of anyone else, regardless of whoever they might be. For further information concerning the conditions of the testification that Muhammad is the Messenger of Allaah and the requirements of the shahaadatayn, refer to Kitaab ut-Tawheed (p. 50) of Shaykh Saalih ibn Fawzaan al-Fawzaan.

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

Shaykh Ahmed mentioned a benefit taken from Shaykh Muhammad ibn Saalih al-Uthaymeen's (rahimahullaah) explanation of Thalathatul-Usool. He read to us Shaykh Uthaymeen's statements regarding the demands and requirements of this testimony: "And the demands and requirements of this witness is the conformation of what the Prophet (ﷺ) has informed us about, and obedience to his order from what he has ordered us to do, and the leaving off of what he forbid and prohibit for us. And that we do not worship Allaah (subhaana wa ta'laa) except by what the Prophet (ﷺ) legislated. And the demands and requirements of this shahaadah also necessitate that we do not believe that the Messenger of Allaah (ﷺ) has any part in the Lordship of Allaah (subhaana wa ta'laa) or any control of the world. And that no worship can be directed towards him. Verily, he is a Messenger and a servant and no worship is to be directed to him. And he does not control for himself or for anyone else anything from benefit or harm, except what Allaah (subhaana wa ta'laa) wills.

The proof being the statement of Allaah (subhaana wa ta'laa):

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ

Say (O Muhammad (ﷺ)): "I don't tell you that with me are the treasures of Allāh, nor (that) I know the unseen; nor I tell you that I am an angel. (Al-An'am 6:50)

And the statement of Allaah (subhaana wa ta'laa):

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ

Say (O Muhammad (ﷺ)): "I possess no power of benefit or hurt to myself except as Allāh wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth. (Al-A'raf 7:188)