

Aqeedah Corner: Prophethood of Muhammad (saaws)

Regarding the belief in the position of Prophethood and Messengership, we have already established the need for Prophets and Messengers; we have explained the difference between a Prophet and a Messenger; and we have discussed the issue of miracles (Mu'jizah) and infallibility ('Ismah). We would now like to discuss the Prophethood of Muhammad (saaws) and the impact of believing in his prophethood and messengership. What do we mean that Muhammad (saaws) is the Messenger. Is it an abstract idea?

The second part of the kalimah is to testify and believe that Muhammad (saaws) was the messenger of Allah. Initially, when we discussed the need of Prophets and Messengers, we established that the human being could not innovate a method to worship the Creator, nor could he legislate a system of rules with which to organize any aspect of his daily life in order to establish societal balance and harmony. We also established that only Allah, the Legislator, had the right to set these systems and consequently there must be a channel through which Allah reveals his orders to mankind. We also established that the Prophets and Messengers represented this channel.

Belief in the Prophethood of Muhammad also means that there will be no new message or messenger from Allah. The Quran itself established Muhammad (saaws) as the seal of all Prophets. Consequently, no one can claim to be a Messenger, since all Messengers are Prophets, and a seal on the Prophethood means a seal on Messengership as well. Consequently, the fact that there will be no more Prophets also means that there will be no more Messengers. The impact of this belief is that anyone who claims a Messengership after Muhammad (saaws) is a profound liar and a kafir, and should be treated with the utmost of contempt. Even if such a person does certain actions that on the surface appear to be good and beneficial for some people, the fact that he ascribes the office of Messengership to himself, establishes him as a contemptible liar, and casts doubt on anything else that he says or does. There is absolutely no way for someone to believe in the Messenger-ship of Muhammad and at the same time feel any attachment to people like Ghulam Ahmad, Elijah Muhammad, Rashad Khalifah, Agha Khan, or any of the other liars who claimed themselves as Messengers. Additionally, referring to any of these liars with titles and accolades of distinction, such as "Sayyid", or "The Honorable" signify a possible problem in the Iman.

The belief in Muhammad (saaws) as a Messenger and Prophet means that we believe that he (saaws) brought not only the system of worships (ibadaat), but that he also brought a set of rules to organize the human being's daily life (mu'amalaat and 'uqubaat). We also have to believe that Prophet Muhammad fulfilled his responsibility as a Prophet and Messenger, delivering the complete and comprehensive message of Islam, and that he did not err or make a mistake in any issue dealing with delivering the message of Islam. From this perspective Islam is complete, and it has no gaps or vacuums regarding the organization of the life of this world. The implication of this belief is that there is no room for un-Islamic laws to be mixed with Islam, since Islam has the ability to address, treat and solve any human problem.

The belief in the Prophethood of Muhammad also means that we believe that Islam is applicable up until the Day of Judgment. Miracles are the proof of the prophethood and the miracles must last the period of the Prophethood. The miracle which proves the Prophethood of Muhammad is the Quran, and so miraculous nature of the Quran must be present up until the Day of Judgment. This point will be discussed in detail in the coming issues, however it is enough to point out here that the Quran has issued an open challenge to humanity to create even one chapter similar to what is in the Quran, and to date, no one has met this challenge, nor will anyone ever will. Additionally, both Arabs and non-Arabs experience and sense the Quran's miracle, and adhere to Islam as their own personal Deen, indicates that the Quran is not a book for the Arabs, but rather that it was meant for all mankind.

The fact the Messengership of Muhammad (saaws) will continue until the Day of Judgment also means that Islam is applicable in every single place and in every single era, until the Day of Judgment. This belief implies that the Muslim Ummah can only live in a society that is organized by the rules which Muhammad (saaws) brought, since such a system will never become outdated,

nor will it ever prove to be inadequate for solving the problems and affairs of mankind. Similarly, anyone who claims that Islam needs to be reinterpreted to conform to the contemporary events and occurrences, does not understand the meaning of belief in the Prophethood of Muhammad (saaws). A few years ago, in France, a school was set up to introduce European Islam. The Director of school claimed that some of the Islamic rules were impractical, such as cutting hands of the thief, or having four wives. It must be understood that there is no deficiency in Islam. Prophet Muhammad brought a set of rules to organize human relationships and a human society. The human being has remained the same since 1400 years ago, in that he buys, sells, weds, eats, sleeps, has children, dies, elects rulers, wages war, sign treaties, forms alliances, etc. From this perspective, the human being has not changed, and will not change. All that has changed are the means by which the human being organizes his relationships. Therefore, before he rode on a camel, while today he drives a car; before he lived in a clay hut, while today he lives in a condominium; before he waged war with swords, arrows, and a catapult, while today he does so with AK47 rifles, anti-aircraft missiles, and stealth bombers; before he signed treaties using a crude tree bark as paper and a piece of coal as a pen, while today the same treaties are written on recycled paper, and by Cross pens.

Therefore, if the human being has not changed, then Islam is just as practical today as it was 1400 years ago. Those who claim otherwise are actually suffering from an inferiority complex and a defeated mentality, in that they have lost hope and trust in that which Muhammad brought, and they feel inferior to the West and its achievements.

History narrates that there was a period where the office of the Khalifah was removed for a period of three years, and due to the conviction in the Messengership of Muhammad (saaws), the Scholars and the Ummah at large refused to take on an inferiority complex, worked for the re-establishment of the Islamic State. Imam Taymiyyah lived during this period, when the capital of the Islamic State (Baghdad) was sacked by the Tartars, the Khalifah (Al Musta'sim) was deposed, and the office of Khalifah was removed for a period of three and a half years. During this period of time Imam Taymiyyah worked feverishly in rallying the Ummah to work for the re-establishment of the Khalifah. Imam Suyuti reported in his book Tareekhul Khulafaa (The History of the Khalifahs), that Imam Taymiyyah was among the first Scholars and Notables who gave the bay'ah to the new Khalifah, Al Mustansir Billah. [see Tareekhul Khulafaa, pg.479]

Such an action should not be a surprise because Imam Taymiyyah, in his book As-Siyaasatu Ash-Shar'iyah Fi Islah Ar-Raa'ee war Ri'ayyah (The Political Divine Rules in Assessing the Caretaker and the Caretaking), states in the first sentence of the last chapter of the book entitled "The Obligation of the Adherence to the Leadership (of the Ummah)":

"It is known that the Office of Wilayatul Amri An-Naas (one in charge of the entire Muslim Ummah, i.e. the Khalifah) is of the greatest of obligations of the Deen (Islam). Albeit, there is no establishment of the Deen, except by it." He continues, saying: "This is the opinion of the Salaf, such as Al Fadl ibn 'Iyad, Ahmad ibn Hanbal, and others."

So even though the Muslim Ummah had suffered a great defeat to the Tartars, Imam Taymiyyah, and the Ummah at large, realized the importance of living in a society where all the rules which Muhammad (saaws) brought were implemented. Imam Taymiyyah did not develop an inferiority complex with regard to the ideas and rules of the Tartars, rather it was his deep conviction in what Prophet Muhammad brought that pushed them to work for the re-establishment of the Islamic State under the authority of the Khalifah. In the words of Imam Taymiyyah himself, *"The Deen cannot be established except by it"*. Nowadays, it is quite unfortunate to find people who claim to follow the example of great Scholars like Imam Taymiyyah, and Ahmad ibn Hanbal, claiming that it is allowed to live in societies where kufr is being implemented, and that first priority should be given to purifying the Aqeedah, and learning the five pillars, and that the Islamic State and the Khalifah will be a natural by-product. It is not surprising to see that many of those who carry this opinion are actually being funded and supported by the kufr regimes of Saudi Arabia, Jordan, Kuwait, etc., and

some of them go as far as even labeling these kufr regimes as Islamic. When we look at the true Salaf, like Imam Taymiyyah, we find them working for the establishment of a Khalifah where the Islamic Aqeedah serves as its basis, in which all the rules of Islam will be implemented, and where the Muslim Ummah, and all of mankind, will be able to live in a harmonious, societal balance. Imam Taymiyyah never treated the Aqeedah as if it was a set of philosophical ideas, and never thought that the five pillars were of utmost priority at the expense of the rest of the Islamic rules. Rather, he understood that the Aqeedah was the engine that runs the Islamic State, and he realized that all of the rules that Prophet Muhammad brought had to be implemented simultaneously without discrimination, and he realized that way of establishing the Deen was by the office of the Khalifah. This is actually a major impact of the belief in the Prophethood of Muhammad (saaws).

Since our adherence is only to what Prophet Muhammad (saaws) brought, it is not allowed for us to adhere to ruling systems such as Democratic Capitalism or any parliamentary system, Socialism/Communism, Monarchies, or Republics. It is also not allowed to adopt ideas such as freedoms, liberty, materialism, dialectics, nationalism, Pan-"isms", or any other idea that is not based on the Islamic Aqeedah. Now-adays, the Scholars and the Ummah at large, are either knowingly or unknowingly adopting and adhering to ideas and systems which are diametrically opposed to the Islamic Aqeedah. A true and decisive belief in the Prophethood of Muhammad (saaws) means that we accept all that he brought to us from Allah, and that we reject and harbor no attachment to any system or idea which was not based on the Islamic Aqeedah. Any Muslim who holds an attachment to these un-Islamic ideas does not fully comprehend the meaning of believing in the Prophethood of Muhammad (saaws).

In light of the current degraded status of the Muslim Ummah, it should be clear that both the Muslim Scholars and Ummah at large need to replace their defeated mentalities with the mentality of Imam Taymiyyah and the Ummah at his time. We must understand that our victory lies in what Prophet Muhammad brought, and that a tendency toward any idea or a system contrary to the Message of Prophet Muhammad means that there is a problem in the belief in the Prophet-hood of Muhammad. Consequently, both the Scholars and the Ummah need to reassess our belief in the Prophethood of Muhammad, so that we can regain trust and confidence in Islam and then work for the establishment of the entire system of Islam, and for re-establishment of the Khilafah, under the rule of one Khalifah.

(To be continued)

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