

**PART I: THE FOUNDATIONS OF *DEEN* AND ITS  
FUNDAMENTAL MAXIMS**

*Kitāb at-Tawḥeed*

(book of monotheism)

By Professor Muḥammad al-Mas'ari

Copyright © *Renascence Foundation*

All rights reserved

---

## 7. The Meaning of – ‘Muḥammad is the Messenger of Allah’

---

The latter half of the proclamation relates to Muḥammad (peace and blessings be upon him) being the conveyer of Allah's truth and words, in a manner that is completely free of anything missing or added, as well as any form of error, lie or forgetfulness. The Prophet (peace be upon him) does not forget, but rather *he is made to forget*, so as to set for his nation Prophetic traditions pertaining to forgetfulness. As Allah the exalted has lucidly explained:

سُنْفُرُكَ فَلَا تَنْسَى إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى

***We will make you recite so you shall not forget; except what Allah pleases, surely he knows the manifest and what is hidden.***<sup>1</sup>

He is the best leader, the exemplar, the ideal to be followed. Neither does he speak of his own desire nor does he utter except that which is true. He never says anything except out of the knowledge that Allah has bestowed upon him or wishes to proceed ahead of his Lord. If he is asked about something new, he remains silent and waits until the divine ruling is revealed to him. He is simply a conveyer of Allah's truth and words, so he does not practice *ijtihād* (independent legal juristic reasoning). He neither needs it nor did he practice it, for Allah has elevated him high above the need for that. But Allah gave honour and mercy to

---

<sup>1</sup> Qur'ān 87: 6/7

anyone of his nation who practices independent legal reasoning – whether or not the practice results in a sound or an erroneous judgement. He who reaches a sound judgment receives a double reward or more, whereas he who reaches an erroneous judgment receives a single reward for his effort.

To put the matter more expressly, we would say about him (peace be upon him), that he has no need or requirement to resort to *ijtihād* (independent legal juristic reasoning). There is no requirement for him to exercise substantive effort in undertaking the process that scholars from his nation are required to do so to reach a legal judgement. He has no need or requirement to seek to deduce legal rulings from the detailed evidences. Therefore the meaning of '*Muḥammad is the Messenger of Allah*' is that none has the right to be followed except the Messenger of Allah (peace be upon him). Others beside the Messenger of Allah (peace be upon him) are not to be followed or obeyed *except by virtue of an established evidential command*. He who follows something without such evidence will be following falsehood. Even the following in permissible matters requires a proof, for permissibility is considered a 'legal ruling'. The following in permissible or 'optional rulings' is the same as the following in other legal rulings including the obligatory, the recommendable, the undesirable, and the prohibited. This is similar to the following in so-called positive rulings including: cause, condition, allowance, easement, restriction, validity, invalidity and incorrectness. The legal ruling of such optional deeds performed by human beings cannot be identified except by means of a legal proof – no matter what the deed is. As for the deeds people perform by their own free will and determination during the pre-Islamic period and before the establishment of any legal proofs or authority, they are neither mandatory nor permissible. Permissibility is a legal ruling established by way of revelation.

Allah has set out some definitive parameters regarding obedience to the commissioned Prophet's and Messengers, including the Prophet Muḥammad (peace be upon him) as per the following verses:

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 do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any resistance in their hearts as to what you have decided and submit with complete submission.***<sup>2</sup>

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

***And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Messenger have decided a matter; and whoever disobeys Allah and His Messenger, he surely strays off a manifest straying.***<sup>3</sup>

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

***Whoever obeys the Messenger, he has indeed obeyed Allah and whoever turns back, so we haven't sent you as a keeper over them.***<sup>4</sup>

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

***And We did not send any Messenger except that he should be obeyed by Allah's permission; and had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Messenger had (also) asked forgiveness for them, they would have found Allah oft-returning (to mercy), merciful.***<sup>5</sup>

إِلَّا بِلَاغٍ مِنَ اللَّهِ وَرِسَالَاتِهِ: وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا

<sup>2</sup> Qur'ān 4: 65

<sup>3</sup> Qur'ān 33: 36

<sup>4</sup> Qur'ān 4: 80

<sup>5</sup> Qur'ān 4: 64

**(It is) only a deliverance of the message from Allah and whoever disobeys Allah and his Messenger, surely he shall have the fire of hell to abide therein for eons.<sup>6</sup>**

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ،  
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ

**These are Allah's limits, and whoever obeys Allah and His Messenger, He will cause him to enter gardens beneath which rivers flow, to abide in them; and this is the great achievement. And whoever disobeys Allah and His Messenger and goes beyond His limits, He will cause him to enter fire to abide in it, and he shall have an abasing chastisement.<sup>7</sup>**

---

<sup>6</sup> Qur'ān 72: 23

<sup>7</sup> Qur'ān 4: 13/14