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The Grand Muftee

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Shaykh Bin Baaz (رَحْمَةُ اللهِ):¹

It should be noted that caring for physical means is not Shirk (associating others with Allaah in His Divinity or worship) and does not contradict Tawheed (belief in the Oneness of Allaah/monotheism). These means refer to what is related to concrete means with living persons, which has nothing to do with Shirk. If one asks one's brother or some other person to do something, or help in doing something such as saying 'repair my car, work on my farm, fetch me something, or carry this heavy thing for me' while knowing that he has the ability to do so, then all these are material issues that have nothing to do with Shirk (associating others with Allaah in His Divinity or worship) and are not prohibited. Shirk takes place with regard to matters that should be offered to Allaah Alone such as supplications, fear, and hope. It does not pertain to concrete means with living persons who have power to achieve such matters. If one has a living brother, friend, or someone whom one needs and he says to him do such-and-such for me either in return for fees or not, then this has nothing to do with Shirk and does not contradict Tawheed (belief in the Oneness of Allaah/monotheism).

These are permissible concrete matters done by the Messengers and Muslims, which indicates that they have nothing to do with Shirk. If one says 'O so-and-so, do this, supplicate Allaah for my forgiveness, or help me doing such-and-such thing' that are available to him through a letter, phone or telex, then this has nothing to do with Shirk.

However, it is an act of Shirk to supplicate the dead, an inanimate object, or an animate being whom one wrongly thinks it manages the affairs of the universe or has a certain power or characteristic enabling him to manage the affairs of the universe beside Allaah. This is the very Shirk that the Messengers were sent to prohibit and warn against. As for the known concrete matters that one asks from other living persons who can achieve them, through speaking to them, or sending a letter or a telex or calling them on the phone, these are permissible physical matters that are not prohibited and have anything to do with Shirk. In Soorah al-Qasas, Allaah (سُبْحَانَهُ)² says: **[The man of his (own) party asked him for help**

¹ (رَحْمَةُ اللهِ) (rahimahullaah) May Allaah the Most High have mercy on him

² (سُبْحَانَهُ) (Subhanahu) Exalted be He

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against his foe]³ This should be made clear because this may be unknown to some ignorant people.

It also should be known that it is fundamental of Islaam to believe in Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)⁴ and that he is Allaah's Messenger whom Allaah sent to all people, and in all the past Messengers. This is a condition for the validity of one's Islaam and for judging others as Muslims, thus one must acknowledge belief in the past Messengers. A Muslim should believe that Allaah sent Noah. As for Prophet Hood, a Muslim must believe that Allaah sent him to his people and must believe in Tawheed (belief in the Oneness of Allaah/ monotheism) and to devote worship to Allaah Alone.

A Muslim should believe that Allaah sent all the following Prophets, each at his time: Prophet Saalih, Su`ayb, Ibraaheem, Loot, Yoosuf (Joseph), Ishaq (Isaac), Ya`qoob (Jacob), and Moosa (Moses) and Haaron (Aaron) upon whom Allaah sent the Tawrah (Torah). A Muslim has to believe in these Prophets as well as in Tawheed (belief in the Oneness of Allaah/ monotheism) and sincerely devote worship to Allaah and believe that Moosa (Moses) and Haaron (Aaron) are two of the Prophets and Messengers of Allaah. If one believes in the Oneness of Allaah and fulfils His commands but does not believe in all Prophets, then one's Islaam is invalid.

Those coming after `Isaa ibn Maryam (Jesus, the son of Mary) who was sent by Allaah must believe in him. The Jews, who did not believe in `Isaa, became disbelievers, because of their disbelief in `Isaa. Even if they believed in the Oneness of Allaah and worshipped Him, and observed fasting and prayer, they cannot be judged as Muslims unless they believe in the Messenger they had at their time or before them and they knew that he was sent by Allaah, such as `Isaa (عليه السلام)⁵.

Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) succeeded Prophet `Isaa (عليه السلام), therefore it is obligatory to believe in him. Whoever does not believe in him is a disbeliever, even if believing in all the past Messengers. It is obligatory to believe in Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and in what Allaah sent him with to all people, including jinn and human beings. It is obligatory also to believe in the Oneness of Allaah and to be sincerely devoted to Him. It is obligatory to believe in all the Messengers with our Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) being the last and best of them. It is obligatory to believe in him and believe that he is truly Allaah's Messenger to the inhabitants of the two worlds and that he is the Seal of Prophets, after whom there is no Prophet. Regarding those who came after Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) (those living at his time and after him), they can achieve their Islaam only through this. They cannot be Muslims unless believing in all Prophets from the time of Adam till Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). It is obligatory to believe in them, their truthfulness,

³ سورة القصص – Soorah al-Qasas [28:15]

⁴ (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) (sallallaahu `alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

⁵ (عليه السلام) ('alaihissalaam) Peace be upon him

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and that they are Allaah's Prophets, who conveyed what was revealed to them by Allaah, and spared no effort in fulfilling the Trust and advising the Ummah. It is obligatory to believe in all this and in the seal Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

It is a must to believe that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) conveyed the Message, fulfilled the Trust, advised the Ummah, and performed his duties until he met his Lord, and to believe that he is the Last Prophet after whom there is no other Prophet and that he was sent by Allaah to the two worlds i.e. The jinn and human beings. Thus, every Mukallaf (person meeting the conditions to be held legally accountable for their actions) from both worlds are obliged to believe in him and to follow his Sharee'ah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). They are considered Muslims and can acquire Islaam only through this.

Allaah (سبحانه) says: **[Say (O Muslims), "We believe in Allaah and that which has been sent down to us and that which has been sent down to Ibraaheem (Abraham), Ismaaeel (Ishmael), Ishaq (Isaac), Ya'qoob (Jacob), and to al-Asbaat [the offspring of the twelve sons of Ya'qoob (Jacob)], and that which has been given to Moosa (Moses) and 'Isaa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islaam)."]⁶**

Allaah (سبحانه) made it clear that it is obligatory for the Mukallaf of this Ummah to believe in all the Messengers and what they brought. Allaah (عزوجل)⁷ says: **["And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You." He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqoon (the pious), and give Zakaat; and those who believe in Our Aayaat (proofs, evidence, verses, lessons, signs and revelations, etc.);] [Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) whom they find written with them in the Turaat (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John xiv, 16), - he commands them for al-Ma'roof (i.e. Islaamic Monotheism and all that Islaam has ordained); and forbids them from al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islaam has forbidden); he allows them as lawful at-Tayyibaat (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful al-Khabaa'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allaah's Covenant with the children of Israaeel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)), honour him, help him, and follow the light (the Qur'aan) which has been sent down with him, it is they who will be successful.]⁸**

⁶ سورة البقرة – Soorah al-Baqarah [2:136]

⁷ (عزوجل) (Azza wa Jaal) Glorified and Exalted be He

⁸ سورة الأعراف – Soorah al-A'raaf [7:157]

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Then Allaah said: [Say (O Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)): "O mankind! Verily, I am sent to you all as the Messenger of Allaah"⁹ In another Ayah (Qur'aanic verse), Allaah says: [And We have not sent you (O Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) except as a giver of glad tidings and a warner to all mankind]¹⁰

This indicates that it is obligatory to believe in all Messengers and that Allaah sent them as givers of glad tidings and warners; Allaah (سبحانه) says [Messengers as bearers of good news as well as of warning]¹¹ They are sent to all mankind, each Prophet was sent to his people to warn them and give glad tidings; give them glad tidings of Paradise if they obey and remain on the right course and to warn them against the Fire, if they do not respond. Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also was sent by Allaah as a giver of glad tidings and a warner: to give glad tidings of Paradise, prosperity, dignity, and power to the Ummah if they respond to the call and to warn them against the Fire, failure, loss and despite if they contradict his command and do not abide by what was revealed to him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Consequently, it should be known that it is obligatory to believe in all the Messengers and that it is obligatory for those who knew about Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to believe in him and his message and submit themselves to his Sharee'ah. Thus, through this way one can be said to have embraced Islaam, because Islaam means submitting oneself to Allaah's command and believing in Him. This is why it is called Islaam: [Truly, the religion with Allaah is Islaam.]¹² Islaam means submission. To submit oneself to someone is to surrender before and obey him.

The Muslims are those who abide by and obey the command of Allaah brought by His Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), as stated in His Glorious Book. This is the only way to enter Islaam. One cannot be considered a Muslim or having Islaam except after achieving this i.e. believing the past Messengers, believing in what they brought, and believing in Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and abiding by the sanctified Sharee'ah he brought out of love, sincerity, truth, hope and fear, not by lying, Riya' (showing-off) or hypocrisy.

Every Messenger of Allaah (عليهم السلام)¹³ informed his Ummah (community) of every good he knew for them and advised and guided them. Also, they informed them of every evil they knew. This was done by every Messenger, because Messengers were the wisest among people and had the most perfect faith among them. Every Messenger conveyed his message to his people and invited them to the good he knew for them with regard to their Deen and worldly life, and warned them against every evil he knew with regard to their Deen and worldly life. It is authentically reported that the Messenger of Allaah, Muhammad

⁹ سورة الأعراف – Soorah al-A'raaf [7:158]

¹⁰ سورة سبأ – Soorah Sabah [34:28]

¹¹ سورة النساء – Soorah an-Nisaa [4:165]

¹² سورة آل عمران – Soorah Ale-Imraan [3:19]

¹³ (عليهم السلام) Peace be upon them

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(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), said: **It is the duty of every Prophet whom Allaah sent to guide his followers to what he knew was good for them and warn them against what he knew was bad for them.**¹⁴

Thus, Our Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) informed his followers of what he knew was good for them and warned them against what he knew was bad for them. He invited them to high moral standards and the best of deeds and warned them against bad manners and evil deeds, which was done by the Messengers before him (عليهم السلام). He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **I was sent to perfect good character.**¹⁵ Another narration reads: **to perfect good morals** Allaah sent him to call people to high moral standards and the best of deeds and warn them against bad manners and evil deeds.

He explained to people the Attributes of their Lord and Creator, instructed them to believe in His Oneness, to be sincerely devoted to Him and to believe in the Messengers. The Messengers (عليهم السلام) would also inform them about what Allaah prepared for them in Paradise and what He prepared in the Hellfire for those disobeying Him. All this is necessary for one to have perfect `Aqeedah (creed) of Islaam. Not only did the Prophets explain to people the rights of right, His Tawheed (belief in the Oneness of Allaah/ monotheism), and His Attributes and Names (سبحانه), but they also explain other requirements of `Aqeedah (creed), including believing in Allaah's angels that He created to worship Him, who are created from light, and that they all are honoured Servants as Allaah (سبحانه) said: **[...but honoured slaves.]**¹⁶ Allaah (عزوجل) created them to worship and obey Him. He created them from light and made them carry out His commands pertaining to His servants. The Messengers conveyed to people what was revealed to them by the angels, so that people should believe in these honoured angels created by Allaah to obey Him and carry out His commands and believe that angels are created from light, human beings are created from mud, and jinn are created from fire. Creatures can be classified into three categories: Angels are created from light, Jinn are created from fire, and human beings are created from earth.

Messengers clarified this and this was stated in the Divine Books, such as Tawrah (Torah), the Bible, the Psalms and the Qur'aan. Messengers explained also what pertains to the revealed Books, including Tawrah (Torah), the Bible, etc.

They explained also the outcome of this, regarding the affairs of the Hereafter, Resurrection, Reckoning, Retribution, standing before Allaah on the Last Day, and that people will rise out of their graves and will be reckoned based on their deeds: Whoever obeys and abides by what the Messengers came with, will enter Paradise at the Last Day. It is a good abode containing what the souls desire and the eyes delight in. It is an abode that Allaah prepared for those who obey Him. It has all kinds of good and prosperity. It has an

¹⁴ Saheeh Muslim

¹⁵ Musnad Ahmad

¹⁶ سورة الأنبياء – Soorah al-Anbeeyaa [21:26]

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endless life free from all kinds of trouble, illness, death, sadness, urination, or excretion. It is an everlasting pleasure and endless life for those fearing Allaah and obeying the Messengers. There is another abode that is the dwelling of the Fire and torment that is prepared by Allaah for those who disobeyed the Messengers and did not abide by what they brought. For these is the latter abode, which is the abode of humiliation and punishment whose dwellers will be in everlasting torment: **[Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!]**¹⁷ On the other hand, the dwellers of Paradise will be in eternal bliss, good and health as Allaah (عزوجل) says: **["Truly! The Muttaqoon (the pious) will be amidst Gardens and water-springs (Paradise).]"**¹⁸ **["(It will be said to them): 'Enter therein (Paradise), in peace and security.'**¹⁹ **["And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones.]"**²⁰ **["No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it."]**²¹

Regarding Hellfire, Allaah said: **[Verily, the Mujrimoon (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever.]**²² **[(The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.]**²³ **[We wronged them not, but they were the Zaalimoon (polytheists, wrong-doers).]**²⁴ **[And they will cry: "O Maalik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever."]**²⁵ i.e. they will remain in the abode of disdain and fire. In the other Ayah, Allaah says: **[Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!]**²⁶ Allaah (سبحانه) also says about them: **[Verily whoever comes to his Lord as a Mujrim (criminal, polytheist, sinner, disbeliever in the Oneness of Allaah and His Messengers), then surely, for him is Hell, wherein he will neither die nor live.]**²⁷

Allaah (سبحانه) explained through Messengers the end of the pious people following the Messengers i.e. Paradise and honour in the abode wherein Allaah prepared for them all that the souls desire and the eyes delight in. There will be rivers, beautiful and fair wives, kinds of meats, good drinks, clothes, and other types of pleasures.

¹⁷ سورة فاطر – Soorah Faatir [35:36]

¹⁸ سورة الحجر – Soorah al-Hijr [15:45]

¹⁹ سورة الحجر – Soorah al-Hijr [15:46]

²⁰ سورة الحجر – Soorah al-Hijr [15:47]

²¹ سورة الحجر – Soorah al-Hijr [15:48]

²² سورة الزخرف – Soorah az-Zukhruf [43:74]

²³ سورة الزخرف – Soorah az-Zukhruf [43:75]

²⁴ سورة الزخرف – Soorah az-Zukhruf [43:76]

²⁵ سورة الزخرف – Soorah az-Zukhruf [43:77]

²⁶ سورة فاطر – Soorah Faatir [35:36]

²⁷ سورة طه – Soorah TaaHaa [20:74]

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However, He prepared another abode that was explained by the Messengers and Allaah in His Books. It is the abode of disdain, misery, and torment. This abode was prepared for those who contradict the Messengers and do not abide by what they brought. One's Islaam can only be complete through this belief. The servant, man or woman, cannot be a Muslim except with this belief, i.e. believing in Resurrection, Calling to Account, Retribution, Paradise, and Fire and that Paradise was prepared by Allaah for those who followed the Messengers, whereas Hellfire was prepared by Him for those who opposed them.