

In the Name of Allah, The Most Gracious, Most Merciful

Creed- Islamic creed- Lesson (27-63): The Messengers' Mission

The Messenger's mission:

1-Conveying the Divine Shari'ah (Islamic law) to people:

Last lesson, we talked about a subject related to believing in prophets and the Prophet's mission. Actually, the first mission among the Prophet's ones is to convey the Divine Shari'ah to people, Allah the Almighty says:

(O Messenger (Muhammad)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve.)

[Al Maida, 67]

Tableegh (Conveying the Divine Message) is the first mission of the Prophet, which requires trustfulness, as the Prophet has to convey the Divine Message exactly as it is descended from Allah without any addition, diminution, or deviation, and as it should be according to the Divine Order without any changing, alteration, or concealment.

If the Divine Message was descended texts from Allah (Quran) as words and meanings, then the messenger should convey it as it is, hence, what we have in our hands (Quran) is conveyed by the Prophet PBUH, and it is exactly what was brought down by the trustworthy Ruh [Jibrael (Gabriel)].

The definition of Quran is that it is the miraculous text, brought down by Jibrael (Gabriel) PBUH, on the heart of the Prophet PBUH, and with which we perform an act of worship by reciting it, and we come closer to Allah by comprehending and applying its verdicts. On the other hand, the Qudsi Hadith is like the following Hadith, in which the Prophet PBUH said in behalf of Allah:

"Not all those who pray are prayers, as I accept Salah from only those whose Salah makes them humble to My Greatness, who don't follow their desires, who don't insist on disobeying Me, who feed the hungry, who cloth up the needy, who are merciful to the injured, and who house the stranger, and only if all are done for My Sake"

[Qudsi Hadith]



This is Qudsi Hadith that was descended on the Prophet PBUH's heart as meanings only, and he should convey them, as it is, in his own words. Though they are meanings, he should convey them without addition or diminution in those meanings.

This mission (conveying texts and meanings as they were descended) was mentioned in the Noble Quran in the following Ayah:

(O Messenger (Muhammad)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve.)

[Al Maida, 67]

There is a guarantee from Allah the Almighty to protect the Prophet PBUH as long as he is conveying His Message, and there is another Ayah that determines the mission of conveying what was descended from Allah the Almighty, Allah says:

(There is no blame on the Prophet PBUH in that which Allah has made legal for him. That has been Allah's Way with those who have

passed away of (the Prophets of) old. And the Command of Allah is a decree determined. Those who convey the Message of Allah and fear Him, and fear none save Allah. And Sufficient is Allah as a Reckoner.)

[Al Ahzab, 33:38-39]

This Ayah is applied on all sincere proselytizers who convey Allah's message. It comes down to one character which if it is existed in them, their mission will be on the right track, that is to fear Allah and no one else.

If a proselytizer, who is conveying Allah's Message to people in behalf of the Prophet PBUH, fears anyone else other than Allah, he/she will turn a blind eye on the truth, and he/she will speak out falseness, in that case, nothing is left of conveying Allah's Message, better yet, he/she who fears anyone else other than Allah is not qualified to pass the Message of Allah to sh3er, and in an inclusive and sufficient Hadith, the Prophet PBUH said:

"The word of truth doesn't hinder sustenance or draw close to death"

[Mentioned in the relic]

You shouldn't fear the blame of any blamer when you strive in the cause of Allah. Allah the Almighty says:

(Truly, Allah defends those who believe. Verily! Allah likes not any treacherous ingrate to Allah [those who disobey Allah but obey Shaitan (Satan)].)

[Al Hajj, 38]

(And (remember) when the disbelievers plotted against you (O Muhammad) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allah too was planning, and Allah is the Best of the planners.)

[Al Anfal, 30]

Therefore, the first Mission of the Prophet is: To convey the Divine Shari'ah to people as it was descended, either in words or in meanings.

2-Explaining the indications of Qur'an:

The second mission is: For a profound wisdom that we might or might not comprehend, Allah the Almighty descended Quran as a comprehensive and an inclusive Book, not to mention that the syntax of the Quranic text is polysemous, either in its interpretation, meanings, or indications.

This nature of the Noble Quran is to honor mankind, as it opens a wide gate to mankind for Ijtihad (juristic deduction), Ta'weel (interpretation), Tafseer (exegesis), and Istinbat (derivation), and all the derivations between our hands by notable scholars, and jurists (May Allah be pleased with them all), and all the Shari'ah that we have now are a result of the Quranic polysemous syntax.

Explanatory examples



The first example is the Ayah of Wudu (ablution) in which Allah the Almighty says:

(O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janaba (i.e. had a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform Tayammum with clean earth and

rub therewith your faces and hands. Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favour on you that you may be thankful.)

[Al Maida, 6]

The detailed knowledge in this Ayah (in regard of wudu) puts an end to any interpretation or contradiction, and closes the door of any extra knowledge (in regard of wudu), Allah says:

(your hands (forearms) up to the elbows)

[Al Maida, 6]

If Allah said:

(your hands)

[Surat Al Maida, 6]

The hand according to scholars might mean only the palm, or the hand might mean all the way to the elbow, while sh3er consider the hand is all the way to the shoulder, therefore, Allah determined the meaning of hand in the Ayah by saying:

(your hands (forearms) up to the elbows)

[Surat Al Maida, 6]

The Ayah puts an end to any Ijtihad, Tafseer, or Ta'weel.

What if the Whole Quran was like this Ayah and that is it, it could be a 8700 pages' book with all the details and there will be no need for scholars, interpreters, or jurisprudents, and there will be no need for derivation for Ahkam (Islamic laws), Thus, and there would be no test of your good opinion of Allah.

The second example is in this Ayah in which Allah the Almighty says:

(Then He showed him what is wrong for him and what is right for him;)

[Al Shams, 8]

Those who have doubts in Allah (who have bad opinion of Allah) would say: This person who sins is inspired by Him to do so (he is ordained by Allah to commit sins) according to the Ayah, that, who drinks wine is inspired by Allah to do so, and that, who commits adultery is inspired by Allah to do so, Allah says:

(Then He showed him what is wrong for him and what is right for him;)

[Al Shams, 8]

A notable scholar interpreted the following Ayah:

(Then He showed him what is wrong for him)

He said: it means that He showed them what is to be wrong and deviated, just like a father who finds his son deviated or negligent so he shows him facts, and there is a big difference between saying that Allah the Almighty inspires the adulterer to commit adultery, and between saying that Allah showed the adulterer that he is a sinner and should repent.

The Quranic Syntax leads to the several Istinbatat and ta'weelat and to the polysemous nature of it. This led to the need for scholars, and to have so many schools of thoughts, hence, the person who doesn't have doubts in Allah is revealed, and the one who has no doubts is revealed thanks to the syntax of the Quranic text.

For example: If you have two people one is generous and the other is stingy and you left a piece of paper that says: give x of people one thousand Dirhams and a half, so the stingy sees it that he should give one thousand Dirhams and half Dirham, while the generous sees it that he should give one thousand Dirhams and another half thousand, hence, this kind of syntax in this piece of paper is a test to the nature of generosity or stinginess, and if not for that syntax we would never know who is who. Sometimes the Quranic syntax has entirely clear Ayahs, Allah says:

(It is He Who has sent down to you (Muhammad) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkam (commandments, etc.), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers, etc.)]; and sh3er not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say: "We

believe in it; the whole of it (clear and unclear Verses) are from our Lord.” And none receive admonition except men of understanding. (Tafsir At-Tabari.)

[Al Imran, 7]

Also, some of the Quranic Ayahs are not entirely clear, which means it should be interpreted in a way that suits Allah’s Perfection, and if it is badly interpreted, that indicates a lack of acquaintance with Allah the Almighty.

So it was out of profound wisdom that Allah descended Quran in polysemous syntax and gave mankind the mission to derivate laws from the Quranic Ayaat, and for that reason we have what is called the science of Fiqh Al Osool (Jurisprudence sources) which includes the foundation laws of Fiqh, and that led to the variety of schools of thoughts in Islam, and it led to have scholars of interpretation and Hadith, and the science of Jareh (invalidating narrators; rejecting the narrator transmission because he does not meet certain characteristics laid down by the scholars of Hadith) and Ta’deel (validating narrators), and other important sciences thanks to the nature of the miraculous Quranic syntax.

One might ask: If only the Prophet PBUH had left us with a full interpretation of Quran, as that would save us the contradictions we have.

The answer to that is: Who told you dear brother, that the Prophet PBUH didn’t leave an entire interpretation of Quran ?! It is the Sunnah and the Noble Hadith which is nothing but the Prophet’s comprehension to the Noble Quran. Hence, and for profound wisdom, the Quranic texts are comprehensive and inclusive which need interpretation and clarification, and for that reason, one of the Prophet’s missions is to clarify to people the meanings of the descended texts (Quran Ayahs) and to show them their indications and senses.

Allah the Almighty says:

(Therein they will cry: “Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do.” (Allah will reply): “Did We not give you lives long enough, so that whosoever would receive admonition, – could receive it? And the

warner came to you. So taste you (the evil of your deeds). For the Zalimun (polytheists and wrong-doers, etc.) there is no helper.)

[Fatir, 37]

What is the meaning of the word “warner”? Who or what is the warner? Scholars had different opinions with regard to this word, some said it is the Quran, sh3er said it is the Prophet, while some considered the scholars after the Prophet are the warners, and another opinion is that the warner is reaching 40s of each one’s age.

Allah says:

(And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship and she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty (30) months, till when he attains full strength and reaches forty years, he says: “My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will).)

[Al Ahqaf, 15]

There are other opinions that considered relatives’ death is the warner either this relative is a neighbor, a friend, a colleague at work, or a family member. Finally some considered gray hair to be the warner, The Prophet PBUH said:

"O, My servant, you’ve got by now gray hair, weak sight, and hunched back, so take Me into your consideration as I take you in My Consideration"

[Mentioned in the relic]



This is the nature of Quran, it is a polysemous syntax text, and for that, Imam Ali (may Allah be pleased with him) said: "Quran is polysemous, so consider the best of its meanings"

Hence, the second mission of the Prophet is to explain what Allah descended to him and the proof is in the following Ayah:

(With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad) the reminder and the advice (the Qur'an), that you may explain clearly to men what is sent down to them, and that they may give thought.)

[An-Nahl, 44]

Also, the Prophet's mission is to clarify and explain the Noble Quran, Allah the Almighty says:

(O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun)

[Al Baqarah, 183]

It is an Ayah that talks about Saum (fasting) in general, while the Prophet PBUH gave us the details of Saum, namely, he taught us about Sohoor (eating the last meal before the daybreak during Saum), about when to break the fasting (that is at sun set), and a lot of other things with regard to Saum and so forth.

3-Guiding the nation to good and warning them from bad:



The third mission is: guiding the nation to the best of their well fair as He knows it, and warning them from the worst of their well fair as He knows it.

The Prophet knows what the rest of us don't know, sees what the rest of us don't see, comprehends what the rest of us don't comprehend, and feels what the rest of us don't feel, all that because of his closeness to Allah, his approaching to Him, his lateral thinking, his right vision, and his deep comprehension.

Hence, in addition to his first mission of conveying the message and his second mission of explaining it, there is the mission of guiding the nation to what we benefit from and staving it off what harms it.

The Prophet left us what we can benefit from in our relations, like how to treat wives? How to treat our brother? How to be fair to them? How to deal with people around us? How to sell? How to buy? And so forth.

Abdul Rahman Ibn Abdu RabilKabaa transmitted that he had entered the mosque once, and Abdullah Bin Amru Ibn Al-'as was sitting in the shade of Kaaba, surrounded with people, so he sat by his side, and Abdullah said:

“I accompanied the Messenger of Allah PBUH on a journey. We halted at a place. Some of us began to erect their tents, sh3er began to compete with one another in shooting, and sh3er began to graze their beasts, when an announcer of the Messenger of Allah PBUH announced that the people should gather together for prayer. So we gathered around the Messenger of Allah PBUH. He said:” It was the duty of every Prophet that has gone before me to guide his followers to what he knew was good for them and warn them

against what he knew was bad for them. However, this Ummah of yours has its days of peace and (security) at the beginning of its career, and in the last phase of its existence it will be afflicted with trials and with things disagreeable to you.“

[Muslim]

This is a part of a long Hadith. Hence, the missions of the Prophet so far as we mentioned, to convey the message, to explain it, to guide the nation to the best of their well fair, and to warn them from what is harmful to them.

4-Rearing people according to the Divine Shari'ah:

The forth Mission is to rear people according to the Divine Shari'ah. There is Share'h (Islamic laws) and Manhaj (Islamic method), but what is the difference between the two.

If I say to a student: 'you have to memorize hundred lines of poetry', this is called a law, it is the curriculum, and when the student asks: "How should I memorize them?" I say to him: "write them down on a small notebook, read five lines every day, repeat them in the morning and in the evening, write them down again, and read them to your friends, only then, you will be able to memorize them, so I show him by that the steps needed to memorize the lines and the method for it.(so this is called the method)

Hence, the Prophet PBUH conveyed the descended texts as they were revealed (the Noble Qur'an), the meanings that were revealed to his heart in his own words (the Noble Qudsi Hadith), He explained those texts to the nation, and He guided them to the best of their well fair, and warned them of the worst, He showed them the Divine method, and how man can be righteous, and how he can please Allah.

The Prophet PBUH said:

"Take an example of those who are in lower social rank than you, lest you won't despise any of Allah's Blessings on you"

[Mentioned in the relic]

You should be thankful if your house consists of three rooms, as there are houses consist of one room only, and you should be thankful when your health is good, as there are people with deadly diseases, hence, look to those who are lower than you are, lest you won't despise any of Allah's Blessings on you.

Some of the Divine Shari'ah's Manners:

1-The call for righteousness shouldn't be about personal profits:

One Dirham (the currency that Arabs used) that is sincerely spent in the cause of Allah, is better than hundred thousand Dirham that are hypocritically spent

He taught you to bring your work close to perfection, the Prophet PBUH said:

"The deeds are considered by the intentions, and a person will get the reward according to his intention. So whoever emigrated for Allah and His Messenger, his emigration will be for Allah and His Messenger; and whoever emigrated for worldly benefits or for a woman to marry, his emigration would be for what he emigrated for"

Hence, the Prophet PBUH is teaching us how to be sincere and how to look down upon worldly purposes, Allah the Almighty said in the Noble Quran:

((Saying): "We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you)

[Al Insan, 9]

(They are those whom Allah had guided. So follow their guidance.

Say: "No reward I ask of you for this (the Qur'an). It is only a reminder for the 'Alamin (mankind and jinns).)

[Al Anam, 90]

Teach your brother in faith to be faithful, to give up all worldly purposes, and to perform righteous deeds for the Sake of Allah alone, and pray the night prayer so that you reassure yourself that you are sincere, as no one will see you except the One Whom you are worshipping. As the poet said:

**Wake up at night to perform night prayers and do not feel a sense
of desolation**

As you will find tranquility in remembering Us

And do not let anything distract you from remembering Us

**And perform your righteous deeds for only Our Sake, you will find
delight and bliss**

And submit to Us in all your matters

As everything is under Our Control

Be with Allah, and you will see Allah with you.

And leave all sh3er (than Him) and beware of being greedy.

2-Roughness is not helpful in Daw'ah (call for Islam):

The mother of believers Aishah (May Allah be pleased with her) reported: A group of Jews asked for the Prophet's PBUH permission to sit with him and they said: "Assam Alaikum" (instead of Assalam Alaikum, as the first means poison will reach you while the second means greeting and they said that out of hatred) so I said: "and poison and curse shall be on you" so the Prophet PBUH said:

'O, Aishah Allah is Forbearer and loves forbearance in all matters.'

So I said: "Didn't you hear what they said" to which He answered:

"and I said to them: and to you shall be the same

[Al-Bukhari and Muslim]

The Prophet PBUH also said:

**"Whenever forbearance is added to something, it adorns it; and
whenever it is withdrawn from something, it leaves it defective."**

[Muslim]

The Prophet PBUH also said:

"Teach but don't treat harshly, as the teacher is better than the cruel"

[Mentioned in the relic]

I'll explain to you this Hadith, if you have a son or a student, it is much easier to hit him hard if he wronged, and out of fear this student will be disciplined in order to avoid punishment, and the teacher is rewarded for that, whereas if another teacher gives advice to that student, holds him accountable so many times till he admits his wrongdoing and avoids it, Allah will reward this teacher twice.

Allah the Almighty says:

(And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).)

[Al Imran, 159]

The Prophet PBUH sent his servant once to bring him something, and when the servant stalled, the Prophet PBUH got angry, so he said to him when he came back pointing at him with a Siwak (small stick used to clean teeth in olden days and it was in His hand):

"If not for fearing Allah, I would have hit you with this Siwak"

Well, come on, what could a Siwak do to a person? So be forbearing. The Prophet PBUH said:

"Forbearing person is almost a prophet"

[Mentioned in the relic]

Allah the Almighty said:

"(Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.)"

[Al Nahl, 125]

3-Comprising is not accepted in Daw'ah:

There is a difference between Mudarat (favoring) and Mudahana (blandishment).

Favoring: is to buy the Deen (religion) for the worldly life, such like favoring your neighbor, honoring him, and helping him till he loves you, and when he does so, you take him to the mosque, as he accepts that from you after you were good to him, after you served him, and after you were keen on his benefits.

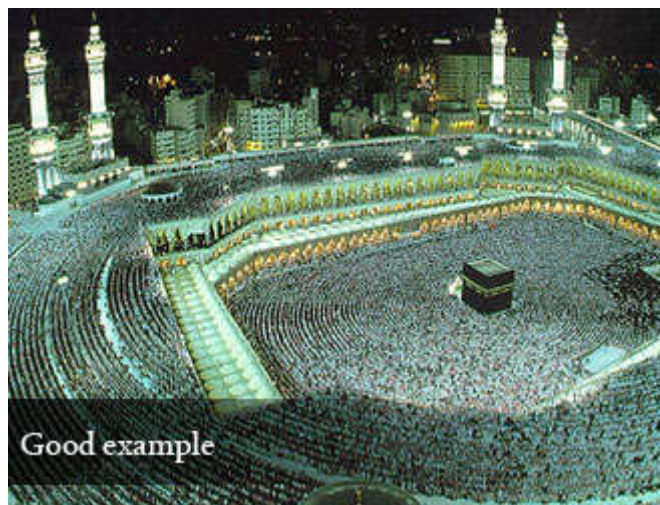
The Prophet PBUH said in a Qudsi Hadith that Allah the Almighty says:

"O, Dawood, remind My servants of My Blessings, as souls are molded to love the benefactor, and hate the hurtful"

[Qudsi Hadith]

While blandishment is to buy the worldly life for the Deen, such like leaving Salah to please someone who is against Allah, to speak out falseness against your beliefs, and to say something that contradicts your dogma, for pleasing this and that person.

4-Being a good role model:



It is a part of the method that was explained by the Prophet PBUH, Allah the Almighty said:

(He said: "O my people! Tell me, if I have a clear evidence from my Lord, and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform so far as I am able, to the best of my power. And my

guidance cannot come except from Allah, in Him I trust and unto Him I repent.)

[Hud, 88]

People usually learn through their eyes more than their ears, hence actions are louder (has a stronger effect) than words, Allah said:

(O you who believe! Why do you say that which you do not do?)

[Al Saf, 2]

The Prophet PBUH said:

"A man will be brought on the Day of Resurrection and will be cast into Hell, and his intestines will pour forth and he will go round them as a donkey goes round a millstone. The inmates of Hell will gather round him and say: `What has happened to you, O so-and-so? Were you not enjoining us to do good and forbidding us to do evil?' He will reply: `I was enjoining you to do good, but was not doing it myself; and I was forbidding you to do evil, but was doing it myself"

[Al-Bukhari and Muslim]

You are dealing with Allah who knows what is in your heart; did you use Deen to make a living? Did you exploit the Deen to get the worldly life? Did you soil the Deen for your lusts? Actually, If you want the worldly life then seek it from its sources, like trading or any other thing save Deen, as you should leave Deen pure, lofty, clean, and eminent, don't exploit the Deen to the advantage of your worldly life. What does make the Prophet's followers are more than one Billion at the time being? It is because He is a good example, as he was a good father, husband, friend, brother, guidance, leader, sympathetic, and passionate person. Allah the Almighty says:

(Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much.)

[Al Ahzab, 21]

5-Bearing witness that the Prophet conveyed the Divine message:

When you visit the Prophet's shrine PBUH it is recommended that you say the following supplication:

O Messenger of Allah, We bear witness that you have conveyed the Message, fulfilled the trust, offered sincere advice to Ummah (nation of Islam), relieved them from hardship, strove truly for the sake of Allaah, and guided Allah's servants to the right path

Allah the Almighty says:

(And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad) as a witness against these. And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims).)

[Al Nahl, 89]

The Prophet PBUH is a witness against us that he conveyed the message, but out of honoring the Prophet's nation, Allah made them also witnesses against all people, Allah says:

(Thus We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad and his Sunnah (legal ways)], a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allah guided. And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allah is full of kindness, the Most Merciful towards mankind.)

[Al Baqarah, 143]

The conclusion:

With a concise review, The Prophet's missions are the following: first, conveying the Divine Shari'ah to people either as texts from Allah (Quran) or as meanings revealed to his heart and said in his words (Qudsi Hadith), second, explaining the meanings of those texts, third, guiding the nation to the best of their well fair and warning them from the worst, and forth, rearing people according to the Divine Shari'ah.

Part of the Divine Shari'ah Method is to proselytize people without aiming at any worldly purpose, be gentle in our call to Allah, not to compromise people on Deen account, being a good example, being a witness against the Ummah that he conveyed the message, fulfilled the trust, and gave them advice, and these are some of the Prophet's missions PBUH.

Next lesson, Insha-Allah, we will talk about the difference between prophecy and genius, and the difference between the Divine Messages and worldly philosophies, and by this we will continue our talk about believing in the Messengers, which is one of the Islamic sets of beliefs that should be known by everyone.