

## Lesson 13

[44] وهو المبعوث إلى عامة الجن وكافة الورى بالحق والهدى، وبالنور والضياء.

**[44] And he (sallAllaahu `alayhi wa sallam) is the one sent to the whole of the jinn and to all of mankind with the truth and the guidance and with light and radiance.**

The Explanation – Point [44]

Likewise, this is what it is obligatory to hold as our creed and belief with regard to the Prophet *sallAllaahu `alayhi wa sallam*. It is not sufficient that we merely believe that he is Allaah's Messenger. Rather, that he is a Messenger to all of mankind; indeed to the jinn and mankind. He the Most Perfect said,

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا ﴾

**And We have not sent you (as a Messenger) except to the whole of mankind, as a bringer of glad tidings and as a warner**

(Soorah Saba. (34), *ayah* 28)

And He also said to him,

﴿ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ﴾

**Say, "O mankind! I am the Messenger of Allaah to all of you."**

(Sooratul-A`raaf (7), *ayah* 158)

So his Messengership was to all of mankind and this was something particular to him *`alayhis-salaatu was-salaam*. So he was a Messenger to all of mankind and obedience to him is obligatory upon the whole of the creation – their Arabs and their non-Arabs, the black of them and the white of them, mankind of them and the jinn of them. So, everyone whom the call of the Messenger *`alayhis-salaatu was-salaam* reaches, then it is obligatory upon him to obey him and to follow him. So whoever agrees that he (Muhammad *sallAllaahu `alayhi wa sallam*) is the Messenger of Allaah to the Arabs in particular, as is said by a group of the Christians who say that he was indeed the Messenger of Allaah, but to the Arabs in particular, and they deny that he was a Prophet to anyone else; then this is *kufir* (disbelieving) in Allaah, the Might and Majestic, and it is a denial of what Allaah the Mighty and Majestic said and a denial of His Messenger. So, Allaah said,

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا ﴾

**And We have not sent you except to the whole of mankind, as a bringer of glad tidings and as a warner**

(Soorah Saba. (34), *ayaah* 28)

And He, the One free of all imperfections, said,

﴿ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴾

**Blessed is the One Who sent down the Criterion (the Qur.aan) upon His slave (Muhammad *sallAllaahu `alayhi wa sallam*) so that he should be a warner to the whole of mankind and jinn**

(Sooratul-Furqaan (25), *ayaah* 1)

So his Messengership is universal.

And he, *`alayhis-salaatu was-salaam* said,

كان النبي يُبعث إلى قومه خاصة، وبعثت إلى الناس عامة

***“A Prophet used to be sent to his own people in particular, whereas I have been sent to the whole of mankind.”<sup>1</sup>***

Allaah’s Messenger *sallAllaahu `alayhi wa sallam* wrote letters to the kings of the different lands, calling them to Islaam; so this shows that he was a Messenger sent to the whole of the people of the earth. And he was commanded with fighting *jibaad* until the people entered into Islaam; so this shows that his Messengership *`alayhis-salaatu was-salaam* was universal. So it is obligatory to believe that.

So it is obligatory with regard to him (*sallAllaahu `alayhi wa sallam*), to hold these beliefs:

**Firstly:** That he (*sallAllaahu `alayhi wa sallam*) is the slave of Allaah and His Messenger.

<sup>1</sup> *Hadeeth* reported by Al-Bukhaaree as *hadeeth* no. 335 and 438 and also reported by Muslim with the wording,

وبعثت إلى كل أحمر وأسود

***“And I have been sent to every red person and black person (i.e. everyone);”*** from a *hadeeth* of Jaabir ibn `Abdillaah *radhyAllaahu `anhumaa*.

**Secondly:** That he is the last of the Prophets; there is no Prophet after him.

**Thirdly:** That his Messengership was universal, covering all of mankind and jinn.

And the proof that his Messengership was universal to mankind is the *ayaat* which have preceded<sup>2</sup>. And also the fact that the Prophet *sallAllahu `alayhi wa sallam* wrote the letters.

And as for his Messengership being universal to the whole of the jinn, then in accordance with the saying of Allaah, the Most High,

﴿ وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٢٩﴾ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ ﴾

And (remember) when We sent a group of the jinn to you who listened to the Qur.aan. So when they attended it, they said (to each other), “Be silent in order to listen!” So when he (*sallAllahu `alayhi wa sallam*) finished reciting, they (the jinn) went back to their people as warners (of Allaah’s punishment upon those who disbelieve). They said, “O our people! We have heard a Book sent down after (the Book of) Moosaa, confirming the Books which came before it. It guides to the truth and to the Straight Path. “O our people, respond to the Messenger of Allaah who calls you to obedience to Allaah.

(Sooratul-Ahqaaf (46), *ayaat* 29-31)

Meaning: Muḥammad `alayhis-salaatu was-salaam.

And in the saying of Allaah, the Most High,

﴿ قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ﴾

Say, “It has been revealed to me that a group of the jinn listened and said, ‘We have heard an amazing Qur.aan; it guides to Right Guidance, so we have believed in it.’”

(Sooratul-Jinn (72), *ayaat* 1-2)

<sup>2</sup> Soorah Saba. (34) *ayah* 28, Sooratul-A`raaf (7) *ayah* 158, Sooratul-Furqaan (25) *ayah* 1

So this proves that his Messengership covered the jinn. So the Prophet *sallAllaahu `alayhi wa sallam* was sent to all of the people of the earth – mankind of them and the jinn of them. So whoever truly believes (has *eemaan*) in him, then he will enter Paradise and whoever does not truly believe in him will enter the Fire, whether it be from mankind or from the jinn. And his saying, “(that he was sent) with light and with radiance;” these two words (*an-noor* and *ad-diyaa*.) have the same meaning and the Prophet *sallAllaahu `alayhi wa sallam* was sent with each of these (light and radiance). Allaah the Most High said,

﴿ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾ ﴾

**O Prophet! We have sent you as a witness, and as a bringer of good tidings, and as a warner, and as a caller to Allaah by His Permission, and as a shining lamp.**

(Sooratul-Ahzaab (33), *aaayaat* 45-46)

❧ End of explanation of point [44]<sup>3,4</sup> ❧

<sup>3</sup> Translator’s Side Point: Shaykh Al-Albaanee *rahimahullaah* said, “I say, and from the misguidance of the *Qaadiyaanees* is their denying the jinn as being a separate creation to humans. And they twist the meaning of all the *aaayaat* and the *ahaadeeth* which clearly state the existence of the jinn, and which state that they are different to mankind, in creation. They twist the meaning and instead, they give the understanding that the jinn are actually mankind themselves, or a particular group of mankind; they even say that Iblees was an evil person. How misguided these people are!”

<sup>4</sup> Translator’s Side Point: As for the lineage of the Prophet *sallAllaahu `alayhi wa sallam*, he was:

**Muhammad** (محمد) *sallAllaahu `alayhi wa sallam* ibn `Abdillaah (عبد الله) ibn `Abdil-Muttalib (عبد المطلب) [this was a title and his name was *Shaybatul-Hamd* (شيببة الحمد)] ibn **Haashim** (هاشم) [this was a title and his name was `Amr (عمرو)] ibn `Abd Manaaf (عبد مناف) ibn **Qusay** (قصي) [this was a title and his name was Zayd (زيد)] ibn **Kilaab** (كلاب) ibn **Murrah** (مرة) ibn **Ka`ab** (كعب) ibn **Lu.ay** (لؤي) ibn **Ghaalib** (غالب) ibn **Fihri** (فهر) ibn **Maalik** (مالك) ibn **An-Nadr** (النضر) ibn **Kinaanah** (كنانة) ibn **Khuzaymah** (خزيمة) ibn **Mudrikah** (مدركة) [this was a title and his name was `Amr (عمرو)] ibn **Ilyas** (إلياس) ibn **Mudar** (مضر) ibn **Nizaar** (نزار) ibn **Ma`ad** (معد) ibn **Adnaan** (عدنان)

This list is taken from the Abridged Scerah of Ibn Kathir: *الفصول في سيرة الرسول صلى الله عليه وسلم*.

Imaam An-Nawawee said in *Tahdheeb al-Asmaa. wal-Lughaat* (تهذيب الأسماء واللغات), “This lineage here, there is consensus of the Ummah of these names here.”

Likewise, Al-Bukhaaree in a chapter heading of his book brings the lineage of the Prophet *sallAllaahu `alayhi wa sallam* with these same names here.

So this is by consensus; the lineage of the Prophet *sallAllaahu `alayhi wa sallam* is preserved, back to `Adnaan. With regard to the lineage after `Adnaan then there are different sayings. Some of the scholars withhold and say that they don’t know the lineage in detail any further than that. Others mention different names with different numbers of names in the list and the verifiers from the scholars say that after `Adnaan, the lineage is not authentic. All that we know after



**At-Ta`leeqaat Al-Mukhtasarah `alaa Matn Al-`Aqeedah At-Tahaawiyah**

**By Shaykh Saalih ibn Fawzaan al-Fawzaan hafizahullaah**

**Pages 64-66 (Points 44)**

**Translated by Aboo Talhah Daawood Burbank, rahimahullaah, on 20<sup>th</sup> December 2004**

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- It does not suffice for us to believe that the Messenger *sallAllaahu `alayhi wa sallam* was merely Allaah's Messenger. Rather, He is a Messenger to all mankind and jinn.
- Obedience to him *sallAllaahu `alayhi wa sallam* is obligatory upon the whole of the creation as his Messengership is universal.
- It is *kufir* (disbelief) to believe that he *sallAllaahu `alayhi wa sallam* was a Messenger sent only to the Arabs.
- It is obligatory to believe that: (1) he is the slave of Allaah and His Messenger, (2) he is the last of the Prophets and there is no Prophet after him and (3) his Messengership was universal to all mankind and jinn.
- Whoever truly believes in him will enter Paradise, and whoever does not, will enter the Fire.

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`Adnaan, is that `Adnaan was a descendent of the Messenger of Allaah, Ismaa.eel *`alayhis-salaam*, who was the son of the Messenger of Allaah, Ibraaheem *`alayhis-salaam*, who was the son of Aazar. And beyond that we don't know; except that Ibraaheem *`alayhis-salaam* was a descendent of the Messenger of Allaah, Nooh *`alayhis-salaam* and that Nooh *`alayhis-salaam* was a descendent of Aadam *`alayhis-salaam*.