

Analysis of the Concept of two Kalima Shahadah Al-Tauhid and Al-Risalah According to the Qur'an and Al-Hadith

Fathullah Al Haq Muhamad Asni

Universiti Sains Malaysia

Email: fathasni90@gmail.com

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Abstract

Shahadah is the promise of someone who is willing to become a Muslim. This is because, as a Muslim it is necessary to acknowledge and recognise that Allah SWT is the only God to be worshipped and the Prophet Muhammad is the only Messenger to be followed. Hence, it is illegal to be Muslims without such confession. When becoming a Muslim, one is obligated to obey all the commandments and prohibitions of Allah and the Messenger. However, the claim of shahadah has a certain package that needs to be fulfilled when pronouncing it, as many people misunderstand the concept of shahadah until think that the word of shahadah is merely a pronouncement. Hence, this study is aimed to find out the concept of two kalima shahadah according to the Quran and al-Hadith. This study uses a qualitative approach that is to refer to the debates of related scriptures. The findings of the study were to build a concept of two kalima shahadah according to the Quran and al-Hadith.

Keywords: Shahadah Tauhid, Shahadah Risalah, Al-Quran & al-Hadith, Pillars of Islam, Terms

Introduction

According to Massa Magazine's report (2000), a handful of Muslim societies do not know to mention the two words of shahadah or contained in Shahadah al-Tauhid and Shahadah al-Risalah. The first shahadah is the testimony that "I bear witness that there is no God to be worshipped except Allah", while the second Shahadah is the testimony that "I bear witness that Prophet Muhammad is the final Messenger of Allah." This report shows that if they do not know the pronunciation, then of course the claim in the shahadah is not taken care. It is also supported by the study conducted by Jodi (2007) that the majority of respondents among students of Tun Abdul Razak Institute of Technology (ITTAR) 73.3% did not successfully pronounce two kalima shahadah. In the study also found that majority of students 51.4% do not know the pillars of Islam, while the claims of shahadah are the pillars of Islam.

In the study of Jodi (2008; 2006) also found that the low appreciation and lack understanding of the aqidah lead to the fragility of iman and cause the student into an unhealthy moral behaviour. In fact, according to Roslan (t.t.) and Abdullah (2003), a good understanding and appreciation of the aqidah enable one to avoid the problems of iman, sharia and morals. Hence, understanding the concept of two kalima shahadah as one of the debates in

the aqidah has a very significant relationship to the aqidah, shariah and morality. Based on this importance, the study was initiated to form the concept of two complete shahadah words according to the Quran and al-Hadith.

Shahadah Concept

According to Ibn Taimiyyah (1433H), Islamic scholars agree (ijmak) that the principle in Islam begins with the instruction to testify that there is no god except Allah and the Prophet Muhammad is the Messenger of Allah. This is a mandatory requirement to make a person from an infidel to a Muslim, an enemy to a relative, a halal of blood to the preserved blood and his property. Thus, ahl sunah wa al-jamaah has agreed on the claim of this testimony.

This claim is based on the orders of the Prophet when he sent Muaz bin Jabal to Yemen as a messenger, "Verily, you are coming to a people among the people of the Book (Ahl Kitab), so call them to testify there is no God but Allah and I am the Messenger of Allah. (Al-Bukhari 1422H)" Thus, based on this hadith, obey Allah SWT and avoid shirk is mandatory and most important fard for Muslims to overcome other obligations and fard (al-Dimasyqi 2005).

When pronouncing a testimony of shahadah, one should know and understand the shahadah well so that the main purpose behind the utterance is that he believes in his heart that there is no god worshipped, but only Allah SWT alone (al-'Uthaimin 1413H). Thus, the first expression of claim is the word tawhid ie لَا إِلَهَ إِلَّا اللَّهُ (laa ilaha illa Allah). This word of the tawhid has two pillars, the first is the Nafi which denies that there is no God who is worthy to be worshipped (لَا إِلَهَ). While the second pillar is to establish or confirm (ithbat) that only Allah is entitled to be worshipped (إِلَّا اللَّهُ). Hence, it is not legitimate testimony of shahadah except fulfils the two pillars in the first expression of shahadah (al-Hukmi 1995).

The combination of nafi element and ithbat results in a pure tawhid meaning compared to mere ithbat. For example, the following two verses say 'Ahmad is present in an extra class' and 'no one is present in that extra class except Ahmad'. The first verse is just a sign that confirms Ahmad is present but does not deny the possibility other than Ahmad, other students are also present. While the second verse includes nafi and ithbat that denies the presence of all students except Ahmad (Abdullah 2003).

This is the concept used in the words of tawhid ie if the word tawhid is only in the form of ithbat that 'I worship Allah', it does not mean that he does not worship another god other than Allah or in other words, 'he may also worship another god other than Allah'. But if the word tawhid consists of a combination of nafi and ithbat, then it means more clearly that all gods are no one worthy to be worshipped except Allah. It also means that there is no ally in Him in his Rububiyyah as in creation, power, possession and so on, as well as in His Uluhiyyah that there is no ally for Him in the affairs of worship (al-Dimasyqi 2005).

Kalima tawhid also has some conditions that need to be met. Thus, it is not legitimate to say the word tawhid if it does not fulfil seven conditions (Abdullah 2003; Roslan t.t.). Among the first conditions is knowledge. The meaning of knowledge is knowledge of the kalima tawhid pillars which is knowledge of nafi and ithbat. This condition as the word of Allah SWT which means, "And those whom they invoke besides Him have no power to intercede, but those who bear witness to the truth, while they have knowledge (may intercede for the believers with

Allah's permission) (Az-Zukhruf: 86)." Similarly, the Prophet (PBUH) said, "Whoever dies, while he knows that no god is entitled to be worshipped But Allah, and then he entered Paradise (Muslim 2006)."

The second condition is confident that his heart is very confident with the word tawhid. This is as the word of Allah SWT which means, "The believers are those who believe in God and His Messenger, then have not doubted, and have struggled with their possessions and their selves in the way of God; those -- they are the truthful ones." (al-Hujurat: 15). Similarly, the Prophet (PBUH) said, " I testify that there is no god except Allah and I am the messenger of Allah, a servant does not meet Allah if he hesitates to bring the both words of shahadah unless he entered paradise (Muslim 2006)."

The third condition is sincerity that anyone who is not sincere because of Allah in all its practice included in the affairs of the testimony of shahadah, then it belongs to the people of shirk. This is as the word of Allah SWT which means, "Say, [O Muhammad], "Indeed, I have been commanded to worship Allah, [being] sincere to Him in religion." (Al-Zumar: 11). Similarly, the Prophet (PBUH) said which means, " The happiest man with my intercession on the Day of Judgment is the person who utters the word tawhid sincerely from the bottom of his heart (Ahmad 2001). "

The fourth condition is true by carrying out the claims of the word tawhid that has been said in everyday life. While the munafiqun only pronounce them verbally but are not followed by their hearts and deeds. Thus, their expression is considered a lie because it is contradictory between the exterior and the inner. This claim is as the word of Allah SWT which means, "But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars. (al-'Ankabut: 3)." Similarly, the Prophet (PBUH) said, " No one who speaks the two words of shahadah is really from the bottom of his heart unless Allah forbids him the fire of hell (al-Bukhari 1422H). "

The fifth condition is love which is love of Allah and the religion of Islam. On the contrary if not love Allah, he certainly does not love Islam and rejects orders of Allah SWT. This is as the word of Allah SWT which means, "O you who believe (who wish to reach Allah)! Whoever from among you turns back from his Religion, then Allah will bring a people whom He loves and who love Him, (al-Maidah: 54). "

Then the sixth condition is to follow it in the heart and mind that is to practice all the instructions and leave all the prohibitions of Allah SWT. Hence, the essence of Islam is the submission and bowing heart and the body parts solely to Allah SWT. This is as the word of Allah SWT which means, "And whoever submits his face to Allah while he is a doer of good - then he has grasped the most trustworthy handhold (Luqman: 22)."

Finally, the seventh requirement is to accept. This is because, some people pronounce the word tawhid and know its meaning but do not want to accept if there is someone who invites to the word. Therefore, Allah narrates in the Qur'an the attitude of the disbelievers if they are invited to the words of tawhid through His words which mean, "Indeed they, when it was said to them, "There is no deity but Allah," - were arrogant. And (they) said: "Are we going to abandon our aliha (gods) for the sake of a mad poet?" (Al-Saffat: 35-36) "

The second phrase which must be pronounced by the Muslims when pronouncing the shahadah is shahadah risalah which is confident with all the heart that Prophet Muhammad is the messenger of Allah. Without this belief, one is not worthy to be called a Muslim although he believes Allah as his god (Damiriyyah 1999). This claim is in line with the first pillar of Islam that is to say two words of shahadah which mean, "I testify that there is no God who is worthy to be worshipped except Allah, and I testify that Muhammad is indeed the messenger of Allah (al-Qahtani 2008)". The testimony of this section is not perfect if one does not meet the four conditions (Abdullah 2003).

The first condition is to justify everything that the Prophet (PBUH) said. That is to say, Muslims who believe in the prophecy of the Prophet SAW must be convinced and justify any message or news that the Prophet (PBUH) conveyed even if the authentic news or message came to an extent logical or unreasonable in the human mind. This is because all the words of the Prophet (PBUH) are in fact the wahy of Allah as His word which means, "And he does not speak out of his own vain desire. (Al-Najm: 3). "Allowing the news brought by the Prophet without any hesitation as in his authentic Hadiths is the most fundamental to the perfection of iman. It is also reinforced by the al-Shafi'i saying, "I believe in the Messenger of Allah and what comes from the Messenger of Allah (PBUH) according to the Prophet (al-Jazairi 2004)."

The second condition is to obey all the instructions of the Prophet. This is because it is inadequate to believe that the Prophet (PBUH) was Allah's messenger unless it was proven in the form of obedience to his teachings by performing his instructions and prohibitions. This is as Allah SWT says, "And whatever the Messenger gave you, then take it. And from whatever he forbids you, abstain from it (al-Hasyr: 7)."

The third condition is to avoid all the prohibitions of the Prophet Muhammad. This is because, in Islam there is two adherence to doing and leaving. Hence, those who are obedient to Allah and His Messenger are not limited to doing what Allah and His Messenger have commanded, but it also includes adherence if one leaves matters prohibited by Allah and His Messenger.

Finally, the fourth requirement is to worship according to the method and manner showed by the Prophet. This is because only Prophet (PBUH) is the individual who is given authority by Allah to show the worship method to Allah SWT. Among them is the Prophet (PBUH) once said about the salah and the hajj which means, "Pray as you have seen me praying (al-Bukhari 1422H)." And the hadith which means, "You must take from me the way of your hajj (Muslim 2006)." Hence, one should be fully convinced that the most appropriate and perfect way of worship to Allah is the way of worship that is outlined by the Prophet. Therefore, one can break the shahadah when he is convinced that there is another way of worship that is more perfect than the way of Prophet's worship. The Prophet asserted the ban from creating something new in the affairs of religion and threatening that the practice would be rejected and not accepted by Allah SWT through his saying that, "Anyone who practices not follows as we direct, then the practice is not accepted (Muslim 2006). "

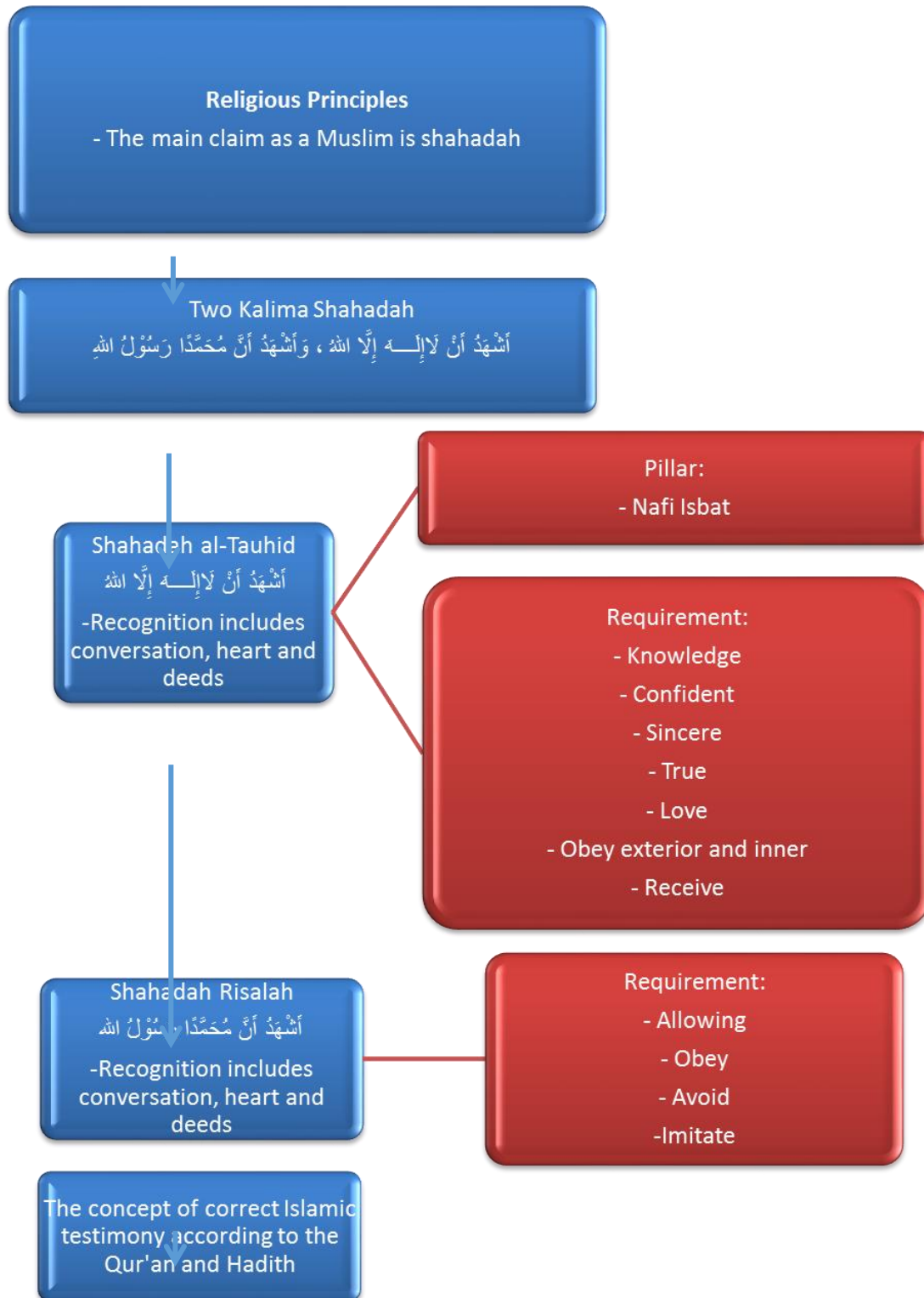


Figure 1: The concept of two kalima shahadah according to the Quran and al-Hadith

Conclusion

The two words of shahadah are the most important demands that Muslims must take to overcome other obligations and fard. The claim is inadequate to say the word of the shahadah, but it must be accompanied by a number of pillars and conditions that must be understood and fulfilled so that the claims of shahadah can be implemented perfectly. This is because the shahadah is the legal determinant of being a Muslim. In this study, the researcher has succeeded in forming a concept of al-Tauhid and al-Risalah according to al-Quran and al-Sunah based on the understanding of the Islamic scholars (ulama). Therefore, the researcher proposes that the concept of shahada must be understood and feel with heart by the Muslims so that the interpretation of the shahada is more meaningful in accordance with the will of Allah SWT. The researcher has suggested that authorities like every Islamic state departments have a great fund to provide understanding in the form of explanations, leaflets or others to all Muslims especially in Malaysia.

Corresponding Author

Fathullah Al Haq Muhamad Asni

School of Humanities, Universiti Sains Malaysia, 11800 Pulau Pinang, Malaysia

Email: fathasni90@gmail.com

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