

Allah is the Arabic word for the **Creator**

Islam is the Arabic word for submission to Allah

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PROPHET MUHAMMAD

The Cure "Ash-Shifa" by Judge Eyad (476 - 544H) (1123AC died)

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Wahb, Munabbih's son, who was well educated said, "From my readings it has been has become evident that if all the intelligence of humanity, from the first to the last, were to be gathered as one, it would be in comparison to the intelligence of the Prophet, praise and peace be upon him, as a single grain of sand."

*How lost am I, much less most Muslims in the west, who have no access to such knowledge. Rather they have only paltry ideas most of which were invented by others and devoid of all pertinence and often designed to mislead.
Please enjoy this other straightforward Bio (seerah) from the beginning.*

Ryan O'Maellie
Denver, Colorado, USA

ASH-SHIFA

**The healing (of the reader) by defining the rights of the chosen
Prophet**
Praise and peace be upon him

by
Supreme Justice Eyad
An Adaptation and Abridgement

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

Introduction
by
Supreme Justice Eyad

Arabic ﷺ means "Allah praises and gives peace upon the Prophet" and said as (salla Allahu alih wa sallam)

The Imam, Hafiz, Abulfadl, may Allah be pleased with him opens his great work of Prophet Muhammad's biography with an introduction saying:

Praise be to Allah who is alone in possessing His most splendid Name, and is the Owner of unconquerable might.

Praise be to Allah who is Unique having the highest Names, the Owner of tremendous might, having neither beginning nor end. He is apparent, not by imagination or guesswork. He is the hidden out of purity, not out of non-existence who has encompassed everything in His Mercy and Knowledge

Allah has sent an abundance of His Favor to those whom He guides (friends) and He sent to them a Messenger of pure descent from the best among Arabs and non-Arabs and who is the finest both in lineage and upbringing.

His intelligence and patience were greater than any of the creation of Allah, and his knowledge and understanding were indeed of the highest standing. His conviction was the strongest likewise his determination, as for his compassion and mercy it was the greatest of all humans.

Allah purified him in both spirit and body and protected him from all imperfections and blemishes, and bestowed him with wisdom and judgment. Through him, Allah opened eyes that were blind, hearts that were covered and ears that were deaf, and He caused people to believe in Him. Those whom Allah had decreed happiness honored and helped him, as for those to whom Allah had written wretchedness they rejected and turned away from him. Allah says, "*But he who is blind in this life shall be blind in the Everlasting Life and will be further astray from the Path.*" 17:72. May Allah praise His Messenger with praising that increase continuously and may He grant peace upon his family and Companions.

(After the above introduction Hafiz, Abulfadl supplicated), "May Allah illumine both your heart and mine with the lights of certainty. May He bestow upon us subtleness as He bestowed His friends (Awlia), those who are fearful of Him, those whom He has honored by sending to them from His Purity and who has

distanced them from humanity thereby gifting them from His Knowledge and the witnessing of the marvels of His Kingdom and the traces of His Might in which their hearts were full of wonderment and so their brains wandered in His Greatness."

Such friends that make Him their only pursuit and witness Him in this life and in the Everlasting Life are blessed by seeing the Beauty and Majesty of Allah as they go to and fro between the tasting of His Power and the enormity of His Greatness. They are totally satisfied immersed in their devotion and reliance upon Him applying to themselves the saying of Allah, "*Say, 'Allah'. Then leave them, playing in their plunging.*" 6:91.

I have been asked many times to write a reference that harvests the definition of the rank of the chosen, Prophet Muhammad, may Allah praise and venerate him and grant him peace, that depicts his deservedly great honor and the respect due to him. And, the verdict upon those who do not fulfill what is due to him or those who attempt to degrade the superiority of his rank by even the clip of a nail. I have also been asked to gather the statements of our predecessors and imams on his greatness and will support their sayings with verses from the Koran or parables.

You should be aware that you have burdened me with a very difficult task, and that this task is a momentous undertaking and my heart is filled with apprehension.

In order to produce this work it is necessary for me to evaluate the primary sources and examine the secondary sources, and research in both depth and detail the science of what is necessary for the Prophet, praise and peace be upon him, what is permissible or forbidden in respect of him. It also necessitates a deep knowledge of his Messengership and Prophethood coupled with the love, and intimate friendship and the extra special qualities of his superlative rank.

Here one finds a vast desolate desert in which even the native bird becomes perplexed and unable to cross, and unknown places in which dreams, if they are not guided by the direction of knowledge and clarity of thought, go astray. It is a slippery slope where feet slip if they do not rely solely upon success and support from Allah. I have, however, great hopes of a reward for both of us in answering your questions by exposing the tremendous value and superb character together with the exceptional qualities of the Prophet, praise and peace be upon him, all of which none of creation ever possessed.

I quote now the saying of Allah defining his duties, "*So that those to whom the Book was given are certain and those who believe increase in belief.*" 74:31. Those to whom Allah gave the Book were obligated by Him to clarify it to the masses and not to conceal it. To support this statement I quote the Prophetic

saying related to me by Abulwalid Hisham, son of Ahmad with a direct chain of narrators up to Abu Hurairah, the well learned Companion, who tells us that the Prophet, praise and peace be upon him said, "Allah will bridle anyone with a bridle of fire on the Day of Resurrection who, when asked about religious knowledge conceals it." And it is for this reason that I hastened my search to find some clear anecdotes, thereby achieving the object of my goal and fulfilling the obligation. In this life a person's body and mind are occupied with trials and affliction, and tested thereby. Needless to say such matters can easily distract him/her from his obligation and voluntary actions and a person, who after having achieved the best status can be reduced to the lowest, it is for this reason that I seize upon these anecdotes.

When Allah chooses the best for a person, He totally immerses him/her without restriction in his concern for that which will be praiseworthy both now and in the Everlasting Life. On the Day of Judgement there will only be bliss or the punishment of Hell, it is for this reason that a person should attend to his own affairs seeking the salvation of his/her own soul, and increasing the number of his good deeds as well as acquiring useful knowledge for the benefit of himself and others.

Allah is the One who mends our broken hearts. He forgives the enormity of our sins. He enables us to prepare for our return to Him and provides us with multiple reasons for doing good things that will bring us to safety and near to Him. He is the Bestower of Favor and Mercy to us all.

This then is my intention to proceed with the task. I have mapped out the chapters, organized its material and collated them. I name this reference Ash-Shifa bitarif Huquq Mustafa "The Healing (of the reader) by Defining the Rights of the Chosen Prophet", praise and peace be upon him.

Supreme Justice Eyad

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**THE PRAISE OF ALLAH FOR HIS PROPHET
AND THE EXALTED STATUS
IN WHICH HE BEHOlds HIM**

Introduction

Anyone who has picked up a book, large or small, about Prophet Muhammad, praise and peace be upon, cannot fail to have recognized the exalted status in which Allah beholds him. Nor yet can they fail to recognize how Allah blessed him with a multiplicity of virtues, excellent qualities and characteristics. To try to do justice to his immense worth would exhaust both tongue and pen.

One catches a glimpse of the exalted status in which Allah beholds him in the Holy Koran where one witnesses His praise of his character and morality, and reads of the instruction of Allah to His worshipers to hold tightly to him and obey his commands. Allah in His overwhelming bounty bestows honor on him, prefers him, praises him and rewards him with the greatest reward.

Allah presented him to His creation and made him the most perfect human being and distinguished him, amongst other fine attributes, with the most beautiful qualities and noble opinions. Allah supported His Prophet, praise and peace be upon him, with miracles that held people in wonderment. He gave him clear proofs and honored him, all of which his Companions witnessed and the generation that came after him indisputably knew. This blessed knowledge with its light was passed down in trusted hands and through which we are indeed blessed. May Allah praise and venerate our Master Muhammad and grant him perfect peace in abundance.

The Companion, Anas narrated the story of how the winged heavenly mount by the name of Burack was bridled and saddled for the Prophet, praise and peace be upon him, to ride on his miraculous Night Journey, shied away from him. The Archangel Gabriel asked Burack why he behaved in such a manner saying, "Do you do this to Muhammad? No one more honored by Allah than he has ever ridden you. Upon hearing these words Burack broke out in a sweat."

**CHAPTER 1
THE PRAISE OF ALLAH FOR HIS PROPHET AND THE EXALTED STATUS
IN WHICH HE BEHOlds HIM**

Outline to the chapter

This chapter contains some of the clearest Koranic verses that speak of the Prophet, praise and peace be upon him, depicting the high esteem and praise of Allah for him together with the excellence of his qualities.

Section 1 - The Prophet's praiseworthiness and the multiplicity of his excellent qualities

Allah says, *"Indeed, there has come to you a Messenger from your own"* 9:128. In this verse commentators draw our attention to the fact that the Messenger of Allah, praise and peace be upon him, was already known as being both truthful and trustworthy. No one had any reason to suppose he would lie to them or not give them good counsel.

Each tribe of Arabia was linked to him either through kinship or ancestry and he was by far their most noble and excellent kinsman. Imam Ali, may Allah honor his face, explained that the phrase in the preceding verse *'from your own'* refers to either lineage, relationship by marriage or descent and that from the time of Prophet Adam, peace be upon him, there was neither an adulterer nor fornicator in the lineage of the Prophet, all were officially married.

Such was importance of the transmission of lineage to the Arabs that al Kalbi's son was able to trace a line of no less than five hundred female ancestors of the Prophet, praise and peace be upon him. He too verified that none had fornicated nor yet were the evils rampant during the 'Age of Ignorance' found in any of them.

Al Hussain, son of al Fadl points out that Allah honored him with two of His own Names – Rauf, the Kind and Raheem, the Merciful.

Referring to the verse *"Whosoever obeys the Messenger, indeed he has obeyed*

Allah." 4:80. Jafar, the son of Muhammad As-Sadiq said, "Allah was aware that His creation would be incapable of pure obedience to Him so He informed us in this order – the Messenger, then Allah – so it would be realized one would never be able to aspire to the achievement of pure obedience to Him. Therefore between Himself He placed a human, adorning him with His own attributes of the Kind and Merciful.

He made him a truthful ambassador for creation and decreed that when a person obeys him, they are in fact obeying Allah, and when someone complies with him, they are also complying with Allah.

Quoting the verse "*and when you turn among those who prostrate themselves*" 26:219, Abbas' son explained that the meaning of this verse is that the seed of Prophet Muhammad, praise and peace be upon him, was implanted in Prophet Adam and thereafter implanted in succession from one prophet to the next until Allah finally brought him as a Prophet.

Abu Bakr, Tahir's son, explained the verse "*We have not sent you except as a mercy to all the worlds.*" 21:107 as meaning Allah endowed Prophet Muhammad,

praise and peace be upon him, with mercy so that his very being was mercy and

all his qualities and attributes were a mercy to all creation. When a person is touched by any portion of his mercy he is saved in both worlds from every hateful matter and reaches everything that is loved. He further explained that the

Prophet's life and death were a mercy because the Prophet, praise and peace be

upon him, said, "When Allah decrees mercy for a nation He takes its Prophet to Him before them, and causes him to be the one to go ahead in order to prepare the way for them."

As-Samarkandi further elaborated "*as a mercy to all the worlds*" saying it refers to both mankind and jinn, and that it has also been explained as being for all of creation. For believers he is indeed a mercy as he is their guide. As for the hypocrites he was also a mercy to them because of his granting their security by not killing them rather a fine was imposed. When it comes to those who did not

believe he was also merciful by deferring their punishment. Abbas' son commented, "He is a mercy to both believers and unbelievers. In the case of the

unbeliever they are saved from the punishment that came upon other communities who belied their prophet."

One day the Prophet, praise and peace be upon him, asked the Archangel Gabriel, "Has any of this mercy touched you?" Gabriel replied, "Yes, I used to fear what would befall me, but I feel secure now because of the way Allah praised me when he said, "*of power, given a rank by the Owner of the Throne obeyed, and honest.*" 81:20-21

Jafar as-Sadiq said regarding the meaning of the verse "*Peace be upon you, Companions of the Right!*" 56:91 is because of Prophet Muhammad, and the cause of their peace is the great honor bestowed upon Prophet Muhammad, praise and peace be upon him.

"Allah is the Lighter of the heavens and the earth. The example of his Light is like

a tube, in which there is a wick. The wick is in the lamp and the lamp is as a glittering planet kindled from a Blessed Tree, an olive that is neither of the East nor of the West. Its oil would almost shine forth though no fire touched it. Light upon light; Allah guides to His Light whom He will. Allah strikes parables for people. Allah has knowledge of all things." 24:35. The scholars Ka'b Al Ahbar and Jubair' son explained that "the second light in the phrase "Light upon light" refers to Prophet Muhammad, praise and peace be upon him, and that "The example of his Light" refers to the light of Prophet Muhammad, praise and peace be upon him.

Sahl, Abdullah At-Tustori's son further explained that it means Allah is the Guide of both the inhabitants of the heavens and the earth. He went onto say, "like the light of Muhammad when it is lodged in the loins like a tube and that the

wick means his heart, and the lamp is his chest. It is as if it were a glittering planet because of the belief and wisdom contained therein, kindled from a Blessed Tree, meaning the light of Prophet Abraham, peace be upon him. Allah draws the comparison with the Blessed Tree saying '*Its oil would almost shine forth though no fire touched it*' means the prophecy of the coming of

Muhammad

is evident to mankind before he speaks, just like the oil." There are many other commentaries on this verse and Allah knows best its meaning.

There are many other references in the Koran that refer to the Prophet, praise and peace be upon him, as a 'light' or a 'light shedding lamp'. Allah says, "A light

has come to you from Allah and a Clear Book." 5:15. And "O Prophet, We have sent you as a witness, a bearer of glad tidings, and to bear a warning, a caller to

Allah by His permission and as a light shedding lamp." 33:45-46.

Allah, the Almighty also says, "Have We not expanded your chest for you" 94:1. 'Expanded' means to widen, immense, and the word 'chest' in this verse refers to his heart. Abbas' son explained that Allah expanded his chest with the light of Islam, whereas Sahl At-Tustori said it means with the light of the message and Hasan Al Basri said that Allah filled it with judgment and knowledge. It has also been explained as meaning "Did We not purify your heart so that it prevents any whispering of shaytan?"

In the same chapter it says, "and relieved you of your burden that weighed down your back?" 94:2-3. Commentators have explained this as referring to protecting him from any wrong actions prior to his calling to the Prophethood as he was in the status of pardoning and protected from sin, and that "burden" refers to the pre-Islamic days known as "The Time of Ignorance". Both Al

Mawardi and As Sulami are of the opinion that the meaning refers to the Message that weighed down upon his back before he delivered it. It has also been said by As-Samarkandi to mean Allah protected him otherwise wrong actions would have burdened his back.

The chapter continues "*Have We not raised your remembrance?*" 94:4. This verse has been explained by Yahya, Adam's son to refer to the bestowal of the Prophethood to Muhammad. It is also said that the meaning of this is found in

the Divine Hadith, "When I am mentioned, you are mentioned with Me in the statement, 'there is no god except Allah, and Muhammad is the Messenger of Allah.'" Our attention is also drawn to the point that it is mentioned and repeated in each Call to Prayer.

It is now very clear that these words of Allah confirm the enormity of the favor He

bestowed upon Prophet Muhammad, together with the exalted rank he has before Him together with his honorable place. Allah expanded his chest to belief

and guidance making it wide enough to contain both the knowledge and wisdom.

Allah protected His Prophet, praise and peace be upon him, the burden of everything prevalent in "The Age of Ignorance" (Jahiliyya) thereby making them repugnant to him giving victory to His Religion over all previous religions.

The weighty responsibility of the message and Prophethood was lightened for him so that he was able to present the entrusted message sent down to him, to mankind. Allah accentuated the Prophet's superlative position, his tremendous rank, and great prominence by raising his name in the company of His Own Name. Of this Katada said, "Allah exalted his fame in the world and in the Hereafter. There is no one, who offers the prayers who does not say, 'There is no god except Allah, Muhammad is the Messenger of Allah.'"

Abu Sayeid al Khudri narrated that the Prophet, praise and peace be upon him, said, "Gabriel came to me and said, 'My Lord and your Lord says: Do you know how I have exalted Muhammad's fame? When My Name is mentioned, he is mentioned."

Ata's son quoted a Divine Hadith saying, "I completed belief with your being mentioned with Me." And, "I have made your mention next to My mention and whosoever mentions Me, mentions you thereafter."

Allah says, "*Obey Allah and His Messenger.*" 3:32 and "*Believers, believe in Allah and His Messenger.*" 4:136. Note how Allah added the Prophet, praise and peace be upon him, after Him with the word "and". It is evident and stresses the

importance of his favored, prominent status which was not bestowed upon any other of His prophets or messengers,

Hudhayfa informs us that the Prophet, praise and peace be upon him, said, "No one should say 'What Allah wills and (wa) so-and-so wills,' rather one should say,
'What Allah wills.' Then pause and say, 'then so-and-so wills.'

Al Khattabi draws our attention by saying, "The Prophet has guided you to correct behavior by putting the will of Allah then the will of others." Al Khattabi chose the word 'then' as opposed to the word 'and' because 'and' denotes sequence.

At a gathering in which the Prophet, praise and peace be upon him, was present,

someone spoke saying, "Whosoever obeys Allah and His Messenger has been rightly guided, and whoever disobeys them both ..." Whereupon the Prophet, praise and peace be upon him, stopped him and said, "What a bad speaker you are, get up" or in another rendering "leave". This was on account of his joining Allah and His Prophet, praise and peace be upon him, by using a dual pronoun.

Abu Sulayman commented it was because, "He disliked the two names being joined together in that way because of the implication of equality." Whereas as someone else was of the opinion that what he disliked was his stopping at 'whoever disobeys them both.' However, Abu Sulayman's statement is considered to be more correct because it is in compliance with another authentic

prophetic saying that reads "Whosoever disobeys them has erred," without pausing after "... whosoever disobeys them."

Allah says, *"Allah and His angels praise and venerate the Prophet."* 33:56.
Some

have commented on whether the word "praise" refers to Allah and His angels or not. Some hold it permissible to refer to both whereas it is forbidden by others on

account of the notion of partnership. They consider the pronoun refers to the angels alone and conclude that the verse means "Allah praises and venerates the Prophet, and His angels praise and venerate the Prophet."

The Caliph Omar, may Allah be pleased with him, said to the Prophet, praise and peace be upon him, "Part of your excellence is that He made obedience to you,

obedience to Him." Allah says, "*Whosoever obeys the Messenger, indeed he has obeyed Allah.*" 4:80, and "*Say (Prophet Muhammad), 'If you love Allah, follow me and Allah will love you.'*" 3:31. When this verse was sent down the unbelievers said, "Muhammad wants us to take him as being a mercy to us in the same way the Christians took Jesus as a mercy!" Thereafter Allah sent down the verse, "*Say, 'Obey Allah and the Messenger.'*" 3:32. Allah linked obedience to Prophet Muhammad, praise and peace be upon him, with obedience to Himself thereby negating the claim of the unbelievers.

Some scholars of Islam differ in the explanation of the verses "*Guide us to the Straight Path, the Path of those upon whom You have favored.*" 1:6-7. Abul Aliyyah and Al Hasan Basri are of the opinion that the Straight Path is the Messenger of Allah, praise and peace be upon him, who is the best of the People

of his House and his Companions. Referring to "*the Path of those upon whom You have favored*" Al Hasan Basri also commented, "By Allah, it is true, and it is

good advice. Makki was of a similar opinion and said, "This refers to the Messenger of Allah, praise and peace be upon him, and his two Companions, Abu Bakr and Omar, may Allah be pleased with them."

Abu Abdur Rahman As-Sulami quoted a scholar of Islam as saying in reference to the "firmest tie" in the following verse, "*and believes in Allah has grasped the firmest tie*" 2:256 that it is Prophet Muhammad, praise and peace be upon him, It

has also been said that it is Islam or the witnessing of the Oneness of Allah "There is no god except Allah."

Allah says, "*If you count the blessings of Allah, you will never number them.*" 4:34. Sahi At-Tustori explains this verse as referring to the blessings we receive on account of Prophet Muhammad, praise and peace be upon him.

The consensus of Islamic scholars upon the verse of Allah that reads, "*And he who comes with the truth, and confirms it*" 39:33 refers to Prophet Muhammad, praise and peace be upon him, who brought the truth. Another scholar added, "It's he who confirmed it." The Arabic word in the verse is read in two ways one of its meanings being 'spoke the truth' and refers to the Prophet, praise and peace be upon him, and the other meaning 'confirmed it' refers to believers. Amongst other commentaries it is said that the word "confirmed" refers to Abu Bakr or Ali.

Mujahid said explaining the words of Allah "*and whose hearts find comfort in the*

remembrance of Allah." 13:28 are in reference to Prophet Muhammad, praise and peace be upon him, and his Companions.

Section 2 - Allah made His Prophet a witness over mankind; a description of this praiseworthy and honorable rank

Allah says, "O Prophet, We have sent you as a witness, a bearer of glad tidings, and to bear warning, a caller to Allah by His permission and as a light shedding lamp." 33:45-46. It is learned from this verse that Allah endowed His Prophet, praise and peace be upon him, with every noble rank and praiseworthy quality and that by conveying the Message He made him a witness of his nation which was one of his special, praiseworthy qualities. He is the one who brought the good news for all people who obey him, and warned those who opposed the Message he delivered. His Message called to the Oneness of Allah, and that it is

He alone that should be worshiped. Allah described him as a "light shedding lamp" with which he guided to the truth.

Ata, Yasar's son met Abdullah, Amr's son, who was the son of Al As and asked him to described the Messenger of Allah, praise and peace be upon him. He said, "Indeed, by Allah some of the characteristics described in the Koran are

found in the Torah that reads, 'O Prophet, We will send him as a witness, a bringer of good tidings and as a warner and a refuge for the unlettered. He is

My

worshipper and My Messenger, I will name him the one upon whom people rely.

He will be neither uncouth nor vulgar, nor yet shout in the market-place or repay evil with evil, rather he will pardon and forgive. Allah will not return him to Himself until the crooked nation has been straightened by him and they declare 'There is no god except Allah!' Through him, eyes that were blind, ears that were

deaf and hearts that were covered will be opened." A similar narration is reported

by Abdullah, Salaam's son and Ka'b Al Ahbar.

Isaac's son quoted description of Prophet Muhammad, praise and peace be upon him, in the Torah saying, "Who neither shouts in the market-place nor uses obscene language or indecent words. I open him to every excellent quality and will give him every noble characteristic. I will make tranquility his robe, devotion his axiom, fear of Me his conscience, wisdom his understanding, truthfulness and loyalty his nature, pardon and good ethics his character, justice

his demeanor, truth his jurisprudence, guidance his leader, submission (Islam) his religion and his name is Praiser (Ahmad). I will guide him after there as been a lack of guidance, and I will teach him after ignorance. I will raise him after obscurity and make his name known after being unknown. I will give him in abundance after there has been scarcity. I will enrich him after poverty and gather him after separation. I will unite hearts that have been divided, and scattered passions and separate communities through him. I will make his nation (all who believe him) the best nation that has ever come forth to people."

The Prophet, praise and peace be upon him, told his Companions of his description in the Torah, "My worshiper, Praiser (Ahmad), the Chosen, born in Mecca who will migrate to Medina (or he said Tayyibah) his nation will be those who praise Allah in every situation."

In the Koran Allah tells us, *"And to those who shall follow the Messenger – the Unlettered Prophet (Muhammad) whom they shall find written with them in the Torah and the Gospel. He will order kindness upon them and forbid them to do evil. He will make good things lawful to them and prohibit all that is foul. He will relieve them of their burdens and of the shackles that had weighed upon them. Those who believe in him and honor him, those who aid him and follow the light sent forth with him shall surely prosper."* 7:157.

Allah also says, *"It was by the Mercy of Allah that you (Prophet Muhammad) dealt so leniently with them. Had you been hardhearted, they would have surely deserted you. Therefore ask forgiveness for them. Take counsel with them in the matter and when you are resolved, put your trust in Allah. Allah loves those who trust."* 3:157.

As-Samarkandi commented upon this verse saying, "Allah reminds them that He made His Messenger merciful to believers, compassionate and lenient. If he had been harsh and spoken to them sternly they would have deserted him. But Allah made him generous, tolerant, kind and gentle."

Abul Hasan Al Qabisi explained the verse *"And so We have made you a median nation, in order that you will be a witness above people, and that the Messenger be a witness above you."* 2:143 saying, "Allah makes the excellence of our Prophet, praise and peace be upon him, very clear and also the excellence of his nation."

By "median nation" Allah means a nation that is both balanced and good. The meaning of the next verses *"And in this so that the Messenger can be a witness for you and in order that you be witnesses against mankind."* 2:143. And *"How then shall it be when We bring forward from every nation a witness, and bring you (Prophet Muhammad) to witness against those!"* 4:41 is, as Allah guided you, We chose and preferred you by making you an excellent balanced nation and also to permit you to be witnesses for the previous prophets against their nations, and Prophet Muhammad, praise and peace be upon him, will be a truthful witness for you.

It is narrated that when Allah asks the prophets, if they conveyed the Message, they will affirm having done so, but their nation will say, *"No bearer of glad tidings or a warner has come to us."* 5:19. It is then that the nation of Prophet Muhammad, praise and peace be upon him, will bear witness on behalf of the prophets and the prophets will endorse their testimony. It is explained that everyone of you believing readers will be a witness over the other nations and that Prophet Muhammad, praise and peace be upon him, is a witness over us.

As for those who believe, Allah says, *"and bear the glad tidings to those who believe that they have a firm standing with their Lord."* 10:2. Katada together with Hasan al Basri and Zayid, explained "firm standing" refers to Prophet Muhammad, praise and peace be upon him, who will intercede for believers on the Day of Judgement. Al Hasan also added "It is the giving of Prophet Muhammad, praise and peace be upon him, to believers." In addition Sahl At-Tustori explained that it is the mercy Allah had pre-ordained and placed in Prophet Muhammad, praise and peace be upon him. Muhammad son of Ali At-Tirmidhi further expounded saying, "He is the leader of the truthful, and the true. He is the one whose intercession is accepted, and the one whose supplication is answered."

Section 3 - The kindness and gentleness of Allah towards the Prophet

Allah said, *"Allah has pardoned you. Why did you give them leave (to stay behind) until it was clear to you which of them was truthful and knew those who lied?"* 9:43. The kindness and gentleness of Allah is demonstrated in this verse. Awn, Abdullah's son draws our attention to the gentleness of Allah who tells His Prophet, praise and peace be upon him, that He had pardoned him by referring to his status of continuous pardon before He mentions his minor mistake if any.

As-Samarkandi reported that he had heard it explained that Allah protected His Prophet, and made his heart sound. If he had first been addressed with the words *"why did you give them leave"* then his heart would have been so stricken that it might almost have burst from the terror of these words. But

instead, Allah first told him that he had been pardoned, and thereby caused the soothing of his heart.

It is easy for all to understand and recognize that this is yet another demonstration of the high rank and honor in which the Prophet, praise and peace be upon him, is held by Allah that he is the subject of His kindness, and if the depth of this kindness were to be known to us our hearts would most surely burst.

Naftoyah discredited the claim that some people were of the opinion that the Prophet, praise and peace be upon him, was rebuked in this verse. The opposite is the case, he was in fact preferred by it. When he gave them leave, Allah informed him that if it had not been so then they would have still remained in their state of hypocrisy, therefore no objection can be raised as to their having been given leave.

In an effort to follow the Islamic code of life, Muslims should strive hard and try to achieve the ethics outlined in the Koran, not only in words, but in action, search and communication. This is the accurate foundation of knowledge and the arena of acceptable behavior in both religion and in one's everyday affairs. This superb kindness should not be neglected when one supplicates to the Lord of all lords, the One from whom all blessings flow, the One who is not in need of a single thing. The benefits of this verse should not be overlooked, they should be well heeded. Notice how Allah begins by first honoring him, then gently draws attention to the mistake, and there is pleasure in granting pardon before even the mention of the mistake if in fact there was a mistake.

Allah says, *"And if We had not fortified you, you would have been very slightly inclining towards them."* 12:74. This verse demonstrates the greatest possible concern Allah has for His Prophet, praise and peace be upon him. Previously prophets were admonished, in the case of Prophet Muhammad, praise and peace be upon him, he was gently advised, thereby the gentle advice was more effective and a greater indication of His love becomes apparent.

Pay attention to the way in which Allah begins by expressing His fortification and security, before mentioning His gentle advice to the very slight inclination so that the Prophet, praise and peace be upon him, did not dwell on it. His innocence remained intact whilst being gently advised so that he was not vulnerable on account of the gentle advising, his honor and security remained untarnished.

This is applicable to the verse *"We know what they say saddens you. It is not you that they belie; but the harmdoers deny the verses of Allah."* 6:33. This verse was sent down when Abu Jahl denied the authenticity of the Message when he said to the Prophet, praise and peace be upon him, "We do not call you a liar. We say that what you have brought is a lie."

It has also been narrated that the Prophet, praise and peace be upon him, was saddened when his tribesmen belied him whereupon the Archangel Gabriel, peace be upon him, visited him and asked, "What saddens you?" to which he replied, 'My tribesmen belie me.' Gabriel then informed him "They know you are telling the truth." It was soon after Allah sent down this verse.

This verse is full of kindness and gently consoles the Prophet, praise and peace be upon him. It also affirms that he is indeed held to be truthful by all and they are not denying him personally. Even before he was called to the Prophethood, all and sundry knew him to be trustworthy. With the sending down of this verse his sadness that others now thought him to be a liar was removed.

After this consolation, Allah censures those who belie by referring to them as harmdoers saying *"but the harmdoers belie the verses of Allah."* Allah removes His Prophet, praise and peace be upon him, from dishonor and then classifies the deniers on account of their denial of His signs as being arrogant. One should realize that belying arises when a person has knowledge of something but chooses to deny it. Allah makes this very clear in the verse, *"They denied them unjustly out of pride, though their souls acknowledged them."* 27:14.

In another verse Allah further consoles His beloved Prophet, praise and peace be upon him, saying, *"Messengers indeed were belied before you, yet they became patient with that which they were belied and were hurt until Our help came to them."* 6:34.

It is also of note that Allah addresses all His other prophets and messengers by their name, for example "O Adam", "O Noah" "O Abraham", "O Moses" "O David," "O Jesus". "O Zachariah", and "O John" however, from His kindness and honoring His last Prophet, He addresses Prophet Muhammad, praise and peace be upon him, with a title such as "O Messenger" 5:67, "O Prophet" 33:45, "O Wrapped" 73:1, "O Cloaked" 74:1.

Section 4 - The Swearing of Allah to his immense value

Allah says, *"By your life, they wandered blindly in their bedazzlement."* 15:72. There is a consensus of scholastic opinion in this verse that Allah swore by the length of Prophet Muhammad's life and means "By your continuation, O Muhammad." This is yet another indication of the great respect and honor in which Allah holds Prophet Muhammad, praise and peace be upon him.

Abbas' son explained, "Allah did not create nor yet did He originate or make any soul more honored than that of Muhammad, and I never heard of an oath taken by Allah on the life of anyone else." Abu Al Jawza further explained that

Allah did not swear on the life of anyone else other than (Prophet) Muhammad because he is the noblest in status of His creation.

Allah opens the chapter "YaSeen" saying, "*YaSeen. By the Wise Koran*" 36:1-2. There is a difference of opinion among scholars upon the meaning of "YaSeen". Abu Muhammad Makki reported that the Prophet, praise and peace be upon him, said, "I have been given ten names with my Lord" and mentioned two, "Taha" and "YaSeen". Jafar As-Sadiq said that its meaning refers to the Prophet "O master" whereas Abbas' son said that it means "O man". He also said that it is an oath, and one of the Names of Allah. On the other hand Al Hanafiyah's son said the meaning of it is "O Muhammad" and Ka'b said it refers to an oath Allah made a thousand years before He created the heavens and the earth, and means "O Muhammad, you are one of the Messengers."

The verse that follows reads, "*you are truly among the Messengers sent upon a Straight Path.*" 36:3-4. Allah assured that he is among the Messengers bearing His Revelation to His worshipers and that he is indeed upon the Straight Path by his belief.

Then again if one inclines to the interpretation of the meaning of YaSeen as being "O master", the title is a distinct demonstration of the high esteem Allah has for him, and this is fortified by the statement of the Prophet, praise and peace be upon him, "I am the master of the children of Adam, and this is not boastful."

Allah says, "*No, I swear by this country and you are a lodger in this country.*" 90:1-2. Makki, referring to the word "No" commented that it does not mean the negation of the sentence. What it does mean is that Allah swears by it while you, Muhammad, reside in it and what you do in it is permissible. It has also been explained that the word "country" refers to Mecca.

Al Wasiti explained the verse as meaning that Allah swears by this country, the country which He honored and blessed, as it is there that the Prophet, praise and peace be upon him, lived and it is there that he will be buried.

However, the first interpretation of the two meanings is considered to be more accurate because the chapter was revealed in Mecca and it was there that he lodged. Ata's son says something similar when commenting on the words "*by this safe country*" 95:2. He explained, "Allah made it a safe place because the Prophet, praise and peace be upon him, was there and his presence imparts security wherever he is."

Of the verse "*and by the giver of birth, and whom he fathered,*" 90:3 it has been said that this refers to Adam and consequently a general statement. Some are of the opinion that it refers to Abraham and his sons, which leads to Prophet

Muhammad, praise and peace be upon him. In either event the chapter swears by Prophet Muhammad, praise and peace be upon him, twice.

There have been various interpretations of the meaning of the opening verses in the Cow chapter in which Allah says, "*AlifLaamMeem. That is the Book, where there is no doubt.*" 2:1-2. Abbas' son said, that the opening letters AlifLaamMeem are oaths sworn by Allah.

Sahl At-Tustori commented, the letter "Alif" is Allah, the letter "Laam" is Archangel Gabriel and "Meem" is Prophet Muhammad, praise and peace be upon him. As-Samarkandi was likeminded and further commented that it means Allah sent the Archangel Gabriel to Prophet Muhammad, praise and peace be upon him, with the Book in which there is no doubt.

Referring to the opening verse of chapter 50, "*Qaaf. By the Glorious Koran.*" 50:1

Ata's son said, "This is the swearing of Allah by the strength of the heart of His beloved Prophet Muhammad, praise and peace be upon him, because he was able to bear the impact of both His speech and witnessing due to his exalted position." Other commentators have expressed other opinions.

Jafar, Muhammad's son interpreted the verse "*By the star when it plunges,*" 53:1 with the meaning, that it is Prophet Muhammad, praise and peace be upon him, and that "the star" is his heart and when it plunges its light expands and he is severed from everything in the remembrance of Allah alone.

Of the opening verses in chapter 89, "*By the dawn and ten nights*" 89:1-2 Ata's son commented "the dawn" refers to Prophet Muhammad, praise and peace be upon him, because it is from him that belief dawns.

Section 5 - The Oath of Allah confirming the position of Prophet Muhammad

In the chapter "Mid-Morning" Allah says, "*By the mid-morning, and by the night when it covers, your Lord has not forsaken you (Prophet Muhammad), nor does He hate you. The Last shall be better for you than the First. Your Lord will give you, and you will be satisfied. Did He not find you an orphan and give you shelter? Did He not find you a wanderer so He guided you? Did He not find you poor and suffice you? Do not oppress the orphan, nor drive away the one who asks. But tell of the favors of your Lord!*" Chapter 93.

The third verse addressed the rumors circulated by the unbelievers that Allah had forsaken His Prophet, praise and peace be upon him, on account of a period in time when no verses or chapters of the Koran had been sent down to him. This chapter proved that Allah had never forsaken him. The insight of this

is that Revelations are of three types, one is the Holy Koran, another Divine Quotations and the other Prophetic quotations. The Prophet, praise and peace be upon him, said that he was given the Koran and twice of its likeness in size. The difference between the category of Koran Revelation and other categories is that there is a built in challenge that no one can compose anything like it, whereas the other categories have prophetic styles which are the most elite among the Arabs. The unbelievers were unaware of these fine details and were forever seeking ways in which they might discredit the Prophet, praise and peace be upon him, and seized upon the opportunity and consequently concocted rumors, not knowing that the Prophet, praise and peace be upon him, was continuously in the assembly of angels and receiving light and wisdom and the other categories of Revelation.

After having addressed the complaint of the unbelievers, it further demonstrates the certain assurance of the honor in which Allah holds His beloved Prophet, praise and peace be upon him, together with His praising and the care He has for him which is made evident in six different ways.

First of all, the opening verses of this chapter "*By the mid-morning, and by the night when it covers,*" is amongst one of the highest forms of esteem Allah has for His Prophet, praise and peace be upon him.

Secondly, Allah clarifies his situation, and favors saying, "*your Lord has not forsaken you (Prophet Muhammad), nor does He hate you.*" In other words, Allah has not abandoned him, and He makes it very clear that He does not hate him. It has also been said, that Allah did not neglect him after choosing him, neither did He despise him.

Thirdly, note the words, "*The last shall be better for you than the first*" Isaac's son explained the meaning of this verse to be that when he returned to Allah his honor is even greater than the honor given to him in this world. Sahl At-Tustori said that it refers to the intercession granted to the Prophet, praise and peace be upon him, and the praiseworthy station Allah has reserved especially for him, which is greater than he was given in this life.

Fourthly, from the verse "*your Lord will give you, and you will be satisfied*" we learn not only of his honor in this world and in the Hereafter but the happiness and blessings in both. Isaac's son explained that Allah will satisfy him by sending relief in this world and also reward him in the Everlasting life where he will be given the Pool of Kawthar, the grand right of intercession and the praised status. Referring to this verse, a member of the Prophet's family said, "The Koran contains no other verse that has more hope than this one and we know that the Messenger of Allah, praise and peace be upon him, will not be satisfied if any of his nation enters the Fire."

Fifthly, in the verses "*Did He not find you an orphan and give you shelter? Did He not find you a wanderer so He guided you? Did He not find you poor and suffice you?*" our attention is drawn to the blessings bestowed upon him by Allah together with His favors, which include, the guidance of people through him or his guidance. He had no property, yet Allah enriched him, or, it has been said, that it refers to the contentment and wealth He placed in his heart. He was an orphan but his uncle took care of him and it was with him that he found shelter. It has also been explained as meaning that he found shelter with Allah and that the meaning of "orphan" is that there was no other like him and Allah sheltered him. As for the verses "*Did He not find you a wanderer so He guided you? Did He not find you poor and suffice you? Do not oppress the orphan,*" Allah reminds His Prophet, praise and peace be upon him, of these blessings and that even before Allah called him to the Prophethood, He never neglected him either when he was a young orphan or when he was poor. Rather, He called him to the Prophethood and had neither abandoned him nor hated him. How could He do so after He had chosen him!

Sixthly, in this verse Allah tells Prophet Muhammad, praise and peace be upon him "*But tell of the favors of your Lord!*" to announce the blessings given to him by Allah and to be thankful for the honor He bestowed upon him. This verse is also applicable to his nation that they tell of the favors of Allah in sending Prophet Muhammad, praise and peace be upon him, to them and making them witnesses over other nations.

The first eighteen verses of chapter 53, "The Star" are yet another example and reads, "*By the star when it plunges, your companion is neither astray, neither errs, nor does he speak out of desire. Indeed it is not except a Revelation which is revealed taught by One who is Stern in power. Of might, he stood firm while he was in the highest horizon; then he drew near, and became close, he was but two bows' length or even nearer, so (Allah) revealed to His worshiper that which he revealed (to Prophet Muhammad). His heart did not lie of what he saw. What, will you dispute with him about what he sees! Indeed, he saw him in another descent at the Lote Tree of the Ending close to the Garden of Refuge. When there comes to the Lote Tree that which comes his eyes did not swerve, nor did they stray for indeed he saw one of the greatest signs of his Lord.*" 53:1-18.

There is a difference of scholarly opinion concerning the word "star", some say it means exactly that whereas others say its meaning is the Koran. Jafar, Muhammad's son said it refers to the heart of Prophet Muhammad, praise and peace be upon him. Similar meanings have been expressed in respect of the verses in "The Nightly Comer" where Allah swears, "*By the sky, and the nightly comer! What could let you know what the nightly comer is! (It is) the piercing star.*" 86:1-3 and that the "star" refers to Prophet Muhammad, praise and peace be upon him.

The excellence and honor in which Allah holds His Prophet, praise and peace be upon him, abounds in the chapter "The Star". It is clear that Allah established on oath His guidance of the Prophet, his truthfulness in the recitation of the Koran, which was sent down with the Archangel Gabriel, who is strong and powerful, to him directly from Allah, and that the Prophet, praise and peace be upon him, is rendered free from all self-desire. Then again in the chapter "The Nightly Comer" Allah reiterates his excellence and tells of his reaching the Lote tree near the Garden of Refuge, and the certainty of his unswerving sight upon seeing one of the greatest signs of His Lord. Allah also tells us of this great event in the opening verses of the chapter "The Night Journey."

Allah revealed to the Prophet, praise and peace be upon him, His Mighty Unseen Kingdom where he saw the wonders of the angelic realm that can neither be expressed in words nor yet possible for human intellect to endure hearing, not even in its minutest atom. In the verse "*so (Allah) revealed to His worshiper that which He revealed*" there is in the opinion of scholars, a subtle indication to the high estimation Allah has for His Prophet, praise and peace be upon him, as it is a most eloquent form of expression.

Allah says, "*he saw one of the greatest signs of his Lord.*" 53:18. Our limited understanding is unable to grasp the details of what was actually revealed and ultimately becomes lost in any attempt to define what was the great sign.

In these verses Allah mentions Prophet Muhammad's absolute state of purity and the protection he received during this miraculous journey. In reference to his heart, Allah says "*His heart did not lie of what he saw*", of his tongue He says, "*nor does he speak out of desire*", of his eye He says, "*his eyes did not swerve, nor did they stray.*"

Allah says, "*Rather, I swear by the returning, orbiting, disappearing; by the night when it approaches and the morning when it extends, it is indeed the word of an Honorable Messenger, of power, given a rank by the Owner of the Throne obeyed, honest. Your Companion is not mad, in truth he saw him on the clear horizon, he is not grudging of the Unseen. Nor is this the word of a stoned satan.*" 81:15-25.

Scholars explained the meaning of these verses saying, "Allah swears that this is the word of an Honorable Messenger who has an honorable rank with Him, having the power to communicate the Revelation, and that his position is both secure and firm with his Lord. He is obeyed in the heavens and trusted to deliver the Revelation."

The consensus of scholars is that the preceding verses refer to Prophet Muhammad, praise and peace be upon him. Jesus Ar-Rumani's son holds the opinion that the 'Honorable Messenger' refers to Prophet Muhammad, praise

and peace be upon him, and consequently all the qualities belong to him. Whereas other scholars hold the opinion that rather than it being in reference to Prophet Muhammad, praise and peace be upon him, it is in reference to the Archangel Gabriel therefore the qualities are his. They also say that the verse "*in truth he saw him*" the '*him*' refers to Gabriel. It has also been said that "*not grudging*" means that when the Prophet, praise and peace be upon him, supplicates to Allah he is neither grudging nor doubts the Unseen. It has also been explained that it refers to his mentioning the wisdom and knowledge of Allah.

Another great oath is found in the chapter "The Pen" in which Allah starts with the mystical letter "Noon". "*Noon. By the Pen and that (the angels) write, you are not, because of the favor of your Lord, mad. Indeed, there is an unfailing wage for you. Surely, you (Prophet Muhammad) are of a great morality.*" 68:1-4. The unbelievers held the Prophet, praise and peace be upon him, in disdain. They rejected him and attributed many falsehoods to him. In these verses Allah swears a great oath that His chosen Prophet, praise and peace be upon him, he is free from all their assertions making his heart joyous and increases his hope when Allah gently comforts him saying "*you are not, because of the favor of your Lord, mad.*" This verse is one of very great respect and also displays the highest level of conversational manners.

Allah informs His Prophet, praise and peace be upon him, "*Indeed, there is an unfailing wage for you.*" The meaning of this has been explained that Allah has in store for him everlasting blessings, a wage that will never fail, a wage that although uncountable will not be a cause for indebtedness. This is followed by the great attestation of Allah that garlands his praiseworthy qualities, "*Surely, you are of a great morality.*" Apart from the verse meaning exactly that, the verse has also been explained as referring to the Holy Koran, whereas others say it is Islam. It has also been said that it means the Prophet, praise and peace be upon him, was without any desire other than Allah.

Al-Wasiti explained that the Prophet, praise and peace be upon him, was praised for his absolute acceptance of the multiple blessings given to him by Allah, and that He preferred him by adorning him with this mighty characteristic.

Judge Eyad supplicates saying "Exaltations be to the Subtle, the Generous, the All Praised who eased for us the doing of good things and guided people to do them. He praises whoever does good and rewards them for its doing. Exaltations be to Him! His blessings are abundant, and His favors are vast!"

The chapter continues to console the Prophet, praise and peace be upon, for the detrimental things said against him, saying "*You shall see and they will see which of you is the demented. Indeed, your Lord knows very well those who strayed from His Path, and those who are guided.*" 68:5-7.

Having praised Prophet Muhammad, praise and peace be upon him, Allah exposes his enemies by revealing the crudeness of their character and wickedness by mentioning their foul qualities. Allah says, *"Therefore, do not obey those who belie, they wish you would compromise, then, they would compromise. And do not obey every mean swearer, the backbiter who goes about slandering, those who hinder good, the guilty aggressor, the crude of low character because he has wealth and sons. When Our verses are recited to him, he says, 'They are but fairy-tales of the ancients.'"* 68:8-15.

In the verse that follows their impending punishment together with their ruin is made very clear. Allah says, *"We shall mark them on the nose!"* 68:16. These words of Allah are far more effective than anything the Prophet, praise and peace be upon him, might say, and the confounding of his enemies is also more effective than anything he might do.

Section 6 – The mentioning of Allah of the Prophet's compassionate and generous disposition

Allah says, *"TaHa. We have not sent down the Koran to you for you to be tired."* 20:1-2. There are various opinions regarding the meaning to "TaHa" one of which

is that it is a name given to the Prophet, praise and peace be upon him, whereas

others say it is amongst the Names of Allah. It has also been said that it refers to

separate letters having different meanings. Al Wasiti explained that it means "O Pure, O Guide" derived from the Arabic words "Tahir" and "Hadi" respectively.

Ar-Rabi, Anas' son tells us that the Prophet, praise and peace be upon him, prayed diligently throughout most of the night and that on occasions he saw him

standing first on one foot and then upon the other to stay awake. It has been said that the word "Taha" consists of two parts, "ta" and "ha". As for "ta" it is from the verb "to tread" and "ha" refers to the earth, which implies stand on both feet so as not to tire yourself, and it was on this account that Allah out of compassion for His Prophet, praise and peace be upon him, revealed this verse. All the explanations clearly point to his honor and we have a glimpse into his excellent manners, and whether it is said that "Taha" is one of his names or an oath, it remains a demonstration of both compassion and care.

In other chapters Allah says of His Prophet, praise and peace be upon him, *"Yet perchance, if they do not believe in this tiding, you will consume yourself with grief and follow after them."* 18:6. *"Perhaps you consume yourself that they are*

not believers, if We will, We can send down on them a sign from heaven before which their necks will remain humbled." 26:3-4.

Allah also says, "*Proclaim then what you are commanded and turn away from the unbelievers. We suffice you against those who mock and those who set up other gods with Allah, indeed, they will soon know. Indeed, We know your chest is straitened by that they say.*" 15:94-97. And, "*Other Messengers were mocked before you but I respited the unbelievers, then I seized them. And how was My retribution!*" 13:32

Makki explained, "The Prophet, praise and peace be upon him, suffered on account of the unbelievers so Allah sent down verses to console him thereby making it easy for him and at the same time informed him of the outcome of those who persisted."

Our attention is drawn again in the following verses that say, "*If they belie you, other Messengers have been belied before you. To Allah all matters return.*" 35:4 and, "*Similarly, no Messenger came to those before them but they said, 'Sorcerer, or mad!'*" 51:54

The preceding verses were sent to the Prophet, praise and peace be upon him, as a means of solace and to inform him that his predecessors also endured similar sayings. As for those who persisted Allah made it easy for His Prophet, praise and peace be upon him, and told him, "*So turn away from them, you shall not be blamed.*" 51:54. In other words Prophet Muhammad, praise and peace be upon him, had conveyed the message and therefore was not subject to blame.

The compassion of Allah is further expressed in the following verse as well as many other verses, "*And be patient under the Judgement of your Lord, surely, you are before Our Eyes.*" 52:48. This is yet a further demonstration that he is constantly under the sight and protection of Allah, and that he should remain patient with their harm-doing.

Section 7 - The way in which Allah praised the excellent qualities of His Prophet

Allah says, "*And when Allah took the covenant of the Prophets, 'That I have given you of the Book and Wisdom. Then there shall come to you a Messenger (Muhammad) confirming what is with you, you shall believe in him and you shall support him to be victorious, do you agree and take My load on this?' They answered, 'We do agree.' Allah said, 'Then bear witness, and I will be with you among the witnesses.'*" 3:81

Abul Hasan Al Kabasi draws our attention to the fact that in this verse Allah

selected Prophet Muhammad, praise and peace be upon him, out of all His Prophets and Messengers, and this excellence was not given to anyone else.

Commentators said that Allah described Prophet Muhammad, praise and peace be upon him, to each and every prophet and messenger before they were sent to their nation, and took a covenant from each that if he met him he must believe him. It has also been said that the covenant entailed informing their nation of his impending coming together with his description. The phrase, "*Then there shall come to you a Messenger*" is addressed to the Jews and Nazarenes/Christians who were the forerunners.

Ali, Abu Talib's son and others added that from the time of Prophet Adam, Allah made a covenant with each prophet and messenger to believe and help Prophet

Muhammad, praise and peace be upon him, if he should happen to appear during their time. And that it was incumbent upon each them to take a covenant with their nation to the same effect.

Allah says, "*We took from the Prophets their covenant and from you (Prophet Muhammad) from Noah and Abraham, from Moses and Jesus the son of Mary.*"

33:7. And, "*We have revealed to you as We revealed to Noah and to the Prophets after him, and We revealed to Abraham, Ishmael, Isaac, Jacob and the*

tribes, Jesus, Job, Jonah, Aaron and Solomon, and We gave to David the Psalms. And Messengers of whom We have narrated to you before, and Messengers of whom We did not narrate to you. Certainly, Allah talked to Moses.

Messengers bearing glad tidings and warning, so that the people will have no Argument against Allah, after the Messengers. Allah is the Almighty, the Wise." 4:163-165.

Upon the passing of Prophet Muhammad, praise and peace be upon him,
Omar

Al Khattab's son said as he mourned the loss. "May my father and mother be your ransom. O Messenger of Allah, it has been revealed that a fraction of your excellence before Allah is that He sent you as His last Prophet whilst mentioning

you among the first of them. '*We took from the Prophets their covenant and from*

you from Noah'. May my father and mother be your ransom! O Messenger of Allah, it has been revealed that a fraction of your excellence with Allah is that the

people of the Fire will wish they had obeyed you even when they are being

severely punished and will say, '*Would that we had obeyed Allah and obeyed the Messenger!*' 33:66."

The Prophet, praise and peace be upon him, told his followers, "Of all the prophets I was the first to be created and the last of them to be sent." This is why he was mentioned before Noah and the other prophets.

As-Samarkandi explained, "Because Allah distinguished him by mentioning him before the other prophets – despite the fact that he was the last of them to be sent – means that the covenant between Allah and them was made when He brought them out from the back of Adam like small ants."

Referring to the words "*Of these Messengers, We have preferred some above others*" in the verse "*Of these Messengers, We have preferred some above others. To some Allah spoke, and some He raised in rank.*" 2:253 it has been explained that this phrase refers to Prophet Muhammad, praise and peace be upon him, because he was sent for all mankind. Allah also made the spoils of war lawful to him (which were unlawful to previous prophets) and gave to him superior miracles. No other prophet was given a virtue or an honorable rank without Prophet Muhammad, praise and peace be upon him, being given its equivalent or higher. It has also been said that a glimpse of his excellence is that Allah addresses him in the Holy Koran using titles such as O Prophet, O Messenger whereas He calls the other prophets by their names.

Commenting on the verse "*Of his party was Abraham*" 37:83 Al Kalbi said, the word "*his*" refers to Prophet Muhammad, praise and peace be upon him, because Abraham was of his party, religion and path. However, it has also been said by Makki that it refers to Prophet Noah, peace be upon him.

Section 8 - The Command of Allah to His creation to praise the Prophet. His protection of him and the removal of punishment on account of him.

Referring to the period when the Prophet, praise and peace be upon him, lived in Mecca Allah said, "*But Allah was not to punish them whilst you were living in their midst.*" 8:33.

After the Prophet's migration from Mecca to Medina some Muslims remained in Mecca and the verse continues to say, "*Nor would Allah punish them if they repeatedly ask forgiveness of Him.*"

Several years later the Prophet, praise and peace be upon him, led his unarmed

followers from Medina to Mecca on pilgrimage, however, before they reached Mecca they encountered resistance from the unbelievers of Mecca and were prevented from entering. Unknown to the Muslims of Medina there were converts who had yet to migrate still living in Mecca and because of them Allah sent down the verses, *"If it had not been for certain believing men and certain believing women whom you did not know, you might have trampled upon them, and so sin reached you because of (killing) them while you did not know."* 48:25

From these verses the exalted position of the Prophet, praise and peace be upon

him, is clearly recognizable. If it had not been for him the punishment would indeed have immediately fallen on the Meccans, because Allah says, *"And why should Allah not punish them"* 8:34. Their punishment was postpone firstly on account of the Prophet's presence amongst them, then because of the presence

of his followers. After all the Muslims had migrated to Medina before Mecca was

opened the only people to remain in Mecca were the unbelievers, but upon its opening the victory of the Muslims was established and the unbelievers punished by having to accept defeat. It was then that the property of the Muslims

that had once been seized by the unbelievers was restored to their rightful owners.

The Prophet, praise and peace be upon him, said, "I am a guarantee for my Companions." It has been said that this means against innovation whilst others are of the opinion that it means against disagreement and disorder. Another scholar said that the meaning of this quotation is that the Messenger, was during

his life time, the greatest guarantee and he will be present as long as his way is followed and that upon its abandoning affliction and disorder are to be expected.

In chapter 33, "The Confederates" there is a verse in which Allah Himself makes

clear the value of His Prophet, praise and peace be upon him, He says *"Allah and His angels praise and venerate the Prophet. Believers, praise and venerate him and pronounce peace upon him in abundance."* 33:56. Note how He begins the verse by referring to Himself first in the praise and veneration of Prophet Muhammad, then Allah makes it known that the angels do the same. Finally, one

becomes aware of the order that all believers are obligated to ask Allah to praise and venerate our beloved Prophet, praise and peace be upon him,

The saying of the Prophet, praise and peace be upon him, "The coolness of my

eye is in the prayer" has been explained by Abu Balr, Furak's son as meaning the praise of Allah, then that of His angels followed by the response to the obligation of his nation up until the Day of Resurrection. He went on to explain that the praise of the angels and his nation is the supplication upon him and the mercy of Allah towards him.

It has also been said that "believers, praise" the Prophet, praise and peace be upon him, who taught his Companions the supplication of praising upon himself, he made a distinction between the Arabic words "salat" meaning praying to Allah, by bowing and prostrating and "salat" meaning praising the Prophet.

Chapter 19 "Maryam" opens with the mystical letters "KaafHaYa'aeenSaad." It has been explained that the letter "Kaaf" is from the word "kifayah" meaning suffice, and that Allah is sufficient for His Prophet, praise and peace be upon him. This explanation is realized by the verse "*Is it not that Allah suffices His worshiper*" 39:36, with the letter "Ha" referring to the "hidayah" guidance of Allah

as in the verse "*and guides you on a Straight Path*" 48:2. "Ya" as in the word "ta'aed" means support, and refers to the support of Allah as in the verse "*And remember how He gave you shelter*" 8:26. As for the letter "Saad" it has been explained as meaning the praise of Allah for him as realized in the verse "*Allah and His angel praise and venerate the Prophet.*" 33:56. Allah also says "*But if you support one another against him, (know that) Allah is his Guardian and Gabriel, and the righteous among the believers.*" 66:4. There are two explanations for the phrase "*righteous among the believers*" one is that it refers to the prophets and the other is that the meaning is as it is read.

Section 9 - The honor of the Prophet as expounded in the chapter Al-Fath – "The Opening"

Allah commences the Chapter "The Opening" with the verses "*Indeed, We have opened for you (Prophet Muhammad) a clear opening, that Allah forgives your past and future sins, and completes His Favor to you, and guides you on a Straight Path, and that Allah helps you with a mighty help. It was He who sent down tranquility into the hearts of the believers so that they might add belief upon*

belief. To Allah belong the armies of the heavens and the earth. Allah is the Knower, the Wise. (From His Wisdom) He admits the believers, both men and women, into Gardens underneath which rivers flow, there to live for ever, and acquit them of their sins – that with Allah is a mighty triumph – and that He might

punish the hypocrites and the idolaters, both men and women, and those who think evil thoughts of Allah. An evil turn (of fortune) will befall them. The Wrath of

Allah is on them, and He has cursed them and prepared for them Gehenna (Hell), an evil arrival! To Allah belong the armies of the heavens and the earth. Allah is the Almighty, and the Wise. We have sent you (Prophet Muhammad) as

a witness and a bearer of glad tidings and warning so that you believe in Allah and His Messenger and that you support him, revere him (Prophet Muhammad) and exalt Him (Allah), at the dawn and in the evening. Those who swear allegiance to you swear allegiance to Allah. The Hand of Allah is above their hands. He who breaks his oath breaks it against his self, but he that keeps his covenant made with Allah, Allah shall give him a mighty wage." 48:1-10.

These verses denote yet again not only the favor, praise, and nobility of the Prophet's rank but also portray the blessings of Allah towards His Prophet, praise and peace be upon him, all of which we are only partially capable of understanding.

In the opening verse Allah announces to Prophet Muhammad, praise and peace be upon him, that He will make him victorious over his enemies, and how His word and law will govern. He tells him that he will not be held accountable for

past or future actions and that he is forgiven.

"*Allah forgives your past and future sins,*" has been explained by a scholar of Islam that Allah gave the Prophet, praise and peace be upon him, the status of pardoning and forgiveness and that status becomes apparent by His addressing the Prophet, praise and peace be upon him, with forgiving his sins though he has no major or minor sin because his satan became a Muslim and his self ordered him only to do good, so addressing him with forgiveness is only in the abstract and not for practical reasons to correct any fault because there are none. In return to this some of this forgiveness will transcend to his Companions and followers.

Another scholar said that "*Allah forgives your past and future sins,*" means forgiveness for what had occurred and what had not occurred. Makki, on the other hand it is said, "Allah has made favor a cause for forgiveness and that everything comes from Him because there is no god except Him. Favor upon favor and bounty upon bounty."

The second verse continues, "*and completes His Favor to you*". Scholars said that this is brought about by the humiliation of those who were arrogant. It has also been said that Allah is referring to the opening of Mecca and Ta'if. In addition to these explanations it has been said that it means the elevation of the Prophet's status in this life, the help of Allah, and His forgiveness. In this verse Allah tells him that the completion of His blessings is in humiliating the

arrogant enemies of the Prophet, praise and peace be upon him, and the opening of two of the most important cities, Mecca and Ta'if through which the prophetic status is raised because he is guided on the Straight Path which ultimately leads to the Garden and happiness in the Everlasting Life. The Prophet, praise and peace be upon him, was always helped by Allah, but the help he received at that time was by far mightier.

The next verse tells of the favor of Allah upon the believers through His blessing

towards them by the sending down of tranquility of their hearts that increased them in belief. Further on He gives the best of news – that of a mighty triumph – to both believing men and women that Allah forgives and acquits them of their sins, and rewards them with the Garden where they shall live for ever. Allah then

speaks of the punishment of the hypocrites and idolaters in this world and in the Everlasting Life, saying they are cursed and distanced from His Mercy as their final arrival is an evil place in Hell.

Allah says, "*We have sent you (Prophet Muhammad) as a witness and as a bearer of glad tidings and warning*". In this verse Allah mentions more of the Prophet's excellent qualities and characteristics. He tells us that Prophet Muhammad, praise and peace be upon him, will be a witness against his nation because it is he who conveyed to them the message entrusted to him by Allah.

It has also been said that it is on behalf of his nation as he will bear witness to the Oneness of Allah. In addition to this He gives good news of the impending reward and forgiveness to those destined for good with the belief in Allah, and His Prophet, praise and peace be upon him, and warns of the punishment that awaits his wayward enemies.

"*That you support him, revere him*" the consensus is that this refers to Prophet Muhammad, praise and peace be upon him, and that he will be held in high regard by his nation.

Ata's son said that this chapter contains a diversity of blessings for the Prophet, praise and peace be upon him. For example, "*the clear opening*" is a sign of answering, "*forgives*" is an indication of love, and it is freedom from any blemish.

"*Completes*" is another blessing and an indication of his election, and the completed blessing is the attainment of the degree of perfection. "*Guides*" is an indication of the friendship of Allah with him, and is the summons to the witnessing.

Jafar, Muhammad's son explained that part of the completed blessing of Allah to His Prophet, praise and peace be upon him, is that He made him His beloved,

that He swore by his life, superseded other laws with the one he brought, and raised him to the highest rank. Allah protected him during the Night Ascent so that his eye did not swerve. He sent him for all mankind and permitted the spoils of war to his nation (that had previously been forbidden to the People of the Book). Allah elevated him to the rank in which his intercession is accepted and made him the master of the descendants of Prophet Adam, peace be upon him. Allah placed Prophet Muhammad's name next to His own Name in many places such as in the proclamation of faith and in the call to prayer.

The chapter continues to say, "*Those who swear allegiance to you swear allegiance to Allah.*" This is in reference to those who gave their allegiance known as Ar-Ridwan - the pleasure of Allah. When the Companions swore allegiance to the Prophet, praise and peace be upon him, their oath of allegiance was to Allah.

The pledge is followed by the statement, "*The Hand of Allah is above their hands.*" The word "*Hand*" is metaphorical and symbolizes the power of Allah, His reward, favor or His bond, and strengthens the undertaking of their pledge to the Prophet, praise and peace be upon him, him, and at the same time raises the Prophet, praise and peace be upon him, to whom their allegiance was given.

In the chapter "The Spoils" verse 17 there is a similarity, "*It was not you who killed them, but Allah slew them, neither was it you who threw at them. Allah threw at them*". However, in the previous verse it is metaphorical whereas in this verse it is a literal truth because both the Slayer and the Thrower were in reality Allah. The Creator, Allah, is the Creator of actions therefore He was the One who threw, as well as the Giver of power and decision to throw. No person has the power to throw in such a way that the eyes of each and every enemy become filled with dust, and the slaying was the reality of the angel's slaying.

This verse has been explained as meaning that the Muslims neither killed them nor did they throw either the stones or sand at their faces. It was Allah who threw terror into their hearts. The meaning of this is that the benefit of the action comes directly from the action of Allah, and that Allah is both the Slayer and the Thrower and the Companions were the doers in name.

Section 10 – How Allah expresses His honoring of the Prophet, praise and peace be upon him, in the Koran and makes clear His position and the esteem with which He regards him together with other blessed matters.

Part of the honor in which Allah holds His Prophet, praise and peace be upon him, is found in chapters 17 and 53 "The Night Journey", and "The Star". In these chapters the clarity of the Prophet's exalted, and incomparable rank together with his nearness to Allah are witnessed.

In the under-mentioned verses, it is abundantly clear that the protection of Allah is with His Prophet, praise and peace be upon him. Allah says, "*Allah protects you from the people.*" 5:67. "*And when the unbelievers plotted against you (Prophet Muhammad), they sought to either take you captive or have you killed, or expelled. They plotted – but Allah (in reply) also plotted.*" 8:30. And, "*If you (believers) do not help him, Allah will help him as He helped him when he was driven out with one other (Abu Bakr).*" 9:40.

When the unbelievers conspired and devised a plot to kill the Prophet, praise and peace be upon him, Allah prevented him from being harmed by his enemies by causing a deep slumber to fall upon the unbelievers so that he might pass unseen through their midst.

Then again, in an attempt to prevent the Prophet, praise and peace be upon him, and Abu Bakr, his honored companion's migration to Medina the Koraysh set out in hot pursuit from Mecca and searched the caves of its surrounding mountains. As the Prophet, praise and peace be upon him, took rest in a cave on the steep slopes of Mount Thawr, Allah caused another protecting miracle to occur. A spider spun a huge web across the entrance of the cave and a pair of pigeons gathered some twigs from a nearby tree, then built a nest beneath the web on the ledge. As the Koraysh started to climb the mountain the female pigeon settled herself on the nest and laid her eggs, whilst her mate perched nearby.

As the shouts and tramping of footsteps grew nearer their footsteps could be heard on the ledge directly above the cave. Abu Bakr became alarmed at the thought of being discovered and whispered to the Prophet, praise and peace be upon him, "If they look under their feet they will see us!" In his gentle, reassuring manner, Prophet Muhammad, praise and peace be upon him, consoled him, saying, "What do you think of two people who have Allah with them as their third?" When Abu Bakr heard these words peace descended upon him and his fear vanished.

Shortly after, one of the search party noticed the cave underneath the ledge on which he was standing and peered over to take a better look at it. When he saw the spider's web and the pigeon sitting on its nest he told the others that it would be a complete waste of time and effort to climb down to check the cave as he was sure it must be empty on account of the nest and the spider's web. Another peered over the ledge and agreed, saying the cob-web was so old that it must have been spun before the Prophet, praise and peace be upon him, had even been born!

Then again, when after they left the cave and journeyed on to Medina an were spotted by Suraka Malik's son, the protection of Allah encompassed them.

These stories are all found in the quotations of the Prophet, praise and peace be upon him, that narrate the events of his migration to Medina.

The chapter "The River of Abundance" reads, *"Indeed, We have given you (Prophet Muhammad) the abundance (Al Kawthar: river, its pool and springs). So*

pray to your Lord and sacrifice. Surely, he who hates you, he is the most severed." In this short chapter Allah tells the Prophet, praise and peace be upon

him, what he has been given. *Kawthar* has been said to refer to his pool, also it has been said that it is a river in the Garden, profuse blessings, intercession and

the multitude of miracles given to him, his Prophethood. The statement *"Surely, he who hates you, he is the most severed"* refers to his enemies and those who despise the Prophet, praise and peace be upon him. "Severed" bears the meaning of wretched, abased, abandoned, or one who has no good in him whatsoever.

Allah tells his Prophet, praise and peace be upon him, in chapter 15:87. *"We have given you the seven duals and the Mighty Holy Reading."* There are several

explanations to this verse. *"The seven duals"* have been explained as referring to

the first lengthy chapters and that *"the Mighty Holy Reading"* is the first chapter, "The Opener – Al Fatiha". It has also been said that *"the seven duals"* is the Mother of the Koran meaning "The Opener" and that the *"Mighty Holy Reading"* refers to the rest of the Koran. It has also been said that *"the seven duals"* refer to the commands and prohibitions, good news and warnings.

"The Mother of the Koran" has also been said to be the *"seven duals"* because it

is read at least twice in each obligatory prayer. It has also been said that Allah reserved it for Prophet Muhammad, praise and peace be upon him, and did not

give it to the other prophets, or that He called the Koran "*the seven duals*" because of the repetition of its stories. Finally, it has been said that "*the seven duals*" bears the meaning that Allah honored His Prophet with seven distinctions, honor, guidance, prophecy, mercy, intercession, friendship, veneration with tranquility.

Allah tells His Prophet, praise and peace be upon him, "*And We sent down to you the Remembrance so that you can make clear to the people what has been sent down to them, in order that they reflect.*" 16:44. And, "*We did not send you (Prophet Muhammad) for all mankind except to bring them glad tidings and to warn.*" 34:28. And "*Say: 'O mankind, I am the Messenger of Allah to you all.'*" 7:158

Allah says, "*We have sent no Messenger except in the tongue of his own nation.*"

14:4. This verse specifies the messengers own specific nation. Reflect for a moment and discover yet another special favor granted to Prophet Muhammad, praise and peace be upon him, the initial sending was when the Archangel Gabriel delivered the message to the Prophet, praise and peace be upon him, in

the tongue of his nation of birth. Thereafter, the message spread over the frontiers where other languages are spoken. These nations checked the veracity

of the Prophet, praise and peace be upon him, and many converted then learned the Arabic language, and this is the realization of the Prophet's saying
"I

was sent for all mankind."

Allah tells us, "*The Prophet has a greater right on the believers than their own selves; his wives are their mothers.*" 33:6. The words "*has a greater right on the believers*" has been explained that there is an obligation upon all believers to obey his orders in the same way that a slave must obey the order of his master, being obedient to his order is far better than using one's own judgment that is subject to flaws. "*His wives are their mothers*" means believers must respect the wives of the Prophet, praise and peace be upon him, as they respect their own mothers and for this reason his wives were not permitted to marry anyone after his death – this is yet another indication of the honor in which

Allah beholds him, and that his wives will be his wives in the Garden.

Allah says, "*Allah has sent down to you the Book and the Wisdom... The Bounty of Allah to you is ever great*" 4:113. "*Is ever great*" refers to his Prophethood or that which was given to him in pre- eternity. Al Wasiti said that it is an indication to

his ability to endure the vision which Prophet Moses could not endure.

CHAPTER 2

AN ILLUSTRATION OF THE WAY IN WHICH ALLAH PERFECTED THE EXCELLENCE OF THE PROPHET'S CHARACTER HIS ESTABLISHMENT AND BY BLESSING HIM WITH ALL THE VIRTUES OF RELIGION AND THIS WORLD.

Those who love our noble Prophet Muhammad, praise and peace be upon him, and seek to learn the details of the immense treasure of his reality should first know that they are one of two categories in which the beautiful and perfect qualities of mankind can be found.

The first category:

This is the category of inborn characteristics, for example, those which are necessary for this worldly life, and things associated with the actions occurring in one's daily habits.

The second category:

This is the category in which characteristics are accomplished as part of one's religion, and these are the praiseworthy qualities that draw one nearer to Allah.

These qualities are in themselves divisible into two categories, and are either qualities that are inborn or acquired, or a combination of both qualities.

With respect to inborn qualities, such qualities are not subject to choice. For example a perfect physique, beauty, intellectual power, perfect code of ethics, accuracy of understanding, removal from all bad characteristics, eloquence, sharpness of senses, bodily strength, noble lineage, power of one's relatives and the honor of one's nation.

Section 1 – Introduction

There is a connection between the aforesaid and to things necessary to one's daily life, for example, food, sleep, clothing, home, marriage, property or rank. Such matters can be connected to the Everlasting Life if one's intention is related

to the fear of Allah and educating one's body to pursue the Path of Allah, even though all are defined and governed by Islamic law as being necessities.

Qualities that are acquired and relate to the Everlasting life include virtues as well

as manners prescribed by Islamic Law, religious practices, knowledge, tolerance, patience, gratitude, justice, self-restraint, humility, pardon, chastity, generosity, courage, modesty, gallantry, silence, contemplation, companionship and such like qualities all of which can be characterized as being a "good character".

For some these qualities are inherent, or a natural temperament whereas they are not found in others and therefore they have to work to acquire them, however, there are some qualities that must exist to form the foundation of one's nature, and Allah willing (inshaAllah), these will be clarified shortly.

The consensus of many scholars is that such qualities are deemed as being of a "good and virtuous character" even when the intention is not for Allah and the Everlasting Life. Why a person has these qualities is a subject for debate amongst scholars.

When a person is known to have been blessed with one or two of these noble qualities, that person, no matter whether he/she has passed away or is alive, is considered to be a person of note and consequently used as a role model, because of his endearing qualities and this in turn causes him to be respected and honored.

When a person is blessed with an uncountable abundance of perfection and nobility, it is impossible to even try to express the extent of his worth by one's tongue. And one must know that such qualities are only possible as a gift from Allah, the Almighty.

This is exactly the gift bestowed on Prophet Muhammad, praise and peace be upon him, and includes to list but a few, his Prophethood, being chosen for the conveyance of His message, close friendship with Allah, the receivership of His love, the Night Journey in which he was blessed with a vision of Allah, nearness,

revelation, intercession, mediation, completion of all virtues, high rank, the praiseworthy station, the winged mount Burack, the accession, being sent for all

humanity, being the leader of all the other prophets in prayer together with his witnessing over them and mastery over all the descendants of Prophet Adam, being the bearer of the Banner of Praise, the bringer of good news and warning, his status before the Owner of the Throne, obedience, bearer of the trust, guidance, being sent as a mercy to all the worlds, the receiver

of the pleasure of Allah that permits him to ask of Him when all of creation are silenced, the pool of Kawthar, being heeded, the perfection of praising him, being in the status of pardon that covers both past and future actions, the expanding of his chest, the removal of his burden, the elevation of his

eminence, being helped with a mighty victory, the sending of down of tranquility, the support of angels, his conveyance of the Koran and Wisdom together with the seven duals, the purification of his nation, his inviting to Allah, the praise and veneration of Allah, and His angels upon him, his judgement established on what was given to him by Allah, his removal of the shackles and burden from his nation, the swearing of Allah by his name, the answering of his supplications, the speech of not only the inanimate but animals to him, the miracles of water that flowed from his finger tips, the increase of small amounts to that of plenty, the dividing of the moon, the delaying of the sun set, the transformation of items, given the help of casting terror, his knowledge of the Unseen, the shade of the clouds, the exaltations of the pebbles, his healing and his protection from the enemies of Islam.

The preceding are but a minute taste of uncountable blessings that adorn our Prophet, praise and peace be upon him, and knowledge of his fine qualities can only be contained by someone who is given it, and it is Allah alone who is the Giver because there is no god except Him.

In addition to this there are honorable ranks, degrees of purity, happiness, the excellence and increase of the Bounty of Allah that lie in store for him in the Everlasting Life – these are to numerous to be counted and are far beyond the grasp of anyone's intellect and mystify the imagination.

Section 2 - The description of the Prophet's physic

It is impossible to turn a blind eye to the fact that Prophet Muhammad, praise and peace be upon him, is by far the most worthy and the greatest of all mankind, and that he is the most perfect of all, adorned with the most excellent virtues and qualities.

In this section Judge Eyad embarks upon detailing the perfection of the Prophet's physical attributes and supplicates "May Allah illumine my heart and yours, and increase our love for this noble Prophet, praise and peace be upon him." He then reminds the reader of the fact that the Prophet's qualities were not acquired rather, they were gifted to him by the Creator.

His physical description and character have been reported by many of his Companions and we are told that he was the most handsome man ever created, surpassing the beauty of Prophet Joseph for whom the women of the city cut their hands, *"When she heard of their sly whispers, she sent for them and prepared a banquet. To each she gave a knife, (then called Joseph saying,) 'Come and attend to them.' When they saw him, they were so taken*

with him that they cut their hands, and said, 'Allah save us! This is no mortal, he is no other but a noble angel!' 12.21.

The complexion of Prophet Muhammad, praise and peace be upon him, was radiant. His eyes were black, deep, widely set, and naturally mascaraed with a slight tinge of pink, accentuated by long eyelashes. His nose was distinctive and his teeth evenly spaced. His face was round with a broad forehead. His beard was thick and reached his chest. As for his chest and abdomen they were equal in size and his shoulders were broad as was his chest. His bones were large as were his arms. The palms of his hands were thick as were the soles of his feet. His fingers were long and his skin tone fair. The hair between his chest and navel was fine. He was of medium stature, however, when a tall person walked by his side the Prophet, praise and peace be upon him, appeared to be the taller. As for his hair it was neither curly nor straight and when he laughed his teeth were visible like a flash of lightning, or, they have been described as white as hailstones. His neck was balanced, neither broad nor fat, as for his body it was firm and did not lack firmness in any limb.

The following sayings are but a fraction of the multi narrations of the Companion's description of the Prophet, praise and peace be upon him, although

they are but a sampling, they are sufficient to convey the perception of his handsomeness. Everyone who met him said they had never seen anyone like him. In the forthcoming sections we will, if Allah wills, report even more.

When the Companion Al Bara saw a lock of the Prophet's hair resting on his red robe he commented, "I have never seen anyone with a more beautiful lock of hair than his resting on a red robe."

Abu Hurayrah, said, "I have never seen anyone more handsome than the Messenger of Allah, it was as though the sun was shining upon his face and when he laughed it reflected from the wall."

Someone asked Jabir, Samura's son, "Was his face like a sword (meaning white and shinning)?" He replied, "No, it was like the sun and the moon, and round."

Umm Ma'bad, the lady from whom the description of the Prophet, praise and peace be upon him, was more profuse, said, "Even from a distance he was the most beautiful of people, and as he drew near it was apparent that he was the most handsome."

Abi Hala's son said, "His face glowed like the full moon."

Imam Ali, may Allah honor his face, said at the end of his description of the Prophet, praise and peace be upon him, "Anyone who came upon him by chance became filled with timidity towards of him and those who kept company with him loved him."

Section 3 - The Prophet's cleanliness

The Prophet, praise and peace be upon him, said, "The religion is based on cleanliness."

The Prophet, praise and peace be upon him, was blessed by Allah with the extra special quality of being free from all forms of uncleanness and bodily defects. These qualities were special for him and no one else has ever been privileged with such qualities.

When the Prophet, praise and peace be upon him, was born he was already circumcised and his umbilical cord cut. His mother Lady Amina, peace be upon her, tells us, "He was clean when he was born and there was no trace of impurity upon him."

The Prophet, praise and peace be upon him, was adorned with the sweetest of fragrances, as was his perspiration. Anas commented, "I have never smelled amber, musk or any other (perfume) more fragrant than the aroma of the Messenger of Allah."

One day the Messenger of Allah, praise and peace be upon him, touched the cheek of Jabir, Samura's son and Jabir said, "I felt a cool sensation and his hand

was fragrant, it was as if he had withdrawn it from a sachet of perfume. Jabir also

said, "When the Prophet walked down a road, anyone who happened to pass along the same road knew he had been there on account of his fragrance."

On another occasion Jabir rode behind the Prophet, praise and peace be upon Him, and put his mouth upon the seal of his prophecy between his shoulders and

its fragrance spread over him like musk.

It was also reported that even if he had perfumed his hand or not, if he shook the

hand of a man the fragrance would remain for the rest of the day. When the Prophet, praise and peace be upon him, placed his hand on the head of a child, the child was recognizable from amongst other children by its fragrance.

The Prophet, praise and peace be upon him, visited the house of Anas and fell

asleep on a rug and perspired. When Anas's mother noticed the perspiration she fetched a long necked bottle into which she collected the drops of perspiration. Later, the Messenger of Allah, praise and peace be upon him, inquired about it, whereupon she replied, "We mixed it with our perfume and it is the most fragrant of scents."

Even when the Prophet, praise and peace be upon him, relieved himself, it is reported that the earth would split open and swallow his discharge and there remained a fragrant aroma.

Lady Ayesha, Mother of Believers, may Allah be pleased with her, said to the Prophet, praise and peace be upon him, "When you return after relieving yourself, there is nothing offensive about you." He replied, "O Ayesha, don't you know that the earth swallows up what is discharged from the prophets so that nothing is seen?"

When the Prophet, praise and peace be upon him, passed away, Imam Ali, may

Allah be pleased with him, washed his body and said, "I washed the Prophet, and

looked for the normal discharge from a deceased person but found nothing, whereupon I said, 'You were pure during your life and pure in death.'" He added,

"A sweet aroma exuded from him, the like of which I have never experienced."

Upon kissing the Prophet, praise and peace be upon him, after his death, Abu Bakr also mentioned the sweetness of his aroma.

On the day of Uhud the Prophet, praise and peace be upon him, suffered a slight

injury, whereupon he permitted Malik Sinan's son to remove the blood which he then swallowed. The Prophet, praise and peace be upon him, told him, "The Fire

will not touch you."

On another occasion, the Prophet's blood was cupped, whereupon Abdullah, Zubair's son swallowed it. The Prophet, praise and peace be upon him, did not object to what he had done but said, "Woe to you from the people and woe to the people from you."

The Prophet, praise and peace be upon him, kept a wooden bowl under his bed in which, if he felt the need, he could urinate during the night. One night a lady

by

the name of Baraka, (scholars differ whether or not she is the same Baraka who

served the Prophet, praise and peace be upon him), felt thirsty and upon seeing the cup drank the urine without knowing. There were also similar occurrences in which his urine was drunk, when the Prophet, praise and peace be upon him, learned of it he did not order the washing of their mouth nor did he forbid them to do it again. One should understand that when ordinary people drink water it cleanses them, so their output is unclean. In the case of the Prophet, praise and peace be upon him, the liquid that left his body was clean, because he was pure in both body and physic therefore whatever came from his bodily was pure and contained the effect of blessings, therefore due to this, the output from his body was sweeter and the drinker did not taste any urine as they would do so with anyone else. On several occasions the Prophet, praise and peace be upon him, told his Companions "Allah feeds me and gives me to drink."

Lady Ayesha, may Allah be pleased with her, said, "I never saw the private parts of the Messenger of Allah", praise and peace be upon him.

The Prophet, praise and peace be upon him, asked Imam Ali to ensure that no one other than himself should wash him (his covered body after his death). He told him, "No one has ever seen me naked, and if it were to happen he would become blind."

Abbas' son said that as the Prophet, praise and peace be upon him, slept he heard him breathing deeply. He woke up to pray but did not make ablution. Ikrima said, "That was because he was protected by Allah and when he slept his eyes were closed but his heart and internal being were not in the status of sleep, therefore he would make ablution only when it was needed. The Prophet, praise and peace be upon him, said, "My eyes sleep but my heart does not."

Section 4 - The Prophet's intellect, eloquence and astuteness

The Prophet, praise and peace be upon him, was gifted by Allah with the most excellent intellect. He was astute and his senses were acute, as for his speech he was by far the most eloquent. There is no doubt that these qualities were unsurpassable.

The superiority of his intellect and depth of understanding become evident when one reflects upon the way in which he administered not only the internal affairs of

his nation but also external affairs – no matter whether they were the affairs of just ordinary people or those of the chieftains of society. His ability was truly amazing, and his life exemplary coupled with profound knowledge that simply flowed from him and the way in which, without previous instruction, experience, or reading directed him to carry out and fulfill the Laws of Allah.

Wahb, Munabbih's son, who was well educated said, "From my readings it has been has become evident that if all the intelligence of humanity, from the first to the last, were to be gathered as one, it would be in comparison to the intelligence

of the Prophet, praise and peace be upon him, as a single grain of sand."

Allah says, *"and when you turn among those who prostrate themselves"*
26:219.

The Prophet, praise and peace be upon him, told his Companions, "I see the one

behind my neck just as I see the one before me." Mujahid explained when the Messenger of Allah, praise and peace be upon him, arose from prayer he could see everyone behind him, just as if they were in front of him."

Regarding the eyesight of the Prophet, praise and peace be upon him, Baki, Mukhallad's son informs us, "The Prophet, could see just as well in the dark as he could see in the light."

In the references of authentic prophetic sayings that tell of the ability of his sight one finds many reports of his seeing angels and devils. When the Negus of Abyssinia passed away he was able to see him whereupon he prayed the absent

funeral prayer upon him, and before seeing him the Angel Gabriel came to inform

him of his passing. Although the Prophet, praise and peace be upon him, was far from Jerusalem, he saw the city and described it to the Koraysh. And as he was building the Mosque in Medina the Ka'ba was visible to him.

His clear-sightedness permitted him to see the eleven stars in the Pleiades.

This phenomenon was also amongst the special blessings gifted by Allah to the other prophets.

Abu Hurayrah heard the Prophet, praise and peace be upon him, say, "When Allah, directed glory near Prophet Moses, Moses was able to see an ant on a stone a distance of thirty miles away." So imagine what Prophet Muhammad, praise and peace be upon him, was able to see of spiritual affairs and ranks!

No one can deny this attribute after the Prophet's, praise and peace be upon him, Night Ascent when he received the special favor of seeing one of the greatest signs of his Lord.

Abu Rukana, known for his incredible strength wrestled with the Messenger of Allah, praise and peace be upon him, three times and each time Abu Rukana was defeated, after which the Prophet, praise and peace be upon him, invited him to Islam.

As for his gait, Abu Hurayrah said, "I never saw anyone walk more swiftly than the Messenger of Allah, praise and peace be upon him. It was as if the earth rolled up for him, we would be exhausted but there were no signs of weariness upon him at all." It is also reported that when he walked, it was as if he were coming down a slope.

His laugh was that of a broad smile. When he turned to face someone, he would look at them directly.

Section 5 - The perfection of the Prophet's speech

There are many reports of the Prophet's mastery of the Arabic tongue together with his eloquence and fluency of speech. When he spoke he was very concise

and expressed things clearly. His speech was well structured, free from all affectation and he used sound meanings.

He was adept in all the different dialects of Arabia and able to converse with each community using their own colloquial expressions. When they debated

or argued with him he replied using their regular phrasing, and there were several occasions when his Companions were unable to understand what he said and requested him to explain.

The way in which he spoke to the Koraysh of Mecca and the Ansar of Medina, or

the people of the Hijaz or Najd was different from the way in which he spoke to Dhul Mishar Al Hamdhani, Tahfah Al Handi, Katan, Haritha Al Ulaymi's son, Al Ashath, Kays' son, Wail, Hujr Al Kindi's son and other chieftains of the Hadramat and the kings of Yemen.

As for his everyday speech, famous speeches, statements and sayings, volumes

have been written about them together with references containing their words and an explanation of their meanings.

The eloquence of the Prophet, praise and peace be upon him, is unequal and

demonstrated in the following sampling:

"People are like the teeth of comb."

"A man is with the one he loves"

"There is no good in company that does not show you what you show them."

"People are like mines of gold and silver. The best of you in the 'Time of Ignorance' is the best of you in Islam, if they understand (the Islamic Law)."

"A man who knows his own worth is not destroyed."

"Allah shows mercy to His worshipper who speaks well and gains, or who remains silent and safe."

"Become a Muslim and you will be safe, become a Muslim and Allah will give you your wage twice over."

"Those among you I love most and those who will sit close to me on the Day of Resurrection are the best of you in character, who give shelter, and protect and Reconcile."

"The two faced person has no status before Allah."

"Gossiping is forbidden, as is excessive questioning, squandering property, forbidding gifts, disobedience to mothers and the burial of girls alive."

"No matter where you are, fear Allah. Follow a bad action with one that is good because it erases (the bad). He created people with a good character."

"The best affairs is the median way"

"Answer the one you love with gentleness, lest one day he becomes the one who hates you."

"On the Day of Resurrection, injustice will appear as darkness."

There are a multitude of examples (over 12000 authentic statements), these are but a few and one cannot fail to marvel and reflect upon the wisdom found within them.

The Companions said to him, "We are unable to find anyone more eloquent than

you." To this he replied, "How could it be otherwise, the Koran was revealed on my tongue, a clear Arabic tongue."

It is reported that on another occasion, the Prophet, praise and peace be upon him, told his Companions, "I am the most eloquent of Arabs since I am from the Koraysh and was raised among the children of Saad." The tribe of Saad was famous for their strength and purity of the Arabic language and this was coupled

to the eloquence spoken in Mecca. All these elements were combined with Divine support that accompanies the Revelation and which no mortal can imitate.

Umm Mabab said of him, "His speech was sweet and distinct without using too few words or an excess. It was as if his speech consisted of threaded pearls.

His very melodic voice penetrated."

Section 6 - The nobility of the Prophet's lineage, his honored birthplace, and his upbringing

The lineage of Prophet Muhammad, praise and peace be upon him, was from the

best of the children of Hashim and the noble fabrics of the Koraysh. He was descended from the most noble and mighty Arabs not only on his father's side but also on his mother's.

Referring to the blessing of his nobility the Prophet, praise and peace be upon him, told Abu Hurayrah "I was sent from the best of each consecutive generation

of the children of Adam until I appeared in the generation in which I am from."

There are many Prophetic sayings reported by the Companions, the following are

a selection:

Al Abbas tells us that the Prophet, praise and peace be upon him, said, "Allah created the Creation and from the best of their generations He placed me among the best of them. Then He selected the tribes and placed me among the best tribe. Thereafter, He selected families and placed me among the best of them. I am the best of them in person and the best of them in family."

Waila Aska's son tells of the time the Prophet, praise and peace be upon him, spoke of his lineage saying, "Allah chose Ishmael from the children of Abraham,

and from the children of Ishmael He chose the children of Kinana, then from the children of Kinana Allah chose the Koraysh and chose the children of Hashim

from the Koraysh, then Allah chose me from the children of Hashim."

We are told by Omar's son that the Prophet, praise and peace be upon him, said

"Allah, the Mighty, the Glorified chose from His creation the children of Adam. Then from the children of Adam He chose the Arabs. Thereafter He chose from the Arabs the Koraysh. Then He chose from the Koraysh and from them He

choose the children of Hashim. From the children of Hashim He chose me, and I

am the best of the best. Whosoever loves the Arabs loves them because he loves of me. Whosoever hates Arabs hates them because he hates me."

Abbas' son said that the spirit of the Prophet, praise and peace be upon him, was

a light in the hands of Allah two thousand years before He created Adam. That light exalted Him and by this light the angels exalted Allah, and when Allah created Adam, He cast that light into his loins.

He also tells us that the Prophet, praise and peace be upon him, said, "Allah brought me down to earth in the loins of Adam, then He placed me in the loins of Noah and thereafter cast me into the loins of Abraham. Allah proceeded to move me from one noble loin and pure womb to another until He brought me out of my parents. None of them were ever joined together in fornication."

Section 7a - The daily life of the Prophet, praise and peace be upon him

The necessities of one's daily life can be categorized as being of three kinds:

1. That which is excellent in small quantities
2. That which is excellent in large quantities
3. That which varies according to the situation

Being satisfied with a little has been acclaimed by scholars and sages alike as being excellent. Having an excess of anything is an indication of greed, covetousness and gluttony. Excess leads to harm in this life and in the Everlasting Life. Take for example the consumption of excessive food and drink,

overindulgence cultivates illness, causes coarseness in the self and dulls the intellect. When one is satisfied with a little it is an indication of contentment and self-control.

The same can be said of excessive sleep, it is an indication of weakness, lack of

intelligence and sharpness. The result is that of laziness, squandering one's life in useless pursuits, hard-heartedness, neglect, and this leads to the death of

one's heart.

Ample proof is found in the sayings of the Prophet, praise and peace be upon him and in observation from the sages of bygone eras. These proofs will not be mentioned in full since the knowledge they contain is well known, instead it will be summarized.

The Prophet, praise and peace be upon him, was the most abstemious of men and encouraged his followers to be satisfied with a little. Al Mikdam, Madikarib's son reported that he said "The son of Adam does not fill any container worse than his belly. A little is sufficient for the son of Adam to keep his back straight. If there must be more, then a third for his food, a third for his drink and a third for his breath." The result of excessive consumption of food and drink is excessive sleep.

Sufyan At-Thawri observed, "By partaking in only a little food one is then able to stay awake during the night."

Another advised, " Do not eat of a lot so that you drink a lot, then sleep a lot and lose a lot."

Lady Ayesha, wife of the Prophet, may Allah be pleased with her, described the habit of the Prophet, praise and peace be upon him, saying. "He never filled his stomach completely. He neither asked his family for food, neither did he desire it. If they fed it to him then he ate. Whatever they served him he accepted and he drank whatever he was given."

Luqman, known for his wisdom (and mentioned in the Koran) said to his son, "My son, when the intestines are full, contemplation sleeps, wisdom is dulled and limbs hesitate and weaken in worship."

Sahnun said, "Knowledge does not befit someone who eats until he is replete."

The Prophet, praise and peace be upon him, told his Companions, "I, myself do not eat seated in a reclining posture" or sitting cross legged or in a comfortable manner. When the Prophet, praise and peace be upon him, sat, he sat in a squatting position as if he was going to get up.

When the Prophet, praise and peace be upon him, slept it was but a little. He said, "My eyes sleep, but my heart does not sleep." When he slept, he slept on

his right side so that his sleep would be shallow. Sleeping on the left side is easier on the heart and one's organs as they incline to the left side. When one sleeps on the right side, there is a tendency to wake up quickly and is not overcome by deep slumber.

Section 7b - Marriage and related issues

The second praiseworthy category of necessity is that which is excellent in large quantities, and this category includes such matters as marriage and rank.

It is praiseworthy for a man to have more than one wife, referring to the Prophet, praise and peace be upon him, Abbas' son said, "The best of this community is the one with the most wives (also reported is "the best of this community is she who gives birth)."

The Prophet, praise and peace be upon him, forbade celibacy because marriage protects appetites from straying, and said, "Whosoever is able to marry should marry, it lowers the eyes and protects the private parts." It is for this reason that the scholars of Islam say that it is not a matter that detracts from the virtue of abstinence.

When one examines the examples of the Companions, it is found that the most abstemious among them had wives and were sexually active with them and those whom their right hand possessed. Many disliked the thought of meeting Allah unmarried.

The question has been raised, "How can marriage be so virtuous when Allah praised, Prophet John, son of Prophet Zachariah for being chaste? And how is it that Allah praised him for not doing something that is considered to be a virtue. In addition, Prophet Jesus, son of Mary also remained celibate. If it is as you say, would they have married?"

In answer to this question indeed Allah praised Prophet John for being chaste, and it was not, as someone once said, that he was weak or not masculine. This derogatory remark has been rejected by knowledgeable scholars and perceptive commentators on the grounds that it implies imperfection and fault, neither of these characteristics befit any of the prophets of Allah. What it does mean is that (in his state of celibacy) he was protected from wrong actions, it is also said that he was detached from all bodily desires and had no desire.

From this it is understood that marriage is a desirable virtue whereas there is an imperfection in those who are able to marry but do not. The inability to marry may be counteracted with the virtue of striving. Prophet Jesus was perfect and

stroved. In the case of Prophet John, he was given sufficiency from Allah.

Marriage frequently distracts one from the remembrance of Allah when this is so

a person is attached to the world. There are those who marry and fulfill the obligations of marriage without being distracted from the remembrance of Allah and these people attain a high rank before Allah. This high rank is found in Prophet Muhammad, praise and peace be upon him, who had several wives but was never distracted from his worshipping. Rather, it increased him in worship because he protected his wives, gave them their rights, provided for them and guided them to the worship of Allah.

The Prophet, praise and peace be upon him, said, "Allah caused me to love women and perfume in this world of yours, but the coolness of my eye (my delight) is in prayer." What he implied was that whereas other people have the love of women and perfume, for them such matters belong to worldly affairs, however his involvement with them was not for this worldly life but rather for the Everlasting Life because he was anxious to be wearing perfume when he met angels.

Above these worldly affairs, his passion which was distinctly for him, was the witnessing of the angelic hosts of his Lord and the closeness of conversation with Him. It is for this reason that he made a distinction between the two loves by separating the two conditions in his saying "and the delight of my eye is in prayer."

There is, however, an extra virtue the satisfaction of satisfying a wife's need.

The

Prophet, praise and peace be upon him, was given an abundance of this ability and would visit all of his wives in the same hour. Anas and his companions concluded that he had been given the power of thirty men. Others such as Tawas

said, "In the matter of sexual intercourse, the Prophet was endowed with the power of forty men." After having visited each wife he would take a purification bath before going to the next and said, "This is better and purer."

Prophet Solomon and Prophet David were endowed with the same ability. Prophet Solomon said, "During the night I visited a hundred or ninety-nine women. Abbas' son said, "In the loins of Solomon there was the semen of a hundred men, and he had three hundred wives and three hundred whom the right hand possesses." It has also been reported that he had seven hundred wives. As for Prophet David, he had ninety-nine wives.

Prophet Muhammad, praise and peace be upon him, was sent during a time in which it was common-place to have forty wives. He reduced the number of wives

a man could have to four, and made it conditional when marrying more than one

that justice must prevail and each should be evenly treated, if this cannot be established, then a man should only marry one wife.

Anas reported that the Prophet, praise and peace be upon him, said, "I have been preferred over my nation in four things – generosity, courage, abundance of sexual intercourse and great power."

The Prophet, praise and peace be upon him, was a modest person. Even in the hearts of those who rejected, injured him and his Companions or tried in secrecy

to harm him he was well regarded. When he met them face to face they became respectful and gave him what he requested.

There are many reports of the experiences of people who met him, when Kayla saw him she began to tremble on account of timidity but he calmed her gently saying, "Poor girl, you must be calm." The father of Masood reported that a man

came before the Prophet, praise and peace be upon him, and started to tremble,

but the Prophet, praise and peace be upon him, straight away put him at ease saying, "Relax, I am not a king."

Section 7c – The way in which the Prophet dealt with money and commodities

The third category is that which varies according to the situation. Its praiseworthiness and excellence vary according to circumstances and includes the accumulation of wealth.

When a person uses his wealth for pious reasons and spends it in charity seeking Allah and the Everlasting Life, then it is a virtue in the eyes of everyone upon all occasions.

As for the person who chooses to withhold his wealth, regardless whether it is meager or abundant, misuses it and is anxious to amass more, then his wealth has become a cause for his imperfection, it has become worthless rather than a virtue. When this is the case his wealth does not save him, rather the opposite, and the vice of miserliness and meanness is attached to him.

Wealth can be a praiseworthy virtue, however, it does not lie in the actual amount of wealth, rather it lies in its proper use. If a person who has amassed a lot of wealth but uses it improperly he is not in the true sense affluent or a

wealthy person, and therefore cannot be called praiseworthy. In fact he is deemed by scholars as being impoverished, as he does not realize any of his goals because he does not have control over them. He is like a treasurer in charge of someone else's property but he himself has no property, it is as if he owned nothing.

The one who is truly affluent and wealthy is the one who spends it because he has acquired the beneficial virtue that accompany wealth, even after all has been spent.

Let us take a close look at the way in which Prophet Muhammad, praise and peace be upon him, dealt with wealth. When one reads the story of his life, it is apparent that he was given the treasures of the world as well as the keys to lands.

Before his advent, the spoils of war had been unlawful to other prophets and their followers, but to him and his followers Allah made them lawful. He opened the Hijaz, Yemen, all of Arabia as well as the areas bordering Syria and Iraq. He was brought a fifth of the spoils of war, the poll-tax as well as the obligatory charity, and kings gave him gifts. However, he neither kept the wealth for himself nor did he keep single coin for himself, he spent it all in the way of Allah, he was generous, enriched people and strengthened Muslims through its use.

His giving is illustrated in the following that occurred after the conclusion of the afternoon prayer in Medina. Utbah Harith's son said, "The moment the Prophet, praise and peace be upon him, concluded the prayer he stood up quickly and went to one of his rooms, stepping over the shoulders of the worshipers. His haste made people curious. When he returned he realized that his followers were wondering what had called him away so urgently, so he told them, 'I remembered that I had a piece of silver (or gold) left and this disturbed me, but now I have arranged for its distribution.'"

He also said, "I feel uncomfortable if a gold dinar remains with me overnight, unless it is a dinar I have set aside to repay a debt."

There were occasions when he was given dinars and after their division a few were left over, when this was so he gave them to his wives. Once the dinars had been distributed he would say, "Now I can rest." When he passed away his armor was in pawn in order to provide food for his family.

When it came to such things as clothing, housing and welfare, the Prophet, praise and peace be upon him, was content with just what was necessary and went without. He wore whatever was at hand and dressed himself in either a cloak, a coarse garment, or a thick outer garment. When he was sent robes of brocade, or with embroidery he would give them to whosoever was in his

company or send them to others because pride and adornment are not among the qualities of men of nobility and honor found in those close to Allah, rather, they are amongst the qualities of women.

The most praiseworthy of garments are those that are clean and are of medium quality. When one wears such clothes it does not detract from manliness nor does it lead to drawing attention to oneself which is by Islamic Law reproachable. The most common cause of ostentation is that of flaunting an excess of clothing or wealth.

The same is said of pride in a luxurious or a spacious home, or the acquisition of a lot of furnishings, servants or livestock. However, if a person has land, cultivates and harvests it and then restricts his consumption and gives away its produce that person has gained the virtue of his property, and should show his thanks for it. It is indeed praiseworthy to turn away from wealth, or be content with a little when none is left after having spent it in the correct manner.

Section 8 - Praiseworthy qualities

Some praiseworthy qualities and noble manners that are acquirable: the consensus of scholars is that the person who has them is virtuous and even someone who has just one of them is highly respected. Some of these qualities have been described as being part of the qualities of Prophethood, but are more

commonly known as being "of good character". A good character is comprised of

having a balanced attitude, and the qualities of the self which is that of moderation not extremism.

The perfect example of being well balanced is exemplified by the Prophet, praise

and peace be upon him, Allah praises him for this quality saying, "Surely, you (Prophet Muhammad) are of a great morality." 68:4

Lady Ayesha, wife of the Prophet, Mother of Believers, may Allah be pleased with her, described him saying, "His character was that of the Koran, He was pleased by that which it finds pleasing and angered by that which it finds hateful."

The Prophet, praise and peace be upon us, informs us "I was sent to perfect the code of finest ethics."

Anas observed and described him saying, "Of all people, the Messenger of Allah had the best character."

The scholars of Islam concur that these noble qualities were within him from the instant of his creation. He neither acquired nor learned them, rather he received them through the generosity of His Lord as a special gift.

Similar qualities are found Jesus, Moses, John and Solomon and all the other prophets of Allah. When one reflects upon their life from the time of their childhood and continuing throughout their Prophethood they are easily recognizable. These qualities were inherent within them and when they were created they were given both knowledge and wisdom.

Allah speaks of Prophet John saying, "*O John, hold fast to the Book' and We bestowed on him judgment while yet a child.*" 19:12. Scholars of Islam tell us that

when Prophet John was a child Allah gave him knowledge of His Book. Mamar tells us that when John was only two or three years old the children asked him why he didn't play with them, he politely replied, "Was I created for playing games?"

Allah also says to Prophet Zachariah, "*Allah gives you glad tidings of John, who shall confirm a word from Allah.*" 3:39. When Prophet Jesus was three years old,

Prophet John bore witness that Jesus was the word of Allah and His created spirit.

As Lady Mary was about to give birth Allah tells us, "*He (Jesus) called to her from below: 'Do not sorrow, look, your Lord has provided a rivulet below you.'*" 19:24. Scholars have said the "he" refers to Prophet Jesus. Prophet Jesus spoke

when He was still in the cradle saying, "*I am the worshiper of Allah. Allah has given me the Book and made me a prophet.*" 19:30.

Allah says of Prophet Solomon, "*We made Solomon to understand it, and to both*

(David and Solomon) We gave judgement and knowledge." 21:79. Solomon was

given judgment when he was still a child. Reflect for a moment upon the well known stories of the woman who was about to be stoned, and the story of the disputed infant – Prophet David concurred with his judgement. At-Tabari said that

he was twelve years of age when he became king. There is a similar story of Prophet Moses who, when he was an infant grabbed the beard of pharaoh.

The scholars of Islam explained the words of Allah "*Before this We gave Abraham his virtue, for We knew him.*" 21:51. Allah guided him when he was young. Ata's son said that Allah chose him before He created him. It is also said

that at the time of Abraham's birth, Allah sent an angel to him with the command to bear witness to Allah in his heart and to remember Allah with his tongue. Prophet Abraham replied, "I have done so." Note, he did not say "I will do so." This is the virtue given to him.

It has been reported that Prophet Abraham sought proof in the planet, the moon and the sun when he was fifteen months old. Later at the age of sixteen Allah tested his faith as he was cast into the fire by the unbelievers. And that his son Prophet Ishmael was tested by his willingness to be sacrificed when he was seven years old and praise be to Allah (Al Hamdulillah), he, despite his young age was strong in faith.

It has been transmitted that when, as a child, Prophet Joseph was cast into the well by his brothers Allah revealed to him, *"You shall tell them of what they did when they are not aware (it is you).* 12:15.

The preceding are but a few examples, there are many others.

Lady Amina, peace be upon her, daughter of Wahb, mother of the Prophet, praise and peace be upon him, said that when she gave birth to him he spread his tiny hands out to the earth and lifted his head heavenwards.

The Prophet, himself, praise and peace be upon him, tells us, "As I was growing up Allah made idols and poetry loathsome to me. I was not tempted by any of the practices of the 'Time of Ignorance' except on two occasions and Allah protected me from both, and I was never tempted by them again."

All the prophets had complete mastery over their affairs and the blessings of Allah encompassed them and the light of faith shone within their hearts enabling them to achieve their goal. They were able to achieve their goal because Allah had chosen them to be His prophets and endowed them with noble qualities, none of which were attained through either learning or discipline. Allah says, *"And when he was full grown, and reached the perfection of his strength, We gave him judgment and knowledge."* 28:14.

There are people who have been created with some of these qualities, but not all of them. A person may be born with some of them and by the Favor of Allah it is made easy for him to complete them. No doubt you have seen children gifted by Allah with excellent manners, cleverness, honesty,

truthfulness or generosity, and then there are others who have the reverse.

It is understood that people can acquire and complete the qualities they lack. This achievement is acquired through self-discipline, hard work and by balancing elements that need to be balanced. There is a difference of opinion regarding the aforesaid. Each of us is eased to that for which he has been created. The early generations of Muslims differ whether or not the qualities of one's character are inherent or acquired. Al Hasan Al Basri said, "In a worshiper of Allah a good character is inherent and a natural disposition."

The Companion, Saad Abi Waqqas' son reported that the Prophet, praise and peace be upon him, said, "The nature of a believer can have every kind of imperfection except that of treachery and lying."

The Caliph, Omar said, "Courage and cowardice are natural qualities which Allah places wherever He wills."

Praiseworthy qualities and noble attributes are numerous. However, it is our intention not to mention their basic principals but indicate to them, and if Allah wills, we will verify and establish the fact that the Prophet, praise and peace be upon him, had all of these qualities.

Section 9 – The intellect of the Prophet

Knowledge in all its forms is rooted in intellect. It is the source and nucleus from which knowledge and faith springs. Intellect produces a sharp understanding, clear perception, precise observation, sound opinion, awareness of what is best for one's self, striving in self-denial, judgment, management, the attainment of virtues and avoidance of vices.

In previous sections we have drawn the reader's attention to indications of the Prophet's intellect and the tremendous depth of his knowledge, knowledge of which no other human being had, has or will ever possess and those who have taken the time to investigate his characteristics recognize and verify that the majesty of his rank is perfected.

Reflect upon his life, the wisdom of his sayings, his knowledge of the contents of not only the Torah but also the lost Gospel given to Prophet Jesus, the revealed

Books, the wisdom of the sages, truth between falsehood, the history of bygone nations and their battles, his use of colloquialism, the division of inheritance, lineage, and their like which, if Allah wills, be made clear in the section illustrating his miracles. It is an established fact that our Prophet, praise and

peace be upon him, could neither read nor write and it wasn't until Allah expanded his chest, clarified his affair, taught him and enabled him recite the Holy Koran, that he knew anything of these matters. These virtuous intellectual qualities were neither attained through tutored learning, instruction, or the reading of previous Holy Books.

His intellect caused him to be steadfast in the matters Allah taught him, and he became knowledgeable of not only past, but present and future events, and he became engrossed in the wonderment of the power of Allah and the enormity of His Angelic Hosts.

Allah says, *"Allah has sent down to you the Book and the Wisdom and He has taught you what you did not know. The Bounty of Allah to you is ever great."* 4:113. When intellectuals attempt to assess the overflowing favors of Allah to him they fall into the state of bewilderment.

Section 10 – The clemency, forbearance, patience, forgiveness and pardoning status of the Prophet

Amongst the multiple excellent manners of the Prophet, praise and peace be upon him, are clemency, forbearance, patience and forgiveness when it was expected that he might punish, and his patience during times of hardship.

Clemency is the condition of dignity and constancy during provocation. Forbearance means being able to restrain oneself and enduring pain and injury. Patience has a similar meaning. Forgiving means declining to hold something against his violation.

Allah says, *"Accept the easing, order with fine jurisprudence, and avoid the ignorant."* 7:199. When this verse was revealed to the Prophet, praise and peace be upon him, he asked the Archangel Gabriel to expand upon its meaning. Gabriel replied, "Wait until I ask the One who knows." Upon his return he said, "O Muhammad, Allah orders you to bond yourself with those who sever themselves from you and to give to those who refuse to give to you, and pardon those who are unjust to you."

Allah also conveyed to the Prophet, praise and peace be upon him, the saying of Lokman to his son, *"And bear patiently with whatever may fall upon you, indeed that is true constancy."* 32:17. And, *"Let them pardon and forgive."* 24:22.

Also, *he who bears patiently and forgives – indeed that is true constancy.*"
42:43.

Even the most clement amongst mankind has been known to lapse at one time or another. However, our Prophet, praise and peace be upon him, was not subject to lapse, in fact it was the reverse, his forbearance in times of adversity, even when intense, became more distinct, and when those who opposed him tried their best to harm him in one way or another it only served to increase his forbearance.

Lady Ayesha, wife of the Prophet, Mother of Believers, may Allah be pleased with her, said, "Whenever the Messenger of Allah was given an option between two matters he always chose the easier of the two as long as it was not sinful. If it

was sinful then he was the furthest of people from it. For himself he never took revenge, but if the honor of Allah had been violated he would take revenge for His sake."

During the Battle of Uhud the Prophet's tooth was broken and he sustained an injury to his face. It was almost unbearable for the Companions to see him in such condition and they said, "If only you would supplicate for a curse against them!" But the reply of the Prophet, praise and peace be upon him, was, "I have

not been sent to curse, rather I was sent as an inviter (to Allah) and as a mercy. O Allah guide my nation because they do not know." Upon seeing the Prophet, praise and peace be upon him, bleeding, Omar said, "May my father and mother

be your ransom! O Messenger of Allah, Noah supplicated against his nation when he said, *"My Lord, do not leave a single unbeliever upon the earth."* 71:26.

If you had supplicated such a curse against us we would all have been destroyed. Your back has been trodden on, your face bloodied, your tooth broken, yet you refuse to say anything except good. You said, 'O Allah guide my

nation because they do not know.'"

Dear reader, observe the perfection of his graciousness, the virtuous rank (the internal and external perfection), the excellence of his character, his generosity, absolute patience and forbearance in his saying. Our Prophet, praise

and peace be upon him, did not remain silent regarding them, instead he pardoned, showed compassion and mercy towards them, then interceded for them with a supplication. He said, 'guide' then apologized for their ignorance with

the words, 'indeed, they do not know.'

On another occasion a man accused the Prophet, praise and peace be upon him, with unfairness and said, "Be fair, this is a division by which the Face of Allah is not desired!" It was indeed a provoking statement but the Prophet, praise

and peace be upon him, just drew his attention in a polite manner by admonishing him and reminding him, by saying, "Who will be fair if I am not fair?

Indeed, I would fail and be lost if I did not act fairly." One of the Companions was outraged by the man's accusation and was about to strike him, but the Prophet, praise and peace be upon him, intervened and stopped him.

Ghawrath, Harith's son and others were discussing a raid on Dhatur Rika where they planned to assassinate the Messenger of Allah, praise and peace be

upon him. When they came across him they found him sitting under a tree. He did not prevent them from drawing near and as Ghawrath stood over him with a drawn sword in his hand he said, "Who will protect you from me!" The Prophet, praise and peace be upon him, replied, "Allah" whereupon the sword fell from his

hand and the Prophet, praise and peace be upon him, took hold of it and said, "Who will protect you from me?" Ghawrath replied, "Punish me in the best manner" whereupon the Prophet, praise and peace be upon him, arose and left him. When Ghawrath returned to his tribe he exclaimed, "I have come to you from the best of people!"

After the victory at Khybar, a Jewess poisoned the meat she had prepared for the

Prophet, praise and peace be upon him. The meat spoke to him telling him that it

had been poisoned and the woman confessed. Rather than punishing her he pardoned her.

Another Jew proficient in the art of magic named of Labid Al Azam was approached by a fellow Jew to concoct a spell of deadly proportion to kill the Prophet, praise and peace be upon him. However, the angels informed him of his

action and the cure was revealed to him. When he regained his strength, the Prophet, praise and peace be upon him, neither reprimanded nor punished Labid.

Abdullah, Ubayy's son was amongst the hypocrites of Medina and despite the seriousness of his and their actions, coupled with the detrimental things they said

against the Prophet, praise and peace be upon him, he took no action against them even when an outraged Companion suggested that one of their number should be put to death, he turned to him and said, "No, do not let it be said that

Muhammad kills his companions."

Anas recalled an incident as he traveled with the Prophet, praise and peace be upon him. The Prophet, praise and peace be upon him, was wearing a thick cloak when a Bedouin rode up to him and pulled his cloak so violently that it left

a

mark on the side of his neck. The Bedouin demanded, "Muhammad, let me load

my two camels with the property of Allah you have in your possession. You will not let me load up with either your property or your fathers!" The Prophet, praise

and peace be upon him, remained silent for a while then said, "This is the property of Allah and I am His worshiper." He continued, "Shall I retaliate for your

actions Bedouin?" The Bedouin replied, "No." Whereupon the Prophet, praise and peace be upon him, asked "Why not?" The Bedouin replied, "Because you do not repay a bad action with a bad action!" The Prophet, praise and peace be upon him, laughed and ordered one camel to be loaded with barley and the other with dates.

Lady Ayesha, said, "I never saw the Messenger of Allah take revenge for an injustice inflicted upon him as long as it was not one of the orders of Allah which

must be complied with. His hand never struck anyone unless it was during the course of a Holy War in the Name of Allah, and he never hit a servant or a woman."

There was the time when a man was brought before the Prophet, praise and peace be upon him, and he was informed, "This man wanted to kill you!" The Prophet, praise and peace be upon him, replied, 'Do not fear, do not fear! Even though you wanted to do that, you would not have been given the power over me."

Before the conversion of Zaid, Sana's son, who was a Jew, Zaid went to the Prophet, praise and peace be upon him, and demanded the repayment of a debt.

As he did he tugged at the Prophet's robe and pulled it from his shoulder, then seized him and proceeded to behave in an uncouth manner saying, "Children of

Abdul Mutualib you are delaying!" Omar got up and chased him away and in doing

so spoke harshly to him. The Prophet, praise and peace be upon him, smiled and

said, "Omar, both he and I need something from you. Order me to repay well and

order him to ask for his debt well." Then he said, "I still owe him three."

Dutifully,

Omar ordered that Zaid be repaid and added to it twenty more on account of frightening him. Zaid converted to Islam saying, "Amongst the signs of his Prophethood were two that I had yet to see in him, they were forgiveness when he encountered quick-temperedness and extreme ignorance and this only

increased him in clemency. I tested him in both and found both in him as he is described in the Torah."

There are numerous Prophetic sayings that portray his forbearance, and these are but a sampling. If you wish to learn more about these noble virtues you will find them in authentic references of the prophetic sayings together with multiple chains of transmitters. All narrate how he patiently handled the harshness, hardships and injury meted out to him during the era known as the "Time of Ignorance" by the Koraysh and thereafter Allah gave him power over them by causing him to be victorious. The Koraysh persisted even though they realized they were subject to being overcome and their hierarchy put to death. However the Prophet, praise and peace be upon him, continuously pardoned and overlooked their actions and asked them, "What do you say I have done to you?" Their reply was, "Good, a generous brother and a generous nephew." Whereupon he replied with Prophet Joseph's saying to his erring brothers, "Let no reproach be on you this day.' Go you are free."

Anas tells us "At the Dawn Prayer eight men from Tanim came intent on killing the Messenger of Allah, praise and peace be upon him. They were seized but the Messenger of Allah set them free. Allah sent down the verse "*It was He who restrained their hands from you...*" 48:24.

Abu Sufyan and his companions were responsible for the martyring of the Prophet's uncle and many of his Companions. Despite the great loss and hurt, the Prophet, praise and peace be upon him, forgave him and treated him gently saying, "Isn't it about time you knew that there is no god except Allah?" Abu Sufyan replied, "May my father and mother be your ransom! How forbearing and

generous you are in maintaining the ties of kinship!"

It is a fact that he was the slowest of all people to anger and the easiest to please.

Section 11 – The generosity and openhandedness of the Prophet

Generosity, benevolence, nobility and elite bountifulness each have a deeper meaning than at first glance and may be divided into many branches. For example, scholars say that benevolence is to gladly spend upon important and useful matters, it is also referred to as being courage and nobility. Nobility is

spending freely thereby avoiding acquisition which is not a quality worthy of praise, spending freely is the opposite of miserliness. Bountifulness is to gladly release the repayment of a debt and is the opposite of ill-nature.

Each of these noble qualities were apparent in the Prophet, praise and peace be upon him, and there has never been, nor will be, anyone of equal characteristics.

No one who ever met him described him as being otherwise.

Jabir Abdullah's son tells us that when the Messenger of Allah, praise and peace be upon him, was asked for anything he never refused.

When it came to giving gifts Anas's son tells us that the Prophet, praise and peace be upon him, was the most generous, and he was even more generous during Ramadan. When Gabriel came to him, he was more generous than even the wind which is sent.

Anas related the story about a man who went to the Prophet, praise and peace be upon him, and asked him to give him something. The Prophet, praise and peace be upon him, gave him the herds of sheep grazing between two mountains. Upon his return to his tribe he declared, "Become a Muslim! Muhammad gives the gift of a man who does not fear poverty!"

It is known that he gave a hundred camels to many people. To Safwan he first gave a hundred then two hundred more. This generous characteristic was well known even before he was entrusted to deliver the Message. Waraka, Nawfal's son told him, "You bear all and accomplish what others are denied."

Upon the defeat of the tribe of Hawazim, rather than keeping the six hundred captives he returned them all to their tribe. Abbas was given so much gold that he could not carry it. Then there was the time when 90,000 dirhams were brought to him whereupon he placed them on a mat, and distributed all. He never turned down the request of anyone until there was none left to give away.

Another time a man came to him and asked to give him something. The Prophet, praise and peace be upon him, had nothing to give but rather than let the man return empty handed he said, "I do not have anything, but buy something on my account and I will pay for it when I get some money." Omar was present and said, "Allah has not commanded you to do what you are unable to do." The Prophet, praise and peace be upon him, was not predisposed to the remark, whereupon a man from the Ansar said, "O Messenger of Allah, spend! Do not fear decrease from the Owner of the

Throne!" Upon hearing this, the Prophet, praise and peace be upon him, smiled and his pleasure could be seen on his face. Then he said, "This is what I am commanded."

Muawwidh Afra's son brought the Prophet, praise and peace be upon him, a plate of fresh dates and cucumber, and the Prophet, praise and peace be upon him, gave him a handful of gold and jewelry.

Anas tells us that the Messenger of Allah, praise and peace be upon him, never kept anything of wealth for the following day.

Abu Hurayrah narrates the occasion when a man came to visit the Prophet, praise and peace be upon him, to ask about a certain matter. The Messenger of

Allah, praise and peace be upon him, had borrowed half a local weight of measure (wasq) from him and the man had come to be repaid, however the Prophet gave him extra and said, "Half is for the repayment and the other half is a gift."

There many reports similar to these that depict his generosity and bountifulness.

Section 12 – The courage and bravery of the Prophet

Courage and bravery are two more virtues apparent in the Prophet, praise and peace be upon him. Courage is a virtue, a component of which is doing the right

thing without fearing the consequences being controlled by one's intellect and wisdom. Bravery is a praiseworthy virtue and overcomes fear of harm to one's self. An example is when one engages in combat despite the odds being against oneself.

There were many occasions when the Prophet, praise and peace be upon him, encountered perilous situations however he never faltered and remained steadfast despite the circumstances even when the most courageous and heroic

of his Companions retreated. Once he had decided to advance he was never seen to either retreat or waver, there has never in the history of mankind been a person so brave.

The encounter at Hunain was one of the fiercest battles, and one in which the yet

to be converted tribesmen of Mecca joined forces with the Prophet, praise and peace be upon him, to defend their City. The Prophet, praise and peace be upon

him, told his followers if they remained steadfast victory would be theirs. However, the enemy took the army of the Prophet, praise and peace be upon him, by surprise and chaos reined as those of the Koraysh who were yet to believe took flight and caused panic. When asked about the battle Al Bara replied, "The Messenger of Allah did not flee, I saw him riding his white mule with

Abu Sufyan holding its reins, and he said, 'I am the Prophet, this is no lie.'" Al Abbas was heard to say, "When the Muslims and the unbelievers met, the Muslims turned in retreat. I tried to hold his mule back, not wanting it rush whilst Abu Sufyan walked briskly by his saddle as the Prophet, praise and peace be upon him, called out, 'O Muslims!'" Others observed there was none fiercer than

he on that day.

Ali said, "We were concerned for the Messenger of Allah when there were fierce,

dangerous encounters, and fear was intense. However, there was no one closer

to the enemy than he. I was near him and saw him on the Day of Badr, and he was at the forefront against the enemy. He was the bravest of all on that day."

It has been said that just by the virtue of the fact that a Companion was near the

Prophet, praise and peace be upon him, when they encountered the enemy, that

person was blessed with the virtue of being brave.

Ubayy, Khalaf's son had been taken captive at the Battle of Badr and then ransomed and was bent on taking his revenge against the Prophet, praise and peace be upon him. In his hatred he threatened the Prophet, praise and peace be upon him, saying, "I have a horse and each day I feed it several measures of

wheat. I will kill you, if I am riding him!" The Prophet, praise and peace be upon him, replied, "If Allah wills, I will kill you." Sometime after, during the Battle of Uhud the occasion presented itself and Ubayy cried out, "Where is Muhammad?

May I not survive if he survives!" When Ubayy spotted the Prophet, praise and peace be upon him, he galloped towards him and some Muslims tried to prevent

him from reaching the Prophet, praise and peace be upon him, but the Prophet, praise and peace be upon him, said, "Leave him" and took hold of Al Harith's spear and shook it in such a manner that those around him dispersed in the same way as flies fly off the back of a camel when it shakes itself. Then the Prophet, praise and peace be upon him, just scratched Ubayy's neck with the point of the spear and he lost his balance and fell from his horse. The Prophet, praise and peace be upon him, took no further action and Ubay remounted and

returned to his camp crying out, "Muhammad has killed me!" Those who attended him back at the camp replied, "There is nothing wrong with you!" He replied, "Anyone would be killed by that which I have received! Didn't he say, 'I will kill you?' By Allah, even if he had spat at me, his spittle would have killed me." Ubayy died shortly after on his return to Mecca at a place called Sarif.

Many of the Companions attested to the greatness of his courageous and brave virtues.

Section 13 – The modesty of the Prophet and lowering of his gaze

The modesty of the Prophet, praise and peace be upon him, is unparalleled and

is yet another of his excellent virtues. Modesty is that which causes a person to turn his face away from a matter when something dislikeable occurs, or to leave something alone when it is best left undone. Lowering of one's gaze is to restrain

one's eyes from something one finds disagreeable or has the element of temptation.

Commenting upon the shyness of the Prophet, praise and peace be upon him, Abu Sayeid Al Khudri said, "The Messenger of Allah was more modest than a cloistered virgin. When he disliked something, it was easily discernable upon him face."

The Prophet, praise and peace be upon him, was extremely sensitive, his modesty and generosity prevented him from saying or thinking of anything that a person would dislike to hear.

Lady Ayesha, Mother of Believers, may Allah be pleased with her said, "When the Prophet heard something he disliked about someone, he would not say, 'What do you think about so-and-so doing or saying this?' Rather he would say, 'What do you think about a people who do such a thing or say this?' so he could forbid it without mentioning the name of the person who had done it."

Anas tells us of the occasion when a man went to the Prophet, praise and peace be upon him, with traces of saffron on him. However, he did not say anything to him because it was not his habit to confront anyone with something he disliked. When the man left, the Prophet, praise and peace be upon him, asked one of his Companions to either ask him to wash it off or remove it.

Lady Ayesha also tells us that the Prophet, praise and peace be upon him, was

not vulgar neither did he use obscene language. In the market place he neither shouted nor repaid evil with evil, and that his disposition was to forgive and overlook.

The son of Salaam and Abdullah, Abbas' son who were both knowledgeable of the Torah and commented that the Torah mentions these qualities would be found in the awaited Prophet.

Another facet of his modesty is that he would never stare directly at someone's face. When someone was persistent he addressed them in an affectionate, respectful way with the familiar expression "father or mother of so-and-so."

Section 14 – The goodness of the Prophet's companionship, his manners and nature.

One finds multiple reports of the good companionship of the Prophet, praise and

peace be upon him, his excellent manners and cheerfulness to all peoples. Ali described him as being the most generous and truthful of people as well as being the most lenient.

The Messenger of Allah, praise and peace be upon him, went to visit the family of Kays, who was the son of Saad. When it was time for him to leave the father of

Saad brought him a donkey with a saddle-cloth whereupon the Prophet, praise and peace be upon him mounted. Then the father of Saad said to Kays, "Accompany the Messenger of Allah." So the Prophet, praise and peace be upon

him, invited Kays to ride with him saying "Ride in front of me, the owner is more entitled to be in front." With respect, Kays politely declined and the Prophet, praise and peace be upon him, departed.

It was customary for the Prophet, praise and peace be upon him, to draw people

to him, he never drove them away. When people embraced Islam he honored their hierarchy by letting them retain their previous position over their fellow tribesmen. Although he was always cheerful and well mannered with people he was cautious and careful.

He paid particular attention to his Companions and spared time for them and whosoever of them was in his company thought that none had been more honored than he.

Whenever someone either came to him, sat down with him or asked for

something he was always patient, and was never the first to take his leave of their company. His nature was to give those who asked or say a kind word to them. He was like a father to them and his fine nature embraced all.

Abi Hala's son described him as always cheerful with an easy disposition. The Prophet, praise and peace be upon him, was gentle rather than off-handed. He was never rude nor did he raise his voice. He was neither obscene nor did he find fault, and he did not over compliment. He left food that he did not want and never complained about it.

Allah says, *"It was by that Mercy of Allah that you dealt so leniently with them. Had you been harsh and hard-hearted, they would have surely deserted you."* 3:159 and, *"Good and evil deeds are not equal. Repel with that which is most just and see, the one whom there is enmity between you will be as if he were a loyal guide."* 41:34

The Prophet, praise and peace be upon him, never refused and invitation and accepted a gift even if it was as little as a sheep's foot, and he would in return reward its giver with more and supplicate for him.

Anas served the Messenger of Allah, praise and peace be upon him, for ten years and during that time he never said "Huh" to him nor did he ask, "Why did you do it?" or, "Why didn't you do it?"

Lady Ayesha, may Allah be pleased with her, spoke of the Prophet's character saying, "No one had a better character than the Messenger of Allah. Whenever a Companion or a member of his household called him, he replied, 'Indeed, with pleasure.'"

Jabir Abdullah's son said of the Prophet, praise and peace be upon him, "Ever since I became a Muslim, the Messenger of Allah never distanced himself from me and whenever he saw me he would smile."

The Prophet, praise and peace be upon him, would mix and joke with his Companions and play with their children. He allowed them to enter and sit in his room and accepted the invitation of a free person, those in servitude and the very poor. He would visit the sick even those on the outskirts of the City and accept the excuse of anyone who offered an excuse.

Whenever someone spoke in the ear of the Prophet, praise and peace be upon him, he would never move his head away until the person moved his, and when anyone shook his hand, he was never the first to let go. He never placed his feet

in the face of anyone thereby complying with the etiquette of the desert Arabs. When he met someone he was always the first to greet them, likewise he shook the hands of his Companions first. He never stretched his legs so that his Companions felt cramped. Whenever someone visited him the visitor was treated with honor. Many were the times he would spread out his robe or offer the cushion he was sitting on to someone, and, if the person declined, he would insist upon his visitor to accept the invitation. It was his nature to prefer the needs of others to that of his own. To his Companions he gave endearing names, and honored them by calling them by the best of their names. As for his conversation he never cut a person short, and it was only when that person had finished speaking that he would get up. It has been reported that if someone should happen to come to him while he was praying a voluntary prayer - in which his habit was to enlong the recitation of the Koran - he would shorten his recitation and inquire as to their need, thereafter he would return to his prayer.

He smiled a lot and was very cheerful, except when verses of the Koran were being revealed, or when he was warning, or giving a sermon.

Anas tells us that the water bearers of Medina, seeking blessings, would bring their water containers to the Messenger of Allah, praise and peace be upon him,

in the morning and he would dip his hand in the containers even when the weather was cold.

Section 15 – The Prophet being sent as a mercy, his gentleness and compassion

Allah says, *"Indeed, there has come to you a Messenger from your own, he grieves for your suffering, and is anxious about you, and is gentle, merciful to the believers."* 9:128 and speaks of Prophet Muhammad, praise and peace be upon him, saying, *"We have not sent you except as a mercy to all the worlds."* 21:107.

His gentle disposition, concern and mercy encompassed every sector of creation. Part of his excellence is that Allah adorned him with two of His Names when He said, *"and is gentle, merciful."*

Shehab's son reported that after Hunain, the Messenger of Allah, praise and peace be upon him, gifted Safwan, Umayyah's son one hundred camels to which he added a further hundred. He also reported that Safwan, who had hated the Prophet, praise and peace be upon him, more than anyone else was given so much by the Prophet, praise and peace be upon him, that his heart turned to him and he swore by Allah that the Prophet, praise and peace be upon him, had become more beloved to him than anyone else.

Abu Hurayrah tells us of the occasion when a Bedouin went to the Prophet, praise and peace be upon him, and asked him to give him something and was given a gift. The Prophet, praise and peace be upon him, asked, "Have I been good to you?" The Bedouin was ungratefully dissatisfied and replied, "No, you have not, you have not done well!!" Upon hearing this impudent remark the Companions became angry and were about to rise up against him but the Prophet, praise and peace be upon him, indicated that they should not do so and

went into his home to fetch another gift and gave it to the Bedouin. He then inquired, "Have I been good to you?" The Bedouin replied, "Yes, may Allah repay

you and your family well." In a gentle manner the Prophet, praise and peace be upon him, told him, "What you said made my Companions angry, if you like, repeat what you have just said to them so that what they harbor in their chest against you will be removed." They returned to the Companions and the Prophet, praise and peace be upon him, said, "This Bedouin said what he said and then we gave him more and claims to be content." Then he turned to the Bedouin and

asked, "Isn't this so?" The Bedouin replied, "Yes, may Allah repay you well in your family and tribe." Thereafter the Prophet, praise and peace be upon him, told his Companions, "The example of that man and myself is like a man who has a she-camel that bolts away from him, the people chase it but they only make it bolt still further. The owner of the camel tells the people to leave him and his camel alone and says to them, "I am more gentle and better to it than you." Then he goes in front of it and takes some clods of earth and drives it back until it comes and kneels, whereupon he saddles and mounts. If I had given you leave when the man said what he said, you would have killed him and he would have entered the Fire."

The Prophet, praise and peace be upon him, said, "None of you should report anything to me about my Companions. I do not want to go out to you except with an innocent heart."

Upon reflection one sees that amongst his merciful way of dealing with his community was that he made things easy for them. There were things that he disliked to do as he feared they might become obligatory for them. For example, he said, "If I had not been merciful to my nation, I would have ordered them to use a tooth brush (siwak) each time they made ablution." What is meant by 'my nation' refers to everyone who came after the Prophet, praise and peace be upon him, up until the Last Day.

His mercy and concern for his nation is further demonstrated in narrations that speak of the amount of time to be spent during the night in prayer and the forbidding of continuous fasting. The reason he disliked entering inside the

room within the Ka'ba was the fear that it might become obligatory upon his nation.

If he heard a child cry during the prayer, the Prophet's tender loving care was evident. He would shorten his recitation and reduce the prayer essentials to the minimum.

His tender mercy is seen when he supplicated to Allah saying, "Should I ever curse a man, or supplicate against him, let it be for him charity, mercy, supplication, purification, and a coming closer by which he will come closer to You on the Day of Resurrection."

Even when his people rejected him, his mercy prevailed. We recall the time when the Archangel Gabriel, peace be upon him, came to him saying, "Allah has heard what your nation say and their rejection of you. He has ordered the Angel of the Mountains to obey whatever you tell them to do." Thereafter, the Angel of the Mountains called him and greeted him saying, "Send me to do whatsoever you wish. If you wish I will crush them between the two mountains of Mecca." In his tender, caring mercy, the Prophet, praise and peace be upon him, replied, "No, rather it is my hope that Allah will bring forth from their loins those who will worship Allah alone and not associate anything with Him."

Lady Ayesha, Mother of Believers, may Allah be pleased with her, confirmed that whenever the Prophet, praise and peace be upon him, was given the choice between two matters he always chose the easier of the two.

Masood's son commented, "The Messenger of Allah was careful when he warned us because he feared it might tire us."

There was an occasion when Lady Ayesha, peace be upon her, rode an obstinate camel and started to slap it as is usual. When the Messenger of Allah, praise and peace be upon him, saw her doing this he told her, he spoke gently saying, "You must have mercy."

Section 16 – The integrity of the Prophet, his honesty in contracts and uprightness in maintaining family ties

Al Hamza's son Abdullah, relates the occasion when he made a sale to the Prophet, praise and peace be upon him, however, not all of the goods were present at the time of sale so he promised go and fetch it while the Prophet, praise and peace be upon him, waited. However Abdullah forgot, and three hours passed before he remembered whereupon he took the goods to the Prophet, praise and peace be upon him. Rather than being angry and taking him to task, he simply said, "Young man, you were hard on me, I have waited for you for three hours."

Anas tells us that a gift was given to the Prophet, praise and peace be upon him, and he said, "Take it to such-and-such a lady's house, she was a friend of Khadijah and loved her."

Lady Ayesha, may Allah be pleased with her, said, "I was never jealous of any lady the way I was jealous of Khadijah when I heard him mention her. When he sacrificed a sheep he would send some to her friends and when her sister asked permission to enter he was happy to see her." She also said, "A lady came to him and he welcomed her with kindness and inquired about her at length. When she left he said, 'She used to come to us when Khadijah was with us. Maintaining ties is part of belief."

A scholar of Islam described the Prophet, praise and peace be upon him, saying, "It was his custom to maintain ties with his kinsmen without preferring them over those who were their better."

Lady Zaynab, may Allah be pleased with her, the Prophet's daughter, had a daughter named Umamah whom he used to carry on his blessed shoulders. When he prostrated he would put her down, and when he stood up he would pick her up.

When a delegation from the Negus of Abyssinia visited the Prophet, praise and peace be upon him, Abu Katada tells us that he got up to serve them. The Companions said, "Let us do it for you." Whereupon he said, "They were generous and honored our Companions, and it is my wish to do the same for them."

After the encounter at Hunain, when Shaymah – the daughter of Halima, the foster mother and wet nurse of the Prophet, praise and peace be upon him, whom he had not seen for many years, was taken captive so she went to him and made herself known. He immediately spread out his cloak for her to sit on and kindly offered choices saying, "If you would like, you can stay with me in honor and compassion, or I will give you supplies and you can return to your tribesmen." Shaymah chose to accept the supplies and her tribesmen.

We find on another occasion when the Prophet's foster parents, and brother visited him, Amr son of As Saib said that he would spread out his garment for them to sit on.

After the Archangel Gabriel brought Prophet Muhammad, praise and peace be upon him, the first Revelation, he was shaken and returned to his wife Lady Khadijah, may Allah be pleased with her. She immediately comforted him and attested to the uprightness of his character saying, "By Allah, be happy. Allah will never cause you to grieve. You preserve the ties of kinship, you help those

in need, you are hospitable to guests, and assist people to receive what is due to them"

Section 17 - The humility of the Prophet

Although Allah raised the Prophet, praise and peace be upon him, to the highest rank and position he remained extremely humble; no trace of pride was ever observed in him.

We recall the event when he was offered a choice between being a king-prophet or a worshipper-prophet and he chose the latter. Having made his choice the Angel Israfil told him, "Allah has been generous to you on account of your humility toward Him. On the Day of Resurrection you will be the master of the children of Adam, and the first for whom the earth will open and the first to intercede."

His humility is further demonstrated as the father of Umamah tells us, "The Messenger of Allah, praise and peace be upon him, came out to us leaning on his walking stick, and we got up for him but he in all humility said, 'Do not get up as it is the way of the Persians to show their regard for one another.'"

Of himself, he said, "I am a servant. I eat as a servant eats and I sit as a servant sits."

He was never too proud to visit and sit with the poorest of people and never declined an invitation of a servant. He would sit with his Companions and mingle with them and was not choosy where he sat. As for riding, he would ride a donkey and share the ride with another who would mount behind him.

He disliked excessive praise for himself and Omar tells us that the Prophet, praise and peace be upon him, said, "Do not lavish praise on me (by associating me in a trinity) as the Christians do on the son of Mary. I am a worshiper, so say the worshiper of Allah and His Messenger."

He never shunned people and Anas relates the story of a woman, whose mental capacity was below normal, met him and said, "I need something from you." Rather than turning her away he told her "Come, sit down, mother of so-and-so, I will sit with you in any of the roads in Medina until you get what you need." Anas went on to say that it was only after the woman sat down that the Prophet, praise and peace be upon him, sat and he stayed with her until her need was met.

Anas further sheds light on the humility of the Prophet, praise and peace be upon him, and recorded that during the conflict with the children of Koraysh he rode a donkey with a saddle-cloth tied with a rope made from palm-fiber. Even when the Prophet, praise and peace be upon him, was invited to eat bread

made from coarse barley and rancid butter he never declined the invitation. He further tells us that after the Opening of Mecca, the Prophet, praise and peace be upon him, went on pilgrimage riding a mount with a well worn saddle over which was placed a worn cloth that could only have been worth four dirhams. And he supplicated saying, "O Allah, make it an accepted pilgrimage without ostentation or desire of earning a reputation." During this pilgrimage he sacrificed one hundred camels to feed everyone in the City.

His humility is highlighted again upon the opening of Mecca when he entered the City with his band of followers. Rather than making a triumphant entry he rode humbled to Allah, bowing his head so low that it very nearly touched the saddle.

Among the many signs of his humility is that he said, "Do not prefer me over Prophet Jonah, Matta's son, neither generate rivalry between the prophets, nor prefer me over Moses.... Had I remained in prison like Joseph, I would have answered the summons." Someone once said to him, "O best of creation!" in humility he replied (as Allah raised Prophet Muhammad in rank above all the prophets) "That was Abraham". The greatness of his rank will become evident to the masses and their prophets on the Day of Resurrection when there is a dire need for the unparalleled intercession granted alone to Prophet Muhammad, praise and peace be upon him, by Allah.

The Prophet's granddaughter, Lady Ayesha who was the daughter of Al Hasan, Imam Ali's son as well as others said that he would do the housework like the other members of his family, rid his clothes from barbs, repair his sandals, serve himself, sweep the floors and hobble a camel. They also said that he would take his camels out to graze and eat with those in servitude and knead bread with them. When he went to the market he would carry his own goods.

Anas tells us that a female who served in his household could take hold of his hand and take him wherever she wished to go until she achieved her need.

A man came to the Prophet, praise and peace be upon him, and when he saw him began to tremble on account of timidity, but the Prophet, praise and peace be upon him, put him at ease straight away saying, "Be calm, I am not a king, I am the son of a woman from the Koraysh who eats dried meat."

On another occasion, the Prophet, praise and peace be upon him, and Abu Hurayrah went to the market where he purchased a loin cloth. He told the merchant, "Weigh and then add some more." The man jumped up to kiss the hand of the Prophet, praise and peace be upon him, but he immediately pulled his hand back saying, "This is what the Persians do with their kings. I am not a king, I am one of your men." Then he took his loin cloth and carried it saying, "The owner is more entitled to carry his property.

Section 17 – The justice of the Prophet, his trustworthiness, decency and truthfulness

Of all people, the Prophet, praise and peace be upon him, was by far the most trustworthy, just, well-mannered and truthful. Even his opponents and enemies never denied these qualities. Before he was called to the Prophethood he was called by all "The trustworthy". Isaac's son said explained, "He was called, 'the trustworthy' on account of the favor of Allah to him that granted him a concentration of all the indisputable qualities of goodness."

The consensus of the majority of Islamic scholars is that the verse "*Obeyed and honest*" 81:21 refers to Prophet Muhammad, praise and peace be upon him.

When it came to placing the Black Stone during the rebuilding of Ka'ba each of the chieftains of the Koraysh wanted the honor of being the one to place the Stone and a heated argument which was to continue for several days erupted. To resolve the dispute they all agreed that the first man to enter the precincts of Ka'ba would be the adjudicator. The Prophet, praise and peace be upon him, was the first to enter and they said, "This is Muhammad, the trustworthy. We are satisfied with him", and the dispute was amicably settled.

Ar Rabi, Khuthaym's son informs us that when there was a dispute between two parties in the "Time of Ignorance" (pre-Islamic days) and the Messenger of Allah was called upon to give a judgment, none debated the judgment.

The Prophet, praise and peace be upon him, informs us, "By Allah, I am the one who is trustworthy in the heavens and the one who is trustworthy in the earth."

Even Abu Jahl, whose hatred of the Prophet, praise and peace be upon him, is well documented said to him "We do not call you a liar, rather, we say what you have brought is a lie." Thereafter Allah sent down the verse, "*We know what they say saddens you. It is not you that they belie; but the harm-doers deny the verses or Allah.*" 6:33. It is also reported that Abu Jahl said, "We do not call you a liar and you are not a person among us who is termed a liar."

At the Battle of Badr Al Akhnas, Surayk's son met Abul Hakkam, (better known as Abu Jahl), and asked him "Abul Hakkam, there is no one here to overhear us, tell me about Muhammad. Is he truthful, or is he a liar?" Abu Jahl replied, "By Allah, Muhammad is a truthful person, and never lies."

When Heraclius, the Emperor of Rome examined Abu Sufyan, who had yet to embrace Islam, about the veracity of the Prophet, praise and peace be upon him, he asked, "Did you ever suspect him of being a liar before he said what he says?" Abu Sufyan replied, "No."

One day An Nadr, son of Al Harith said to the Korayshi tribesmen, "When Muhammad was young amongst you he was the most pleasing, truthful and trustworthy of you all, now he has white hairs around his temples and has brought you what he has brought, you say, 'A magician'. No, By Allah, he is not a magician!"

When it came to women, Lady Ayesha, may Allah be pleased with her, tells us that he never touched a woman over whom he did not have rights.

Prophet Muhammad, praise and peace be upon him, told his Companions, "Woe to you, who will be just if I am not just? If I am not just I will lose and be disappointed."

The exemplary manner in which one should divide one's day is found in the Prophet, praise and peace be upon him. He divided it into three parts; a third for Allah, a third for his family, and a third for himself. With regard to the third for himself he would split it between his followers and himself. Those who were closer to him were asked to help those who were not so close, and he asked them to convey the needs of persons incapable of conveying their need and told them, "If someone conveys the need of someone who is unable to do so, Allah will give him security on the Day of the Greatest Terror."

Imam Ali, may Allah be pleased with him, said that he heard the Prophet, praise and peace be upon him, say, "There were only two occasions when I was close to anything that was done by the people during the 'Time of Ignorance' and on both occasions Allah prevented me. I have never considered doing anything evil ever since Allah honored me with His Message. One night I asked a serving boy who was my fellow herdsman, to watch the sheep for me while I went to Mecca to spend a night. When I came to the first house in Mecca, I heard the playing of flutes and drums in celebration of someone's marriage and sat down to watch. Suddenly, I was overcome by sleep and only woke up after the sun had risen and returned without having participated. The same thing happened another time, and since then I have never considered any evil."

Section 18 – The dignified composure of the Prophet, his silence, contemplation, natural refinement and excellent disposition

Kharija, Zaid's son was present at several gatherings in which the Prophet, praise and peace be upon him, attended and observed that he was the most dignified and composed of all people and hardly ever moved his limbs. Another observed that during such gatherings he was patient, modest, and caring. The Companions did not raise their voices before him, nor show disrespect. When he spoke his Companions bowed their heads in silence, just as if there were birds perched upon them.

Another Companion named Abu Sayeid Al Khudri also observed the posture of the Prophet, praise and peace be upon him, during meetings. He tells us that on most occasions he would sit with his hands clasped around his legs which were pulled up to his stomach.

As for the speech of the Prophet, praise and peace be upon him, he avoided people who were crude and vulgar, and was more often silent, only speaking when necessary but when he did so he was easily understood. There are many reports about the way in which he would address those in his presence and is well known to have conducted himself in the most excellent manner. His speech was eloquent and flowed yet simple for the ordinary person to understand. When he was silent it was on account of four matters, patience, caution, evaluation or reflection. When asked about the speech of the Prophet, praise and peace be upon him, Lady Ayesha, may Allah be pleased with her, tells us that when he spoke he would say it in such a way that a person could count his words, if he so wished.

When the Prophet, praise and peace be upon him, laughed it was as a smile and when his Companions were in his company they too, out of respect for him, would smile rather than laugh.

His gait was that of inclining forward, similar to the way in which one walks when going down a slope. It has also been reported that as he walked he concentrated, his pace was moderate and he did not walk hastily neither did he tarry.

The Prophet, praise and peace be upon him, would perfume himself and was known to love fragrant aromas and perfume. He used them often and encouraged their use saying, "I have been made to love three things in this world of yours – women, perfume, but the coolness of my eye is in the prayer."

Section 20 – The refraining of the Prophet from worldly things

We have already mentioned many traditions depicting the Prophet's simplified life style in previous sections and it suffices to say that he was content with little, and turned away from worldly attractions. On many occasions he was given the riches of the world, yet he did not keep them, rather, he immediately gave them away, and when he died he owned nothing except his armor which he had pawned to a Jew so that he might feed his family. His supplication for his family was, "O Allah, make the provision of the family of Muhammad nourishment with no excess." Lady Ayesha, may Allah be pleased with her,

confirmed, "The Messenger of Allah left neither a single dirham nor dinar, nor a sheep nor a camel."

Al Harith's son, Amr said, "The Messenger of Allah, left only his armor, his mule and some land which he had gifted as charity."

Lady Ayesha, may Allah be pleased with her, tells us that until the time the Messenger of Allah, praise and peace be upon him, passed away he never had his fill of bread on three consecutive days. It has also been reported "barley bread for two consecutive days. If he had wished, Allah would have given him things that are unimaginable." And, "The family of the Messenger of Allah never had their fill of bread until he met Allah, the Mighty, the Majestic."

At the time of his death Lady Ayesha said, "There was nothing in his house that a living creature could eat except some barley on one of my shelves. He told me, 'I was offered the entire valley of Mecca filled with gold but said: O Lord, I prefer to be hungry one day and full one day. On the day I am hungry I will supplicate and invoke You. On the day when I have eaten I will praise You."

She also tells us that the Prophet's stomach was never full, yet he never complained to anyone. He preferred poverty to wealth and even when he suffered from the pangs of hunger during the night, it would not prevent him from fasting the following day. If he so wished he could have asked his Lord for all the treasures and fruits of the earth, and a life of plenty. She tells us that she would weep for him on account of the state in which she saw him, and massage his stomach with her hand because of his hunger. She said to him, "May I be your ransom! If you had but enough of this world to feed you!" Whereupon he replied, "O Ayesha, what do I have to do with this world? My brethren among the unyielding Messengers were patient and steadfast when they faced worse than this. They passed away as they were and went on to their Lord, how honored were they! Allah has been very generous in rewarding them. I am too shy to enjoy a life of ease if it means that tomorrow I will fall short in comparison to them. There is nothing I desire more than to be joined to my brethren and close friends." The Prophet, praise and peace be upon him, passed away within the month.

She also tells us, "Sometimes we, the family of Muhammad, went for a month without lighting a fire. There was nothing except dates and water."

Abbas' son, tells us that the Messenger of Allah, praise and peace be upon him, and his family, would not find anything for their evening meal on many consecutive nights.

We find another example of his abstinence in a transmission in which we learn the Archangel Gabriel came to him and asked, "Allah greets you and asks, would you like Me to give you this mountain in gold to accompany you

wherever you go?" Whereupon he bowed his head for an hour and replied, "Gabriel, this world is the dwelling place of someone who has no dwelling place and the property of someone who has no property. It is accumulated by those without intellect." Then Gabriel said, "Allah has made you steadfast, O Muhammad, confirming you with the firm word."

The dining habits of the Prophet, praise and peace be upon him, have been recorded by Anas who tells us that he neither ate from a table nor plate, fine bread was not prepared for him neither was a broiled sheep.

As for his bed, Lady Ayesha, may Allah be pleased with her, tells us that it was a skin stuffed with palm fiber. Lady Hafsa, may Allah be pleased with her, spoke of his bed in her room and said that it was made from sacking folded twice, and said, "One night we doubled it four times for him, and in the morning he asked, 'What kind of bed did you make for me last night?' We told him and he said, 'Put it back the way it was, its softness prevented me from praying during the night.' Sometimes he slept on a bed of palm rope that left welts on his side."

Section 21 – The Prophet's fear of Allah, his obedience and the intensity of his worshipping Allah

The Prophet's fear of Allah, his obedience to Him, and the intensity of his worshipping Allah were rooted in his knowledge of his Lord.

Abu Hurayrah tells us that the Messenger of Allah, praise and peace be upon him, would say, "If you knew what I know you would laugh but a little and weep a lot." Abu Dharr added further information to this telling us that he said, "I see what you do not see and hear what you do not. The heaven cries out and it cries out rightfully. There is not a single place in it, the width of four fingers that does not contain an angel whose forehead is prostrating to Allah. By Allah, if you know what I know, you would laugh but a little and weep a lot, and you would not have enjoyed women in your beds, rather you would have gone out to the mountains crying to draw near to Allah. Would that I were a tree standing!"

Several of the Companions including Abu Hurayrah tell us that the Prophet, praise and peace be upon him, would stand in prayer so much that his feet became swollen. When he was asked why he burdened himself in such a way when Allah had already given him the status of forgiveness for past and future wrong actions he replied, "Shouldn't I be a grateful worshiper?"

Lady Ayesha, may Allah be pleased with her, described the Prophet, praise and peace be upon him, as being steadfast in every thing he did and would ask his Companions, "Who amongst you can do what I do?" The Prophet, praise and

peace be upon him, would fast a lot and Lady Ayesha, peace be upon her, tells us, "He would fast until we said, 'he will not stop fasting!'

One night Malik's son, Awf was present when the Prophet, praise and peace be upon him, prepared himself to pray and observed that before he made his ablution he used a tooth stick (siwak) and thereafter stood in prayer and that he prayed alongside the Prophet, praise and peace be upon him. During his recitation of the chapter "The Cow" he would stop and supplicate to Allah after he had recited a verse pertaining to mercy and after he recited a verse pertaining to punishment he would stop and seek refuge with Allah. His bowing was the length of his standing and he would say, "Glory be to the Master of the worldly earth and the entire universe with its angels, of Greatness and Might." Thereafter he prostrated and said something similar. This was followed by the Chapter "The House of Imran" and so on, chapter by chapter.

Lady Ayesha tells us that the Messenger of Allah, praise and peace be upon him, would stand throughout the entire night reciting a single verse of the Koran.

Ash Shankhir's son, Abdullah tells us that he observed the Prophet's fear of Allah when he went to see the Messenger of Allah, praise and peace be upon him, and found him praying. As he prayed he heard sobbing coming from his chest and that its sound was similar to the boiling of a large pot.

Abi Hala's son said the Prophet, praise and peace be upon him, was always sorrowful and pensive, and never rested.

The Prophet, praise and peace be upon him, told his Companions that he asked Allah to forgive him one hundred times a day. In another narration it is reported seventy times a day.

Imam Ali asked the Prophet, praise and peace be upon him, about his path and he replied, "Faith is my capital. Intellect is the basis of my religion. Love is my foundation. Yearning is my mount. The remembrance of Allah is my endearing companion. Reliance is my treasure. Sorrow is my companion. Knowledge is my armor. Patience is my cloak. Satisfaction is my booty. Incapacity is my boast. Self-denial is my profession. Certainty is my food. Truthfulness is my intercessor. Obedience is enough for me. Striving against falsehood is my character and the coolness of my eye is in the prayer."

He also said, "The fruits of my heart lie in His remembrance. My sorrow is for the sake of my nation. My yearning is for my Lord, the Mighty."

Section 22 – The qualities of the Prophets

Each and every prophet and messenger of Allah was blessed with a perfect disposition. They were handsome and their lineage noble. Their character was good as was their behavior. This is because they all possess the attributes of perfection. They guided to the completed the code of human spiritual behavior which was to be completed by Prophet Muhammad, praise and peace be upon him, and practiced virtuous deeds on account of their rank being of the most noble and their degree being of the highest.

Allah tells us that He preferred some of the prophets and messengers over others with His words, "*Of these Messengers, We have preferred some above others. To some Allah spoke; and some He raised in rank. We gave Jesus, the son of Mary, clear signs and strengthened him with the Spirit of Purity (Gabriel)*" 2:253. He also tells us, "*and We chose them, out of a knowledge above the nations (of their time)*" 44:32.

Prophet Muhammad, praise and peace be upon him, said, "The first group to enter the Garden of Paradise will be like the full moon..... every man will be in the height of their father Adam who was sixty cubits (90 feet) tall."

The description of several of the prophets has been made known to us by Prophet Muhammad, praise and peace be upon him, who tells us, "I saw Moses, he was tall with curly hair. He resembled the men of Shau'a. I saw Jesus, he was of medium height with a reddish face just as if he had come out after having taken a hot bath." He further described him as being slender, like a sword.

The Prophet, praise and peace be upon him, gave additional information about Moses saying, "He is like the best men you have ever seen with a dark complexion."

Of himself the Prophet, praise and peace be upon him, said, "Among the descendants of Abraham, I am the one who most resembles him."

Abu Hurayrah tells us, "After Prophet Lot, Allah did not send a prophet who was not from the noblest class of his people." In addition to this is that they were among the wealthy and powerful.

Anas tells us that Allah did not send a prophet without making his face and voice beautiful, and that Prophet Muhammad, may Allah praise and venerate him and grant him peace, had the most handsome face of all of them and also the best voice.

During the cross-examination of Abu Sufyan by Heraclius, Emperor of Rome, Heraclius said, "I questioned you about his lineage and you said that he was of good lineage among you, and that is how all the Messengers have been sent, from the noble families of their people."

There are many references to the prophets and messengers who were preferred by Allah mentioned in the Holy Koran, some of which are mentioned below:

Of Prophet Job, Allah says, *"We found him to be patient, a good worshiper and he was penitent."* 38:44

Of Prophet John, Allah says, *"O John, hold fast to the Book' and We bestowed upon him judgment while yet a child, and tenderness from Us and purity, and he was cautious; honoring his parents, being neither arrogant nor rebellious. Peace be upon him on the day he was born and the day he dies, and on the day when he is raised up alive."* 19:12-15

He also tells us of the time Prophet Zachariah, peace be upon him, was given the good news of a son, *"Allah gives you glad tidings of John, who shall confirm a Word from Allah. He shall be a master and chaste, a Prophet and from the righteous."* 3:39

Allah tells us, *"Allah chose Adam and Noah, the House of Abraham and the House of Imran above all worlds."* 3:33-34

Of Prophet Noah He says, *"He was a truly thankful worshiper."* 17:3

Of Prophet Jesus He says, *"When the angels said, 'O Mary, Allah gives you glad tidings of a Word (Be) from Him, whose name is Messiah, Jesus, the son of Mary. He shall be honored in this world and in the Everlasting Life – and he shall be among those who are close."* 3:45

Allah quotes Prophet Jesus who said, *"I am the worshiper of Allah. Allah has given me the Book and made me a Prophet. (He has made me) kind to my mother; He has not made me arrogant, unprosperous. He made me to be blessed wherever I am, and He has charged me with prayer and charity for as long as I shall live."* 19:29-31.

Allah warns, *"Believers, do not be like those who hurt Moses."* 33:69

Prophet Muhammad, praise and peace be upon him, tells us that Prophet Moses was a modest man who covered himself. No part of his body was seen on account of his modesty.

Allah quotes Moses as saying, *"But my Lord has given me judgment and made me one of the Messengers."* 26:21

Several of the prophets are mentioned by Allah in the Koran as saying to their people, *"I am for you an honest Messenger."* 26:107.

In reference to Abraham, Allah says, "We gave him Isaac and Jacob and guided both, and We guided Noah before them, among his descendants were David and Solomon, Job, Joseph, Moses and Aaron – as such, We recompense the good-doers, and Zachariah, John, Jesus and Elias, each was of the righteous, and Ishmael, Elisha, Jonah and Lot. Each We preferred above the worlds as We did their fathers, their descendants, and their brothers. We chose them and guided them to a Straight Path. Such is the guidance of Allah by it He guides whom He will of His worshipers. Had they associated (others with Him), their labors would have indeed been annulled. Those, We have given them the Book, judgment, and Prophethood. If these disbelieve it, We have entrusted it to others who do not disbelieve in it. Those were whom Allah guided. Follow then their guidance and say, 'I do not ask you a wage for it. Surely, it is a reminder to the worlds.'" 6:84-90.

In the following Koranic quotations Allah describes the prophets and messengers as possessors of many fine qualities; right action, chosen, judgment and prophecy.

Concerning Isaac, Allah tells us that the angels said to Abraham, "*'Have no fear', and gave him the glad tidings that he was to have a knowledgeable son.*" 51:28. Concerning Ishmael, the first son born to Abraham, Allah says, "*And We gave him the glad tidings of a very gentle son.*" 37:101.

Allah says, "*We tried Pharaoh's nation before them. A noble Messenger came to them (saying), 'Be obedient to me O worshipers of Allah, I am your honest Messenger.'*" 44:17-18

At the time when Abraham was about to fulfill his sacrificial vision of his son, Ishmael told him, "*Father, do as you are ordered (by Allah). Allah willing, you shall find me one of those who are steadfast.*" 37:102.

Of Ishmael, Allah says, "*And mention in the Book, Ishmael; he too was true to his promise, a Messenger and a Prophet.*" 19:54.

Allah speaks of the devotion of Moses saying, "*He was devoted, a Messenger and a Prophet.*" 19:51. Also, "*He (Moses) said: 'If Allah wills, you shall find me patient, I shall not disobey your order.'*" 18:69

Allah tells us that Solomon was, "*an excellent worshiper, he was penitent.*" 38:30

Allah calls upon us to remember, "*Also, remember Our worshipers Abraham, Isaac, and Jacob, those of might and vision. Indeed, We purified them with a most pure quality, the remembrance of the Everlasting Life. Indeed with Us they are among the chosen; the excellent.*" 38:45-47

Of David, He says, "Our worshiper David, a man of might. He was ever turning in repentance." 38:17, and "We made his kingdom strong and gave him wisdom and decisive speech." 38:20.

Of Joseph, Allah says, "He (Joseph) said: 'Give me charge of the storehouses of the land, I am a knowledgeable guardian.' 12:55

Allah mentions the saying of Shu'aib, "Surely, you will find me, if Allah wills, among the good." 28:27. And, "I do not desire to go behind you, taking for myself that which I forbid you. I seek but to reform as much as I can." 11:88.

Of Lot, Allah tells us, "To Lot, We gave judgment and knowledge." 21:74.

Of Zachariah and John, Allah tells us, "They raced with each other in good works and called on Us out of yearning and awe, and they were humble to Us." 21:90.

Sufyan Ath-Thawri draws our attention to another aspect of the characteristics and qualities found in the prophets, which is their continuous sorrow, this is an indication of their perfection and there are many prophetic quotations that endorsing this fact.

Prophet Muhammad, may Allah praise and venerate him and grant him perfect peace, described the noble lineage of Prophet Joseph, saying, "The noble son of a noble son, of a noble son of a noble man, Joseph, son of Jacob, son of Isaac, son of Abraham the prophet, son of a prophet, son of a prophet, son of a prophet."

He also said, "The eyes of the prophets slept, but their hearts did not sleep."

Solomon, who was given a great kingdom, never raised his eyes to the heavens because he was humble and feared Allah. As for his diet, he would eat coarse bread made from barley but would serve others with fine food. It was revealed to him, "O leader of worshipers and goal of the abstinent." The story has reached us of how one day when he was riding on the wind with his armies, when an elderly woman complained to him, whereupon he commanded the wind to stop so he might attend to her need before he continued on his way.

When Joseph was asked, "Why are you hungry when you are in charge of the treasures of the earth?" He replied, "I am fearful that I might become full and thereby forget those who are hungry."

Abu Hurayrah heard the Prophet, praise and peace be upon him, say, "Recitation was made easy for him. He would order his mount and turn it loose, and would finish his recitation before his mount wandered off."

David ate only from the labor of his own hands and would ask Allah to provide for him from the work of his own labor so that he would not need to take anything from the treasury. Allah tells us, "*And We softened iron for him, (saying) 'Make large coats of mail and measure their links well.'*" 34:11

Prophet Muhammad, praise and peace be upon him, told his Companions, "The prayer Allah loves most is that of David, and the fast Allah loves most is that of David. He would sleep for half of the night, stand up for a third and sleep for a sixth. He would fast alternate days. He wore wool and slept on hair. He ate barley bread mixed with salt and ashes. His drink was mixed with tears after his error of inaccurate judgment in which he had passed judgment before hearing from the second party. He was never seen to laugh nor look upwards to the sky because of his shyness before his Lord and he wept continuously until he died. It is said that he wept until plants sprang up from his tears and until the tears formed a crease on his cheeks, and that when he went out he would disguise himself to learn what people thought of his justice, and upon hearing people praise him, he became more humble."

Jesus was asked, "Why don't you ride a donkey?" He replied, "I exalt Allah so much to be occupied with tending to a donkey." His clothing was made from hair and he ate from the trees. He did not have a house and would sleep wherever sleep overtook him. The name he most liked to be called by was "the very poor".

One day he was heard greeting a pig with peace. When he was asked why he had done so he replied, "I do not like that my tongue should move with evil speech,"

Prophet Muhammad, praise and peace be upon him, spoke of the trials of previous prophets saying, "Some of the prophets before me were tested with poverty and lice. They preferred those trials to gifts."

Mujahid tells us that Prophet John's food was that of herbs and he wept so much on account of his fear of Allah that puffed-up folds formed on his cheeks. To secluded himself apart from people he would eat in the company of wild animals.

Wahb, Munabbih's son tells that Moses sought shelter in a hut. He ate and sipped from a stone with a hollow in it. In humility he sipped in a way similar to that of an animal because of the honor Allah had shown him by speaking to him.

These reports have all been recorded and the perfect attributes of the prophets and messengers together with their good character, handsome features and qualities are well known so we will not linger any more on them. Should you

read contrary to these reports in other books, know that the historian or commentator is among the ill-informed.

Section 22 – The qualities of the Prophet as described by Abi Hala's son to Al Hasan, the grandson of the Prophet.

We have already spoken about several of the Prophet's praiseworthy qualities, his excellent virtues and perfect attributes, and brought you ample proof through reliable reports that all these qualities are truthful. However, one must be aware that these reports are but a sample and that there are so many more to learn, collect and study.

This section also relates to the qualities of the Prophet, praise and peace be upon him, and one must realize that we have only scratched the surface as the extent of the proofs is colossal. There is an overflowing ocean of knowledge relating to the qualities of the Messenger of Allah, praise and peace be upon him, and when buckets full of this knowledge are drawn from that ocean, its effect on that ocean is insignificant.

To complete this chapter, we are of the opinion that the best manner would be to quote the sayings of Al Hasan, and Al Hussain, the grandsons of the Prophet, praise and peace be upon him, narrated by Abi Hala, as they cover many of his qualities and include a considerable amount of physical detail.

Al Hasan tells us that he asked his uncle Abi Hala about the features of the Messenger of Allah, praise and peace be upon him, as he wished to recall them. He said, "The Messenger of Allah, praise and peace be upon him, was not only imposing but majestic, his face shone like the full moon. He was a little taller than medium height and a little shorter than could be termed tall.

The head of the Prophet, praise and peace be upon him, was well proportioned and his hair was neither curly nor straight, and parted; it did not reach lower than the lobes of his ears. His complexion was fair and he had a wide brow. His eyebrows were thick separated by a narrow space. When he was angered a vein throbbed between them. His nose was long and had a line of light over it that someone might, unthinkingly, suppose to be his nose. His beard was thick, and his eyes were black and naturally mascaraed. His cheeks were firm and his mouth wide with evenly spaced teeth. The hair on his chest formed a fine line. His neck was as if it were fashioned from pure silver.

The Prophet's physique was finely balanced, and his body firm and muscular. His belly was equal in size to his chest. His chest was broad and the space between his shoulders wide. His calves were full. He was luminous!

Between the neck and navel of the Prophet, praise and peace be upon him, there was a fine line of hair, however the rest of his torso was free from hair. He had hair on his forearms and shoulders as did the upper part of his chest. His wrists were thick, and the palms of his hand broad. Both his hands and the soles of his feet were firm, and his fingers were long. He was slender. He had a high instep and his feet were so smooth that water ran off them.

As for his gait, when he walked it was as though he was going down a hill. His walk was dignified and easy. He walked swiftly.

When he addressed someone he would turn his entire body towards them.

He lowered and restrained his glance which would be more downward than upward. He was the first to speak to his Companions and the first to greet any person he met."

Al Hasan then asked how he spoke whereupon Abi Hala's son replied, "The Messenger of Allah, praise and peace be upon him, was sad on account of his knowledge of reality and reflected. He took no rest and spoke only when necessary, spending long periods in silence. He began and concluded his talk correctly and his words were straight to the point and easily understood without excess, or inadequacy.

His temperament was exceptional, he was neither harsh nor cruel. He valued a gift no matter whether it was small. He neither censured, nor criticized anything, nor did he praise the taste of food. He was only angry with whosoever violated the rights of Allah, he was never angry for his own personal sake.

If he happened to point to something, he pointed with his entire hand. When something surprised him he would turn the palm of his hand upside down. When talking, he held his right thumb in his left palm. When angered he turned away, averting his face and when he was happy, he looked downwards. More often than not his laughter was that of a smile and he showed his teeth which were as white as hailstones."

Al Hasan said, "I delayed mentioning this to Al Hussain for a while, then I mentioned it to him only to discover he had beaten me to it. He had asked our father (Imam Ali) about the preceding prophetic qualities of the Messenger of Allah, praise and peace be upon him, both at home and outside, and also about his features. He omitted nothing."

Al Hussain said, "I asked my father about the prophetic qualities of the Messenger of Allah, praise and peace be upon him, at home and he replied, 'He was permitted to enter his house for his own comfort. When he retired to his house, he divided his time in to thirds, a third for Allah, a third for his family and a third for himself, then, he divided his third between the people and

himself. As for the time allotted for the people, he spent more time with ordinary people than he did with the hierarchy, so none were excluded. In respect to the prophetic qualities in the third set aside for himself he would show preference to those of merit and divide the time according to the excellence of their faith. Some only had one need, whereas others had two or more. He concerned himself with them and kept them active in doing things that were beneficial for both themselves and the community. He always asked about them and their affairs. He would say, 'Those of you who are present should convey things to those who are absent, and you should let me know the needs of the people who are unable to convey their needs to me. On the Day of Resurrection, Allah will make firm the feet of a person who conveys to a ruler the need of someone who is unable to convey it himself."

Sufyan, Wukay's son, commented "The people entered (into his presence) as seekers and only departed after they had tasted something, and left to guide others."

Al Hussain asked his father about the occasions the Prophet, praise and peace be upon him, went out and his mode of behavior. Imam Ali replied, "The Messenger of Allah, praise and peace be upon him, did not speak unless it was in respect of the concerns of people. He unified people and did not divide them. He honored the nobility from each delegation and appointed them over their people. He was cautious and guarded himself against them, however he was never discourteous and never turned his face away from them.

Prophet Muhammad, praise and peace be upon him, inquired about his Companions and would ask people about others. He praised and encouraged what was good, and disliked and discouraged anything that was odious. He took a balanced course, without making changes. He was never neglectful, because it was his fear that people might become negligent or weary. He was always prepared for any eventuality. He neither neglected a right nor let his debt become excessive so that he had to ask for the help of others. To him, the best and most preferred people were those who were good advisors to others. As for those he esteemed most, they were those who supported and helped him."

Al Hussain also asked Imam Ali, may Allah be pleased with them, him about his gatherings and prophetic qualities while he was with them. Imam Ali replied, "The Messenger of Allah, praise and peace be upon him, neither sat down nor stood up without mentioning Allah. He did not reserve a special place for himself and forbade others to do so on his behalf. When he came upon a group of people he would sit down at its edge and ask others to do the same. Everyone who sat with him received his share of time and no one who sat with him felt that another was more honored than he. The Prophet, praise and peace be upon him, was patient with all people and those in his company would be the first to depart. When someone in need asked for something he would

either give it to him or speak to him with words of consolation. Of all people, he was the kindest and most well mannered, and was like a father to them. When it came to the rights of people each was equal before him.

The gatherings of the Prophet, praise and peace be upon him, were those of forbearance, modesty, patience and trust. Voices were never raised during these gatherings neither were people's shortcomings made known, nor lapses exposed. Each participant was humble, bonded to one another through their fear of Allah. Respect was shown to the elderly and mercy shown to the young, they helped those in need and were merciful to strangers."

Having asked these questions Al Hussain then asked about the Messenger of Allah's interaction with his Companions. Imam Ali told him, "The Messenger of Allah, praise and peace be upon him, was of a cheerful disposition, with an exceptional temperament. He was never harsh or rude and did not shout or use obscene language. He was not one to find fault nor over praise anyone. He disregarded and left anything that was unessential. He was void of hypocrisy, and did not store up matters, nor did he concern himself with trivialities. He neither censured anyone, scolded them, nor pried into the secrets of people.

When Prophet Muhammad, praise and peace be upon him, spoke it was only about things to receive a reward from Allah. When he spoke, those sitting with him sat still, as if they had birds perched on their heads. When someone spoke to him, they remained silent until he had finished. Their conversation was about the first matter that was raised. He laughed at what they laughed and was surprised by that which surprised them. When a stranger spoke to the Prophet, praise and peace be upon him, in a vulgar manner, he was patient with him. He said, "When you find someone asking for something of which he has a need, give it to him." He did not look for praise except to balance a matter. He never interrupted someone who happened to be speaking, and spoke only when that person had finished what he was going to say or when the person got up from where he was sitting.

Imam Ali, may Allah be pleased with him, was asked by someone else to describe the silence of the Messenger of Allah, praise and peace be upon him, to which he replied, "He remained silent on account of four matters; forbearance, caution, evaluation and reflection. He reflected upon what would endure and that which would not. He was forbearing in his patience, and provocative matters never angered him.

The Prophet, praise and peace be upon him, exercised caution out of concern for his nation in several matters. For example he avoided offering voluntary worship in front of his followers lest they follow him and thereafter the voluntary become obligatory. If such matters had become obligatory his nation would have been punished if they neglected to do them.

The Prophet, praise and peace be upon, would overlook something minor in order not to harm the establishment of something major. In other words focusing on the principle cause rather than minor issues and he would strive to establish what was best for his nation, both materially and spiritually of the code of practice, and the supportive knowledge and wisdom. He established the best practice in this life for the sake of winning in the Everlasting Life."

Praise be to Allah, and our thanks to Him. This brings to a close a glimpse of the description of the Prophet, praise and peace be upon him.

Chapter 3

THE AUTHENTIC AND WELL KNOWN TRADITIONS NARRATING THE ESTEEMED VALUE ALLAH HAS PLACED UPON HIS PROPHET, TOGETHER WITH HIS EXALTED POSITION, AND NOBILITY IN THIS LIFE AND THE EVERLASTING LIFE

Outline to the chapter

There is no room to dispute that Prophet Muhammad, may Allah praise and venerate him and grant him peace, is by far the most noble of all mankind, and that he is the Master of the Children of Adam. Nor is there any doubt that he is in the Sight of Allah the one who is elevated to the highest station and rank, and the one who is nearest to Him. You should know dear reader the quotations that have reached us are innumerable and that we have limited ourselves to those that are authentic and well-known. This chapter is in fifteen sections and discusses and expounds the meaning of these quotations.

Section 1 – The position of the Prophet in the Sight of Allah.

Judge Eyad opens this section with the narration of Abbas' son who tells us that

the Messenger of Allah, praise and peace be upon him, said, "Allah divided people into two groups and placed me in the best group. Allah speaks of 'the Companions of the Right' and 'the Companions of the Left', I am among the Companions of the Right and the best of the Companions of the Right. Then He divided the two groups into three and placed me in the best of the three. Allah says, '*Companions of the Right, what are the Companions of the Right? Companions of the Left, what are the Companions of the Left? And the Outstrippers, the Outstrippers'* 56:8-10. I am among the Outstrippers and the best

of the Outstrippers. Thereafter He divided the three into tribes and placed me in the best tribe. Allah says, '*And made you nations and tribes that you might know one another. The noblest among you before Allah is the most righteous of you.*

Allah is the Knower, the Aware' 49:13. Of all the children of Adam, I am the one who fears Allah most, and the noblest in His Sight, and this is no boast.

Then, He divided the tribes and placed me in the best house. Allah says, 'O family of the House, Allah only wishes to distance fault from you and to cleanse you, and to purify you abundantly'. 33:33"

The Prophet, praise and peace be upon him, was asked when the Prophethood was bestowed upon him and Abu Hurayrah tells us that he replied, "When Adam was between the body and spirit."

With regard to the excellence of the Prophet's lineage we are told by Al Asqa's son, Wa'il, that the Messenger of Allah, praise and peace be upon him, told them, "Allah chose Ishmael from the children of Abraham, and from the children of Ishmael He chose the children of Kinana. From the children of Kinana He chose the children of Hashim, and from the children of Hashim He chose the Koraysh, and He chose me from the children of Hashim."

In the following quotation Anas tells us that the Prophet, praise and peace be upon him, spoke of his honored position saying, "I am the most honored of the children of Adam with my Lord, and this is no boast."

Lady Ayesha, Mother of Believers, may Allah be pleased with her, tells us that the Prophet, praise and peace be upon him, said, "Gabriel came to me and said,

'I searched the East and the West of the earth and saw no man better than Muhammad, neither did I see a tribe better than the children of Hashim.'"

On the "Night Journey" Burack, (the white, heavenly winged mount) was brought for the Prophet, praise and peace be upon him, to ride and Anas tells us that it shied away from the Prophet, praise and peace be upon him, whereupon Gabriel said to Burack, "Would you do this to Muhammad? No one who has ever ridden you is more honorable to Allah than he." Upon hearing this Burack broke into a sweat.

Anas also tells us that the Prophet, praise and peace be upon him, said, "Allah brought me down to earth in the loins of Adam, then He placed me in the loins of Noah and thereafter cast me into the loins of Abraham. Allah proceeded to move me from one noble loin and pure womb to another until He brought me out of my parents. None of them were ever joined together in fornication."

Abbas praised the Prophet, praise and peace be upon him, saying,
"And when you were born the earth shone
and the horizons were lit from your light.
Even before your arrival in this world,
you were excellent in the shadows and repository
in the time when they covered themselves with leaves.

Then, you came through the centuries,
not as a mortal, nor yet as a lump of flesh nor as a clot,
rather as a drop that rode the ships, and bridled the idol.
The drop was transferred from loin to womb.
As the world proceeded, the next era appeared.
Then your guardian house contained loftiness from Khindiff
underneath which were mountain ranges.
When you were born, the earth shone
And the horizon was illuminated by your light.
We travel in that illumination
And in the light and paths of right guidance.
O coolness of the fire of Abraham!
O cause of the protection in the blazing Fire!

Abu Hurayrah, together with several other Companions tells us that the Prophet, praise and peace be upon him, said, "Five things have been given to me that no other prophet before me was given. Through terror being cast into the hearts of my enemies I was given help a month before I arrived. The earth has been made a mosque for me and a place of purity, therefore when the time for prayer arrives, any man of my nation can pray. The spoils of war which were unlawful to all previous prophets have been made lawful to me. I have been sent for all peoples. I have been given the intercession (on the Day of Judgement)." It has also been transmitted that "Allah will instruct Prophet Muhammad, 'Ask and you will be given and pleased.' He will reply 'I will not be pleased if any of my nation is in Hell. And also he said 'I left my best supplication for the sinners of major deeds of my nation.'"

Also the Prophet, praise and peace be upon him, said, "I was sent to the fair and the dark." This last statement has been explained in two ways, the first is that "the dark" refers to the Arabs and "the fair" non-Arabs. The second explanation is that "the fair" refers to mankind and "the dark" to jinn (who were created from fire and live in the wilderness).

Abu Hurayrah also tells us that the Prophet, praise and peace be upon him, said, "Through terror being cast into the hearts of my enemies I was given help a month before I arrived and I have been given all the worlds. While I slept, I had a vision in which the keys of the treasures of the earth were brought to me and placed in my hands." In addition to this in another transmission is "The rank of Prophethood was sealed for all times by me."

Amir, Ukba's son narrates that the Prophet, praise and peace be upon him, said, "On your behalf, I will go in advance before you, and I will be a witness for you. By Allah, I am looking at Al Kawthar (the river, its pool and springs) now. I have been given the keys to the treasures of the earth. By Allah, I do not fear that you will associate (another with Allah), rather, I fear you will vie with one another for worldly gain."

Amr's son, Abdullah tells us that the Messenger of Allah, praise and peace be upon him, said, "I am Muhammad, the unlettered Prophet, there is no prophet after me. I was given all the Words and their seals. I was made to recognize the guardians of the Fire and the bearers of the Throne."

Omar's son tells us that the Prophet, praise and peace be upon him, spoke of the end of the world saying, "I have been sent not long before the arrival of the Last Hour."

Wahb's son, reported that the Prophet, praise and peace be upon him, told them that Allah said, "Ask, O Muhammad!" whereupon he replied, "What shall I ask from my Lord? You took Abraham for a friend, You spoke to Moses, You chose Noah and gave a kingdom to Solomon, the like of which no one after him can have." Allah replied, "What I have given you is better than that, I have given you Al Kawthar (the river in Paradise, its pool and springs), and I have placed your name after My Name, which is announced throughout the heavens (on the earth in the daily Call to Prayer). For you and your nation I have made the earth a place of purity. I gave you the status of forgiveness for your past and future deeds. You walk among people who are forgiven because of you. I have not done this for anyone before you. I have placed in the hearts of your nation the Holy Reading (Koran). For you I have reserved your rank of intercession, and I have not reserved it for any prophet except you."

On another occasion the Prophet, praise and peace be upon him, spoke to his Companions about the first people to enter the Garden, and Hudhayfa tells us that he said, "My Lord has given me good news that seventy thousand people from my nation and myself will be the first to enter the Garden. With each of the seventy thousand there will be another seventy thousand who will not be held to account. To me He has granted that my nation will neither hunger nor yet will they be overcome. He has given me victory, might and terror which runs a month before me. The spoils of war have been permitted to me and my nation. To me, He has made lawful much of that barred to those who were before me. He has not placed any discomfort in the religion for us."

Abu Hurayrah tells us that, the Prophet, praise and peace be upon him, spoke of the signs of Prophethood given to previous prophets, saying, "Every prophet was given signs by which people would believe him, and I have been given the Revelation which Allah has sent down to me, and it is my hope that I will have the greatest number of followers on the Day of Resurrection."

The following is a simplified explanation of the preceding quotation on a vast subject which will, Allah willing (inshaAllah), be discussed in greater detail in the final chapters that speak of the miracles given to Prophet Muhammad, praise and peace be upon him.

Scholars of Islam have explained the meaning of this quotation is that the Koran,

the greatest miracle given to Prophet Muhammad, praise and peace be upon him, is unlike all the miracles of other prophets and it will remain as long as the world remains. The miracles of previous prophets appeared but did not remain and were present only during their life time. The Koran will remain generation after generation as something that can be seen by the eye, not just as information and will remain up until the Day of Resurrection. It is read, memorized by children and recited with its fine recitation.

Our attention is drawn by Imam Ali, may Allah be pleased with him, that every prophet was given seven noble, helping companions from his nation. However, our Prophet, praise and peace be upon him, was given fourteen and include,

Abu

Bakr, Omar, Masood's son and Ammar. Furthermore, ten of the Companions of the Prophet, praise and peace be upon him, were guaranteed Paradise: (Abu Bakr, Omar, Othman son of Afan, Ali, may Allah honor his face, Talha son of Obidallah, Zubair son of Al Waam, Abdul Rahman son of Awf, Sa'ad ibn Abi Waqqas, Sayed son of Zayed, Abu Obaidah son of Jarrah).

The Prophet, praise and peace be upon him, said, "Allah protected Mecca from the elephant (and the army of Abraha that came to destroy Ka'ba), and gave the

Opening of Mecca to His Messenger and the believers. This will not be

permitted

to anyone after me and it was made lawful for me for only one hour of one day."

Sariyyah, Al Irbad's son heard the Messenger of Allah, praise and peace be upon

him, say, "I am the worshiper of Allah and the Seal of the Prophets. I was cast into the clay of Prophet Adam, and I am the promise of my father Abraham, and the good news of Jesus, son of Mary."

Abbas' son spoke to his companions about the position of the Prophet, praise and peace be upon him, saying, "Allah preferred Muhammad to the angels of the

heavens and all the other prophets." Whereupon his companions inquired about his excellence over the inhabitants of the heavens, so he told them, "Allah says to the inhabitants of the heavens, 'If any one of them says: I am a god other than

Him, We will recompense him with Gehenna (Hell). As such We recompense the

harm doers" 21:29. Whereas He said to Muhammad "Indeed, We have opened for you a clear opening, that Allah forgives your past and future sins, and completes His Favor to you, and guides you on a Straight Path." 48:1-2. They then inquired about his excellence over the other prophets and he reminded them of the verse, "Allah says, 'We have sent no Messenger except in the tongue of his own nation, so that he might make everything plain to them. But Allah leads astray whom He will and guides whom He will. He is the Almighty, the

Wise.' 14:4 whereas He said to Muhammad, "We did not send you for all mankind except to bring them glad tidings and to warn." 34:28.

One day, Khalid, Madan's son was amongst the Companions who asked the Messenger of Allah, praise and peace be upon him, to tell them more about himself, so he told them, "I am the answer to the supplication of my father Abraham, when he supplicated 'Our Lord, send among them a Messenger from them.' 2:129. Jesus also gave the good news about me."

The Prophet, praise and peace be upon him, continued, "When I was in my mother's womb, she had a vision in which a light came from her that illuminated the

castles of Basra in Syria." Then he spoke of his suckling saying, "I was suckled by the tribe of Saad Bakr's son" and told them, "I was herding some animals with

my foster-brothers behind our tents when two men wearing white robes came to

me. They held me tightly and split open my chest, from my throat down to my belly. Then they removed my heart and split it open and extracted a black drop from it and disregarded it. Then they washed my heart and chest with snow until they had cleansed it."

Regarding the belief and wisdom in his heart even when he was a child it has also been reported that the Prophet, praise and peace be upon him, said, "Then one of them reached for something and there was a ring of light in his hand that would dazzle anyone who looked at it. Then, he sealed my heart with it and my heart was filled with belief and wisdom, and he put it back. Thereafter, the other passed his hand over that part of my chest and it was healed and restored. Then one of them said to the other, 'Weigh him against ten from his nation', so they weighed me and I outweighed them. Then he said, 'Weigh him against one hundred of his nation', so they weighed me and I outweighed them. Then he said, 'Weigh him against one thousand of his nation', so they weighed me and I outweighed them. Then he said, 'Leave him, if you were to weigh him against all of his nation he would still outweigh all of them.' (This is proof that he is the major core and center point of creation). Thereafter they embraced me, kissed my head and then kissed me between my eyes. Then they said, 'O

beloved, do not be afraid, if you did but know the blessings that are destined for you, you would be overjoyed! Then they said, 'How honored you are with Allah! Allah and His angels are with you.' Then they left me, and it is as if I can still see them."

On another occasion Prophet Muhammad, praise and peace be upon him, spoke of Prophet Adam, and As-Samarkandi and other scholars tell us that he said, "When Adam made his mistake he said, 'O Allah, forgive me my sin by the right of Muhammad!' And Allah inquired (gently although He already knew), 'How do you know Muhammad?' He replied, 'I saw written everywhere in the Garden: There is no god except Allah, Muhammad is the Messenger of Allah, so I knew that he was the most honored of creation in Your eyes. So Allah turned to him and forgave him.' It has been explained that this is the meaning of the verse, *"Then Adam received Words from his Lord, and his Lord relented towards him. He is the Receiver of Repentance, the Merciful."* 2:37.

It has also been reported that Adam said, "When You created me, I lifted my gaze to Your Throne, and on it, it was written, 'There is no god except Allah, Muhammad is the Messenger of Allah,' so I knew that no one would be held in greater esteem by You than he whose name You placed next to Your Name." Then Allah revealed to him, "By My Might and Majesty, he is the last of the prophets among your descendants. If it were not for him, I would not have created you." It has been said that Adam was given the endearing name "Abu Muhammad", meaning father of Muhammad, some people say it was Abul Bashar meaning 'father of mankind'.

Surayj, Jonah's son tells us that, "Allah has angels, who as an element of their worship, visit each house that has a person called Ahmad or Muhammad in it on account of the honor in which they hold Muhammad."

Abul Hamra tells us that the Prophet, praise and peace be upon him, spoke of his Night Journey, saying, "When I was taken to the heavens on the Night Journey, written on the Throne of Allah were the words, 'There is no god except Allah, Muhammad is the Messenger of Allah, and I have supported him with Ali."

Abbas' son explained the verse *"Beneath it was buried a treasure which belong to them."* 18:82 saying, "It is a tablet of gold on which it was written, 'How strange is it for the one who is certain about the decree! How can he begin? How strange for the one who is certain of the Fire! How can he laugh? How strange for the one who sees this world and its unexpected changes in respect of people – how can he be at peace there? I am Allah, there is no god except Me. Muhammad is My worshiper and My Messenger."

The Prophet, praise and peace be upon him, also told those in his company,

"Written on the door of the Garden is 'I am Allah, there is no god except Me. Muhammad is the Messenger of Allah. I will not punish anyone who says that.'"

Many inscriptions have been found either on inanimate objects or otherwise all of

which testify to the rank of Prophet Muhammad, praise and peace be upon him, amongst which are:

Written on an ancient stone it is written, "Muhammad fears Allah, a righteous man, and a trusted master."

One day as Al-Simintari was in Khorasan he saw a child and written on one side of him was the inscription, "There is no god except Allah," and on the other side "Muhammad is the Messenger of Allah."

In India a red rose was found with an inscription written in white that read,
"There

is no god except Allah, Muhammad is the Messenger of Allah."

(In the following narrations, our attention is drawn to the meritorious value of naming a son Muhammad.)

Muhammad Jafar's father tells us that "On the Day of Resurrection a call will be given, 'Let whosoever is named Muhammad stand up and enter the Garden by the meritorious honor of his name.' May Allah praise and venerate him and grant him peace."

Prophet Muhammad, praise and peace be upon him, said, "No harm will come if he has, one, two or three Muhammad's in the house."

Malik heard the people of Mecca say, "There isn't an unprosperous house in which there is the name Muhammad. All the people of that house are provided for and likewise their neighbors."

Abdullah, Masood's son said, "Allah looked into the hearts of His worshipers and from among them chose the heart of Muhammad. He chose him for Himself and sent him with His Message."

When the verse "*You must not hurt the Messenger of Allah, nor shall you ever wed his wives after him, surely, this would be a monstrous thing with Allah.*" 33:53 An-Naqqash tells us that the Prophet, praise and peace be upon him, arose and addressed the people, saying, "O gathering of believers! Allah, the

Immense has preferred me greatly over you, and He has preferred my wives greatly over yours." It also draws our attention to the favor of Allah upon him and his wives.

Section 2 – The miracle of the Prophet's night journey from Mecca to Jerusalem, and the Heavenly Ascent

[Judge Eyad presents different rich opinions relating to the journey that were narrated down to each group, while he and the subject matter experts hold that the Prophet, praise and peace be upon him, started by vision spiritual ascent which in turn graduated him to the final miraculous actual ascent in both body and spirit, and that final state is what caused the debate of the unbelievers flair since a vision is incontestable.]

Speaking of the miraculous Night Journey of Prophet Muhammad, praise and peace be upon him, tells of his conversation with Allah, his vision, his being the leader of all the prophets, his ascent to the Lote Tree (Sidrat Tree) of the Ending, close to the Garden of Refuge, and speaks of the greatest signs of Allah seen by him during his journey.

Another of Prophet Muhammad's very special qualities are made known to us as

a result of this event added to which we learn more of the exalted degrees bestowed upon him on account of it. This miraculous event is mentioned in the Holy Koran and further details are made known to us in the authentic prophetic quotations.

Allah says, *"Exalted is He who carried His worshiper (Prophet Muhammad) to travel in the night from the Sacred Mosque (Mecca) to the Furthest Mosque (Jerusalem) which We have blessed around it so that We might show him some of Our signs. He is the Hearer, the Seer."* 17:1

And, *"By the star when it plunges, your companion is neither astray, neither errs, nor does he speak out of desire. Indeed, it is not except a Revelation which is revealed, taught by One who is Stern in power. Of might, he (Gabriel) stood firm while he was in the highest horizon; then he drew near, and became close he was but two bows' length or even nearer, so (Allah) revealed to His worshiper (Gabriel) that which he revealed (to Prophet Muhammad). His heart did not lie of what he saw. What, will you dispute with him about what he sees! Indeed, he saw him in another descent at the Lote Tree (Sidrat tree) of the Ending close to the Garden of Refuge. When there comes to the Lote Tree, that which comes his eyes did not swerve, nor did they stray for indeed he saw one of the greatest signs of his Lord."* 53:1-18

Muslims have absolutely no doubt about the occurrence of this great, miraculous event because Allah in His unchangeable Word, the Holy Koran Himself testifies to it. There are a great number of authentic prophetic quotations that elaborate upon its detail and marvels to acquaint us still further with the very special qualities of our beloved Prophet, praise and peace be upon him. Some of the information has already been made known to you, dear reader in previous chapters, however, we will, Allah willing (inshaAllah), enlightened you with more indications to its magnitude.

Malik's son Anas tells us that he was told by the Messenger of Allah, praise and peace be upon him, "Burack was brought to me. It was a white animal, somewhat taller than a donkey, yet smaller than a mule. Its step extended a distance that equaled the range of its vision. I mounted and rode it until I was brought to Jerusalem. I tied it to the ring that the prophets used and thereafter entered the mosque where I prayed two units of prayer. When I came out, Gabriel brought me two vessels, one of milk and the other of wine. I chose the one containing milk and Gabriel said, 'You have chosen the upright nature.'

Then he ascended with me to the first heaven and asked for it to be opened and a voice asked, 'Who is it?' He replied, 'Gabriel'. Then the voice asked, 'Who is with you?' Gabriel replied, 'Muhammad'. The voice inquired, 'Was he sent for?' and he answered, 'He was sent for', whereupon the door was opened for us and I found Adam who welcomed me and supplicated for me. Then we ascended to the second heaven and Gabriel asked for it to be opened, and a voice inquired, 'Who is it?' and he replied, 'Gabriel' and the voice asked 'Who is with you?' To which he replied, 'Muhammad'. It was asked, 'Was he sent for?' and he answered, 'He was.' And the door was opened for us, and there I found my cousins, Jesus, Mary's son and John, Zachariah's son. They welcomed me and supplicated for me. Then we ascended to the third heaven and the same thing happened and the door was opened for me and I met Joseph, he had been given half of all the beauty, and he too welcomed me and supplicated for me. Then we ascended to the fourth heaven and the same thing occurred. There I found Idris and he welcomed me and supplicated for me. (Of Idris) Allah says, "*Idris, he too was of the truth and a Prophet.*" 19:56. Thereafter, we ascended to the fifth heaven and the same occurred. Aaron was there and he welcomed and supplicated for me. Then, we ascended to the sixth heaven, and the same thing occurred, and there I found Moses who welcomed and supplicated for me. Thereafter we ascended to the seventh heaven and the same thing occurred and I found Abraham leaning against the "Bayt Al Ma'mur (the Crowded House) pilgrimaged by seventy thousand angels in the heavens who enter but do not emerge until the Day of Judgement.

Then he took me to the Lote Tree of the Ending, its leaves are like the ears of elephants and its fruits are like earthenware vessels. When a command from Allah covers it, that which is covered is transformed in a way that no creature is

capable to describe on account of its absolute beauty. Then, Allah revealed to me what He revealed and He obligated to me fifty prayers during each day with its night. Then I descended to Moses who advised me saying, 'Go back to your Lord and ask Him to lighten it, your nation will never be able to do that. I tested the Children of Israel and know from experience.' So I went back to my Lord and requested, 'My Lord, lighten it for my nation.' So He reduced it by five, and I returned to Moses and told him, 'He reduced it by five for me.' Moses said, 'Your nation will not be able to do that, go back again and asked Him to lighten it.' I kept going and coming between my Lord and Moses until Allah said, 'Muhammad, they are five prayers throughout each day with its night. Each prayer counts as ten, equivalent to fifty prayers. Whosoever intends to do something good, but does not do it, a good action will be written for him. If he does it, ten will be written for him. Whosoever intends to do something bad and does not do it – nothing will be written against him. If he does it, then one bad action will be recorded.' Then I returned to Moses and told him and he said, 'Go back to your Lord and ask Him to lighten it.' Whereupon I said: I have gone back to my Lord so often that I am shy before Him."

A fine detail of the preparatory Heavenly Ascent was narrated by Abu Dharr who tells us that the Messenger of Allah, praise and peace be upon him, said, "The roof of my house was split open, and Gabriel descended and opened my chest and washed it with water from Zamzam. Then he brought a gold dish filled with wisdom and belief and poured it into my chest and then sealed it. He took me by the hand and ascended with me to the heavens."

Judge Eyad continues to throw more light up the Night Journey by drawing our attention to the reports of several Companions:

Shehab's son tells us, "Every Prophet except Adam and Abraham said to me (Prophet Muhammad). 'Welcome to the righteous Prophet and the righteous brother'. Adam and Abraham said, 'a righteous son.'"

Abbas' son, reports that the Prophet said, "Then he (Gabriel) ascended with me until I reached a level plain where I heard the scratching of pens." To this Anas added, "Then he (Gabriel) ascended with me until I reached the Lote Tree of the Ending, and it was covered in colors that I did not recognize, thereafter I was brought into the Garden."

Sa'sa'a son, Malik tells us of the Prophet's, praise and peace be upon him, conversation with Moses, he said, "When I passed Moses, he wept. He was asked, 'Why do you weep?' He replied, 'Lord, this is a young man who was sent after me, and more of his nation will enter the Garden than those of my nation.'"

Abu Hurayrah, tells us, "Then he (the Prophet) traveled until he reached Jerusalem where he dismounted. He tied his mount to the Rock and prayed with the angels. After the prayer they asked, 'Gabriel, who is this with you?' He

replied, 'This is Muhammad, the Messenger of Allah, the Seal of the Prophets.' Whereupon they inquired, 'Has he been sent already?' To which he replied, 'Yes'. And they said, 'May Allah give him a long life as a brother and a caliph, an excellent brother, an excellent caliph!' Thereafter he met the spirits of the prophets who praised their Lord and he mentioned what each of them said. They were, Abraham, Moses, Jesus, David and Solomon."

Abu Hurayrah went on to say, "Muhammad praised his Lord, the Mighty, the Glorified, and said, 'You have all praised your Lord, and I will praise Him: Praise be to Allah who has sent me as a mercy to the worlds and as a bringer of good tidings and as a warner for all mankind. He has sent down the Criterion on me that clarifies all things. He has made my nation the best nation, and He has made my nation a median nation. They are the first and the last. He opened my chest for me and removed my burden from me. He has elevated my prominence and made me an opener and a seal.' Abraham said, 'That is why Muhammad is better than you.'"

Masood's son tells us, "He brought me to the Lote Tree of the Ending, which is in the sixth heaven. Whatever rises from the earth to it reaches it and touches a part of it. Whatever falls from above it reaches it and touches part of it. Allah says, *"When there comes to the Lote Tree, that which comes"* 53:16

Ar Rabi, Anas's narrates, "I (Prophet Muhammad) was told, 'This is the Lote Tree of the Ending. Each of your nation who travels your Path will reach it. It is the furthest Lote Tree. From its roots spring rivers of sweet water, rivers of unstaling milk, rivers of wine, a delight to its drinkers, and rivers of pure honey. The tree is so huge that it would take a rider seventy years just to ride across its shadow. One leaf from it would shade creation, light and angels cover it.' Abu Hurayrah explained that this refers to the words of Allah, *"When there comes to the Lote Tree, that which comes."* 53:16.

Allah told him, "Ask," and Prophet Muhammad, praise and peace be upon him, replied, "You took Abraham to be a close friend and You gave him and immense kingdom. You spoke directly to Moses and gave David an immense kingdom and made iron malleable for him, and You subjected the mountains to him. To Solomon, You gave an immense kingdom and subjugated men, jinn and satans to him, and the winds and gave to him a kingdom the like of which no one after him would have. To Jesus You taught the Torah and the Gospel and permitted him to heal the blind and the leper. You protected him and his mother from the accursed satan so that he would find no way against them."

Allah then said to him, "I have taken you as a close friend and a beloved. In the Torah it is written, 'Muhammad is the Beloved of the Merciful'. I have sent you to all people and made your nation such that none will be permitted to speak until they have all testified that you are My Worshiper and My Messenger. I made you to be the first of the prophets to be created and the last to be sent. I

have given you the seven dual verses (Mathani), and I did not give them to any prophet before you. To you I have given the seals of the "Cow" chapter from the treasure under My Throne, and these I did not give to any prophet before you. I have made you an opener and a seal."

In another version it reads, "The Messenger of Allah was given three things. He was given the five prayers, the seals of the "Cow" chapter, and the pardoning for the major sins of his nation for each of his nation who did not associate anything with Allah." Allah says, *"His heart did not lie of what he saw."* 53:11. Masood's son tells us that he saw Gabriel in his reality and described him as having six hundred wings.

Sharik, Abi Namr's son, says that the Prophet, praise and peace be upon him, saw Moses in the seventh heaven, then he was taken higher to that of which Allah has knowledge, Moses said, "I did not think that anyone would be raised above me."

Anas tells us that the Prophet, praise and peace be upon him, prayed with the prophets in Jerusalem. He also tells that he said, "One day when I was sitting, Gabriel came to me and nudged me between my shoulders, whereupon I arose and ascended to a tree in which there was something similar to two bird's nests. He sat in one and I sat in the other, and it grew until it filled both the east and west. If I had wished I could have touched the sky. I looked around and glanced at Gabriel and it appeared to me as if he was a piece of transparent cloth. I recognized the superiority of his knowledge of Allah over mine. Then the gate of heaven was opened and I saw a blinding light and a veil dropped below me. The pearl and ruby split open and Allah revealed to me what He wished to reveal."

Imam Ali, may Allah be pleased with him, informs us, "When Allah wanted to teach His Messenger the 'Call to Prayer', Gabriel came to him with a mount called Burack. As he went to mount it, it shied away from him and Gabriel said, 'Be still, by Allah, no worshiper has ever ridden you who is more honored before Allah than Muhammad.' Then he mounted and rode it until it brought him to the veil just below the Merciful, whereupon an angel came out of the veil and the Messenger of Allah, praise and peace be upon him, inquired, 'Gabriel, who is this?' He replied, 'By the One who has sent you with the truth, I have the closest station to Allah of all creatures, yet I have not seen this angel from the time I was created until this moment.' The angel said, 'Allah is the Greatest! Allah is the Greatest!' Then a voice came from behind the veil saying, 'My worshiper has spoken the truth, I am the Greatest, I am the Greatest!' The angel then said, 'I bear witness that there is no god except Allah' and a voice from behind the veil said, 'My worshiper has spoken the truth, there is no god except Me,' and the rest of the Call to Prayer was mentioned, although he did not mention the response to the words, 'Come to the prayer, come to success.'" After this he said, "Then the angel took Muhammad by the hand as a guide so

that he was the prayer leader for the inhabitants of the heavens, including Adam and Noah."

The grandson of Al Hussain tells us, that "Allah honored Muhammad above the inhabitants of the heavens of the earth."

Dear reader, we must understand that it is the creatures who are veiled in this life, not the Creator because He is never absent but eyes never reach Him, whereas He reaches the eyes. The Creator, Exalted is He, is not connected with anything that might veil Him because veils are defined by physical senses and reflective lights on substances. He veils the eyes, the inner eyes, and the perception of His creatures how and when He wills as He has said.

However, on the Day of Judgement Allah will be seen by the elite amongst the believers in Paradise, but not with the physical method of this life's sighting because Allah is removed from directions and is neither contained by either space or location. Allah tells us, "*On that Day there shall be radiant faces, gazing towards their Lord.*" 75:22-23. Whereas the unbelievers are veiled from this rank as Allah said, "*No indeed, on that Day they shall be veiled from their Lord.*" 83:15

The preceding hadith speaks of an angel 'coming out of the veil', therefore it is understood that it is a veil which veils what is beyond it and so the angels cannot grasp the power and immensity of Allah nor yet the wonders of what He created of the earthly life and the angelic world of the whole universe beyond that point. This is an indication that the veil is not particular to the Essence, rather to the creation. Ka'b explained that it is there at the Lote Tree of the Ending, that the knowledge of the angels ends, and it is there that they find the command of Allah and their knowledge does not extend further than that point.

The hadith says, "Then a voice (having no direction) came (as if) from behind the veil saying (not heard by the ear, rather by the heart), My worshiper has spoken the truth I am Greater, I am Greater!"

From this it is understood that the angel does not hear the words of Allah here, rather they are from behind a veil. Allah says, "*It does not belong to any human that Allah should speak to him except by Revelation, or from behind a veil, or that He sent a Messenger to reveal whatsoever He will by His permission. He is the High, the Wise.*" 42:51. The meaning of this is that he does not see Allah, his eye is veiled from seeing Him.

Section 3 – The reality of the Prophet's Night Journey

[Judge Eyad presents different rich opinions relating to the journey that were narrated down to each group, while he and the subject matter experts hold that the Prophet, praise and peace be upon him, started by vision spiritual ascent which in turn graduated him to

the final miraculous actual ascent in both body and spirit, and that final state is what caused the debate of the unbelievers flair since a vision is incontestable.]

There are three varying opinions among those of the early generation of Muslims and other scholars of Islam as to whether or not the Prophet, praise and peace be upon him, went on the Night Journey in body or just in spirit.

One faction, who are in no doubt that the visions of the prophets are a truth and a revelation, maintain that he went in spirit, and not by body, and that the event took place in a vision. Amongst those who adhered to this opinion is Mua'wiyah. It has also been said that Hasan Al Basri adhered to the same opinion. However, Muhammad Isaac' son indicates that Hasan Al Basri actually held the opposite opinion. In support of this opinion they quote the words of Allah that read, *"We did not make the vision which We showed to you, and the tree cursed in the Koran except to be a trial for people."* 17:60.

Speaking of the Ascent and the Night Journey, Lady Ayesha, may Allah be pleased with her, said, "I did not miss the warmth of the body of the Messenger of Allah", meaning he went and the bed was still warm, is a timeless miracle.

The Prophet, praise and peace be upon him, tells us "As I slept". Anas said, "He was asleep in the Sacred Mosque". The Prophet, praise and peace be upon him, said, "I awoke and I was in the Sacred Mosque."

Most of the Companions, including, Abbas' son. Jabir, Anas Hudhayfa, Abu Hurayrah, Sa'sa'as son Malik, Abu Habba Al Badri, Masood's son, Ad Dakhak, Jubair's son Salid, Katada, the son of Al Musayyab, Shehab's son, Zaid's son, Al Hasan Al Basri, Abraham, Masruk, Muhjahid, Ikrima and Jurayi's son, believe that he went on the Night Journey in his physical body while he was awake. This opinion is upheld by the majority of jurists, scholars of hadith, theology, and by those who explained the Holy Koran.

Another faction are of the opinion that he was taken bodily on the Night Journey, in a state of awakeness from the Sacred Mosque to Jerusalem, and thereafter he was taken in spirit through the heavens. To support their opinion they quote the verse, *"Exalted is He who carried His worshiper to travel in the night from the Sacred Mosque to the Furthest Mosque which We have blessed around it so that We might show him some of Our signs. He is the Hearer, the Seer."* 17:1, deeming the "Furthest Mosque" the end of the journey. This miraculous event is of such immensity, that it is awe-inspiring, and is yet another illustration of the tremendous honor bestowed on Prophet Muhammad, praise and peace be upon him. This faction are of the opinion that if the Night Journey had taken place with him in his physical body further than the Furthest Mosque, Allah would have mentioned it and consequently his praiseworthiness would have become even more elevated.

There is a difference of opinion in these last two factions as to whether or not he prayed at Jerusalem. Anas and others, you will recall, tell us that he prayed there, however, Hudhayfa Al Yaman's son, said, "By Allah, they did not leave the back of Burack until they returned."

The sound position, Allah willing (inshaAllah), is that the Prophet, praise and peace be upon him, traveled in both spirit and body throughout the entire Night Journey. Verses from the Koran, authenticated sayings, and the considered opinion direct us to this. The habit of the scholars is that they accept the literal meaning unless it is impossible. This being the case they conservatively approach the metaphoric interpretation to keep the faith pure of the Oneness of Allah and the difference between Him and His creation. **We cannot visualize Allah by either our worldly dictionary or human interaction.**

It is not impossible that the Prophet, praise and peace be upon him, went on the Night Journey in his physical body and in a state of awakeness. If it had been a vision, then Allah would have said, "with the spirit of His worshiper". Recall how Allah says, "*his eyes did not swerve, nor did they stray*" 53:17. If it had been a vision then it would not have implicated either a sign or a miracle.

Some unbelievers, and some Muslims whose faith was yet to mature, held the ascent or the night journey to be a dream, on this ground they would not have objected to it and not believed it to be impossible. Their dilemma was that it happened *outside* the state of sleep. It was only because of the fact that the entire event took place both in spirit and body in the state of awakeness that doubt entered their minds, and that the Prophet, praise and peace be upon him, had spoken of his praying with the other prophets not only in Jerusalem but in the heavens. If it had been a vision, he himself would have described it as such, and the Koran would have said the same. Especially as it was the habit of the Prophet, praise and peace be upon him, to make it clear whether a matter was seen in a vision or otherwise.

In this respect the Prophet, praise and peace be upon him, mentioned the events of this miracle such as when Gabriel brought Burack for him to mount, then again during his ascent when the heavens were asked to open they inquired "Who is it?" and Gabriel's answer "Muhammad". Then, there were the welcoming and conversations with the prophets in each heaven, the establishment of the obligation of the five daily prayers and the going back and forth when Moses' advised him to request a reduction in the number of prayers. Abbas' son said, "It was a direct sighting which he saw with his own eyes. It was not a dream."

Hasan Al Basri tells us that the Prophet, praise and peace be upon him, said, "As I slept in the Hijr, Gabriel came to me and nudged me with his foot. I sat up, but saw nothing so I lay back down." This happened three times. He said,

"Upon the third occasion, he grasped me by my arm and took me to the door of the Mosque, where there was a riding animal, the Burack."

Umm Hani tells us, "It was during the same night that the Messenger of Allah spent in my house that he was taken on the Night Journey. He had prayed the final prayer of the night and slept with us. Before dawn, the Messenger of Allah woke us up and prayed Subh with us. Thereafter he said, 'Umm Hani, I prayed the final prayer with you as you saw here in this valley, then I went to Jerusalem and prayed there. Then I prayed the morning prayer with you as you see'. This report validates his physical traveling.

Abu Bakr tells us that he said to the Messenger of Allah, praise and peace be upon him, "I looked for you in your usual place but did not find you" whereupon the Prophet, praise and peace be upon him, replied, "Gabriel carried me to the Furthest Mosque."

Omar was present when the Messenger of Allah, praise and peace be upon him, said, "I prayed in the front of the Mosque on the evening of the Night Journey, then I came to the Rock in Jerusalem where an angel stood with two vessels."

The preceding are explicit statements that clarify matters, so it was not impossible. Therefore it is evident that the literal meaning is to be taken.

And again, Abu Dharr's narration tells us that the Prophet, praise and peace be upon him, said, "When I was in Mecca, the roof of my house was split open, and Gabriel descended and opened my chest and washed it with the water of Zamzam.....then he took me by the hand and ascended with me."

Anas also tells us that the Prophet, praise and peace be upon him said, "I was fetched, and they took me to Zamzam and opened my chest."

When the Koraysh asked the Prophet, praise and peace be upon him, (about Gabriel and the Angelic Assembly) Abu Hurayrah tells that he said, "The Koraysh asked me about my Night Journey. They asked me things of which I was unsure (because he did not pay attention of trivial matters) and I became more distressed than I had ever been, then Allah made it appear before me so I could look at it."

Omar spoke of the Night Journey, and said that the Prophet, praise and peace be upon him, said, "I returned to my wife before she had turned over."

Section 4 – The rebuttal to those who say the journey was a dream
[Judge Eyad presents different rich opinions relating to the journey that were narrated down to each group, while he and the subject matter experts hold that the Prophet, praise and peace be upon him,

started by vision spiritual ascent which in turn graduated him to the final miraculous actual ascent in both body and spirit, and that final state is what caused the debate of the unbelievers flair since a vision is incontestable.]

There are some people, who lived many centuries after the Ascent and Night Journey took place, that claim the event was a dream. To support their opinion they quote the verse "*We did not make the vision (ru'yah) which We showed to you.... Except to be a trial for people.*" 17:60. There is no disagreement among scholars that this verse was revealed with regard to the decision Prophet Muhammad, praise and peace be upon him, took at Hudabiyah, and relates to the disappointed, would-be pilgrims. They overlook the first verses of the same chapter that clearly speak of the Night Journey. Allah says, "*Exalted is He who carried His worshiper (Prophet Muhammad) to travel in the night from the Sacred Mosque to the Furthest Mosque which We have blessed around it so that We might show him some of Our signs. He is the Hearer, the Seer.*" 17:1. Such mistaken people also choose to ignore the fact that Abu Bakr, the first Caliph accepted the reality immediately and never interpreted it otherwise.

The Arabic word "ru'yah" means vision. The rebuttal for this mistaken minority is found in the beginning of the same chapter which is named "The Night Journey" in which Allah says, "*Exalted is He who carried His worshiper to travel in the night.*" 17:1. This statement disproves their claim because one cannot say about someone who is asleep that he went on a journey.

This is an affirmation that he saw a vision with his eye together with a physical, bodily journey because if it had been just a dream, dreams do not constitute trials. This fact cannot be rejected by anyone, since anyone can have a dream and see himself in different places at the same time. And there are many times that Allah addressed His Prophet, praise and peace be upon him, and no one ever said it meant only his spirit, rather all of him, body and spirit

In regard to their line of reasoning they quote him as saying, "in sleep (manam)" and in other quotations, "between being asleep and awake," and "I was asleep and then awoke", this is not substantiated because it is most likely that when the angel first came to him he was asleep, therefore it would stand to reason he was asleep at the beginning prior to him being taken and carried at night. There is nothing in the prophetic quotations that point to the entire event having taken place as such.

Section 5 – The Prophet's seeing of His Lord

[Judge Eyad presents different rich opinions relating to the journey that were narrated down to each group, while he and the subject matter experts hold that the Prophet, praise and peace be upon him,

started by vision spiritual ascent which in turn graduated him to the final miraculous actual ascent in both body and spirit, and that final state is what caused the debate of the unbelievers flair since a vision is incontestable.]

Opinions varied amongst the first generation of Muslims as to whether or not Prophet Muhammad, praise and peace be upon him, saw his Lord. Amongst those who reject this concept is Lady Ayesha, may Allah be pleased with her, who when asked by Masruk, "O Mother of Believers, did Muhammad see His Lord?" She emphasized her reply by saying three times, "My hair is standing on end at what you have said. Whosoever has told you this lied." Then she recited the verse, "*No eye can see Him, though He sees all eyes. He is the Subtle, the Aware.*" 6:103. Masood's son and Abu Hurayrah endorsed this opinion and said that it was Gabriel whom he saw however, this opinion lends its self to dispute.

Amongst those who support the opinion as factual are noted scholars of the Prophetic Sayings, theologians and jurists. They reject the preceding opinion and the prohibition on the Prophet's, praise and peace be upon him, permission to see Allah in this life. Abbas' son stated "He saw Him with his eyes", while Ata related from him that he saw Him with his heart. Abul Aliyyah said that he saw Him twice with his heart. Omar's son inquired of Abbas' son whether the Prophet, praise and peace be upon him, had seen his Lord, and Abbas' son affirmed that he had.

The most accepted opinion is that the Prophet, praise and peace be upon him, did in fact see his Lord with his eyes, and the statement of Abbas' son is reiterated in many transmissions. He also draws our attention by reminding us that Prophet Moses, peace be upon him, was selected by Allah with direct speech (again without ear, or sound), and that Prophet Abraham, peace be upon him, was selected for close friendship, and now Prophet Muhammad, praise and peace be upon him was gifted with a vision of Him. To support this opinion are the verses, "*His heart did not lie of what he saw. What, will you dispute with him about what he sees! Indeed he saw Him ('Him' can either refer to Allah or Gabriel) in another descent.*" 63:11-13.

Many knowledgeable people including Al Mawardi, Ka'b Al Ahbar, Abu Dharr and the tribe of Hashim are in agreement with Abbas' opinion. Reiterating Abbas' son's opinion, Ka'b exclaimed until the mountains echoed with his exaltation, "Allah is the Greater!" He also endorsed Abbas' son statement saying, "Allah divided the vision and the speech between Muhammad and Moses. He spoke directly to Moses twice and Muhammad saw Him twice with his heart."

Muhammad, Ka'b Al Qurdi together with Rabi, Anas's son tell us that the Prophet, praise and peace be upon him, was asked, "Have you seen your

Lord?" Whereupon he replied, "I saw Him with my heart, I did not see Him with my eye."

Such was the conviction of Hasan Al Basri that he would swear by Allah that Prophet Muhammad, praise and peace be upon him, saw his Lord.

The authentic transmissions relating to the Prophet, praise and peace be upon him, seeing His Lord are numerous. An-Naqqash said that Ahmad, Hannbal's son said "The meaning of Abbas' son's statement is that he saw Him with his eye!" He repeated this phrase so many times that he ran out of breath.

Whereas Abu Omar At-Talamanki reported that Hanbal's son said Prophet Muhammad, praise and peace be upon him, saw Him with his heart, and that he refrained from saying that he saw Him with his eyes in this world.

Ata's son draws our attention to the verse "*Have We not expanded your chest for you.*" 94:1 and says that this means that Allah expanded his chest in order to receive the vision whereas He expanded the chest of Moses for direct speech.

Al Ashari and his companions are all of the opinion that he saw Allah with his physical eyes, and said, "Each prophet is given a sign. Our Prophet was also given one. Out of all of them he was selected to receive the vision of Him." Commenting upon this a shaykh was somewhat hesitant and said, "There is no clear proof for it, however it is permitted for it to be so."

It is an indisputable truth that it is conceivable for him to have seen Allah in this life, and there is nothing to make it logically impossible (unless one quantifies Allah, in which case he will be mistaken). The supporting proof that it is permissible in this life is, you will recall, that Prophet Moses asked for it and it is impossible for a prophet not to know what is permitted for Allah and what is permitted for himself. Undoubtedly, Moses would have only asked for something permissible, not something impossible. However, he was not given the seeing of Allah, while some said that when he was in a state of shock and death, it was then that he saw Allah. Then when He revived him Moses said "Forgive me" because he had asked to see Him in this life and later when his people asked for it they were also overwhelmed by lightening as a punishment.

Allah told Moses, "*You shall not see Me. But look at the mountain, if it remains firm in its place, then you shall see Me.*" 7:143. This verse means that Moses would not be able to bear the seeing of Allah, because it is impossible. To illustrate this, Allah made the mountain which was far stronger and firmer than Moses' physical form to be crushed and leveled.

Regarding the verse, "No eye can see Him" 6:103, we have already mentioned there are varying interpretations, and the qualification of the one who says, "in this life" does not demand that the vision of Allah is impossible.

There are scholars who have taken this verse as a proof that it is permissible and not impossible to see Him. Others have said that it refers to the eyes of the unbelievers who do not perceive Him. Then, there are those, such as Abbas' son who say that they do not encompass Him. Whereas some say it is only those with inner sight that He is perceived. None of these varying interpretations can be taken to mean that the vision of Him is forbidden or impossible.

No proof can be established in the verse "You shall not see Me" and later on Moses says "*Exaltations to You! I repent to You. I am the first of believers.*" 7:143 that this is not representative of a prohibition. The first quotation has been explained as meaning 'You will not see Me in this world.' One's attention is drawn to the fact that in this verse there is nothing that forbids the vision and that it refers specifically to Moses. As for, "*I repent to You. I am the first of believers.*" This has been explained with the meaning that Moses repented from asking for something he could not have.

Abu Bakr Al Hudhali said, "The explanation of the verse "You shall not see Me" means it is not for any mortal to have the capacity to look at Him in this life and whosoever looks at Him dies. Abu Bakr continued saying, "I have observed that there are some of the early and later generations of Muslims who said that it is the human's physique and their faculties, and these faculties are prone to destruction and disaster, and it is because of this the human does not have the capacity to receive a vision of Allah. But, in the Everlasting Life, our physique will be different and our faculties enhanced so that we will be given the strength to endure, and so it is that the lights of the inner eyes and hearts will be illumined.

Malik, Anas's son explained, "Allah is not seen in this life because He is Enduring, and the Enduring cannot be seen by those who are passing. However, in the Everlasting Life we will be given enduring eyes, so the Enduring will be seen by the enduring."

This is an excellent point. However, it does not prove that a vision is impossible except in the case of the weakness of faculties. But Allah is the Strengthener and if He wills strengthens whosoever He chooses of His worshipers and gives them the power to bear the vision, such being the case it is not forbidden to him. Both the power of the sight of Prophets Muhammad and Moses, peace be upon them, together with their perception was attained through Divine Power that Allah had given them so that they could perceive what they perceived and see what they saw. Allah knows best.

Judge Abu Bakr Al Baqilani was asked about this verse and said that its meaning is that Moses saw Allah and that was the reason why he fell down senseless, and that when the mountain saw its Lord it became crushed and leveled due to the special perception Allah created for it. This he deduced from His words "*But look at the mountain, if it remains firm in its place, then shall you see Me. And when his Lord was revealed to the mountain and caused it to be crushed and leveled Moses fell down senseless.*" 7:143. His revealing to the mountain was the effect of His Glory, from this it is understood that Moses actually saw his Lord during his death but this is only an opinion as Moses said when he was revived, "Forgive me." And did not explain any further. And Allah knows best.

Jafar, Muhammad's son is also of the same opinion and further theorized that Allah preoccupied Moses with the mountain so that He might see the effect of His Glory on the mountain, thereupon Moses died .

It has also been said that Moses saw the demise of the mountain, and that by seeing its demise it is proof that it is permissible to say that Prophet Muhammad, praise and peace be upon him, saw Allah and there is nothing in the verse that would forbid it.

The event, coupled with the Prophet's witnessing is from the Kingdom of the Unseen, and unless someone is taught by Allah no one has knowledge.

As for the visions being necessary for Prophet Muhammad, praise and peace be upon him, and the verse that reads "*He saw Him with his eyes*", there is yet again nothing to forbid this and one must rely on the two verses in the chapter "The Star" that read, "*His heart did not lie about what he saw. What, will you dispute with him about what he sees!*" 53:11-12 coupled with what was mentioned earlier, it is permissible to say that this is most likely factual. However there is no Prophetic saying reported on this matter since it was personal to the Prophet, praise and peace be upon him, in the same way that the verse at the beginning of the chapter tells us, "*Allah has revealed to His worshiper what He has revealed*" was not explained, which is yet another indication to the high rank of the Prophet, praise and peace be upon him, and the spiritual secrets and merits he possess.

As for the theories of Abbas' son and Abu Dharr, they do not have chains of transmission traceable to the Prophet, praise and peace be upon him, they are opinions as to the explanation of the verse.

If one were to quote the transmission of Mu'adh, it is open to interpretation and both its chain and text are insufficient.

Abu Dharr is reported to have mentioned another prophetic saying, however the versions handed down to us vary and are obscure. One rendering has the

phrase "A light which I saw." Another of our shaykhs said that he said, "I saw Him luminous" then, in another version it reads, "I asked him and he said, 'I saw a light." It is impossible to take any of these versions and use them as a proof for the validity of the vision. If the sound version is the phrase, "I saw a light," then it stands to reason he is in fact reporting that he did not see Allah, and what he saw was a light that prevented him from seeing Allah, "A light which I saw" would then refer to how he saw Him with the veil of light that obscures the sight, and this is comparable to another saying that reads, "His veil of Light". In another transmission, Abu Dharr quotes, "I did not see Him with my eye, I saw Him with my heart." Then he recited the verse *"Then he drew near, and became close."* 53:8

Allah is able to do anything He wills and is able to create in the heart the perception which normally belongs to the eye or whatsoever He determines – there is no god except Him!

If a prophetic saying with a defining text had been transmitted on this subject, there is no doubt it would have been believed and relied upon, since there is no absolute impossibility that it could have occurred. Allah gives success to what is correct.

With regard to the meaning of this verse one finds a difference in opinion between Abbas' son, Ikrima, Hasan Al Basri and Masood's son. Abbas' son and Ikrima both interpret it with the meaning that he saw Him with his heart. Whereas Hasan Al Basri and Masood's son said it was Gabriel whom the Prophet, praise and peace be upon him saw. This is a good conclusion, and Allah knows the truth. Regardless of which opinion you read, you should understand that they never quantified Allah, nor did they address Him with our human dictionary underneath layers of motives and reactions etc.

Section 6 – The conversation between Allah and His Prophet

[Judge Eyad presents different rich opinions relating to the journey that were narrated down to each group, while he and the subject matter experts hold that the Prophet, praise and peace be upon him, started by vision spiritual ascent which in turn graduated him to the final miraculous actual ascent in both body and spirit, and that final state is what caused the debate of the unbelievers flair since a vision is incontestable.]

In reference to the wondrous events of the Night Journey, Allah tells us, "so (Allah) revealed to His worshiper that which he revealed" 53:10. Most commentators say that Allah revealed to Gabriel, and thereafter Gabriel revealed it to Prophet Muhammad, praise and peace be upon him.

Jafar Muhammad As Sadek's son approaches the explanation of this verse differently. He is of the opinion that Allah revealed directly to the Prophet, praise and peace be upon him, without an intermediary. This opinion is endorsed by a similar saying of Al Wasiti.

Al Ashari, and other theologians rely upon the transmissions of Masood's son and Abbas' son, and believe that Allah spoke to our beloved Prophet, praise and peace be upon him, during the Night Journey. However, others differ. An-Naqqash quotes the transmission of Abbas' son who said that the Prophet, praise and peace be upon him, said referring to the Words of Allah, "*then he drew near, and became close*" 53:8 that 'Gabriel raised me up and the sounds were severed from me so I could not hear them. Then, I heard my Lord say, 'Calm yourself Muhammad, draw near, draw near.'

These opinions pivot upon the Words of Allah that say, *"It does not belong to any human that Allah should speak to him except by Revelation, or from behind a veil, or that He sent a Messenger to reveal whatsoever He will by His Permission."* 42:51. Such persons are of the opinion that this verse consists of three categories:

1. "from behind a veil" as when He spoke to Moses
2. "or, that He sent a Messenger to reveal" - all the prophets, and most of the Revelations given to Prophet Muhammad, praise and peace be upon him, were received via the angel.
3. "*so (Allah) revealed to His worshiper that which he revealed*". The only form of speech remaining is that of direct speech together with its witnessing. It has been explained that this "revelation" is what He casts into the heart of the Prophet, praise and peace be upon him, without an intermediary.

Imam Ali, may Allah be pleased with him, spoke in connection with a prophetic quotation relating to the Night Journey that sheds light upon the way in which the Prophet, praise and peace be upon him, listened to these words. He said, "The angel said, 'Allah is Greater, Allah is Greater!' and I was told from behind the veil, 'My worshiper has spoken the truth, I am Greater, I am Greater.'"

The dilemma of this transmission and the previously mentioned transmission by An Naqqash will be discussed later on in detail.

It is permissible to say that Allah spoke to Prophet Muhammad, praise and peace be upon him, and any of His other selected prophets, and there is nothing in the Islamic Law that definitively forbids it. If there was a proven sound Prophetic quotation, it would of course take preference and be relied upon.

It is an established fact that Allah spoke to Moses and the proof is the definitive text of the Koran and it is grammatically emphasized. We are told in a

transmission that Allah raised Moses' position to the seventh heaven because it was there that He spoke to him. As for Prophet Muhammad, praise and peace be upon him, Allah raised him above this so that he reached the plain where he heard the scratching of pens. Therefore, how can it be claimed that it is impossible or even unlikely for him to have heard His speech in this manner? Exaltations be to the One who sets apart those whom He chooses for whatsoever He wills and elevates some of the prophets above others!

Section 7 – The proximity of the Prophet and his nearness

[Judge Eyad presents different rich opinions relating to the journey that were narrated down to each group, while he and the subject matter experts hold that the Prophet, praise and peace be upon him, started by vision spiritual ascent which in turn graduated him to the final miraculous actual ascent in both body and spirit, and that final state is what caused the debate of the unbelievers flair since a vision is incontestable.]

The transmissions and prophetic quotations that relate to his drawing near and his proximity during the Night Journey of which Allah says, "*then he drew near, and became close he was but two bows' length or even nearer.*" 53:8-9 have been explained in several ways. "*He drew near*" and "*became close*" can refer to either Gabriel or Prophet Muhammad, praise and peace be upon him, or that it could be in both cases Gabriel or Prophet Muhammad, praise and peace be upon him. Or, that it might be in reference to the Lote Tree of the Ending.

Ar-Razi and Abbas' son have been reported as saying that it is Prophet Muhammad, praise and peace be upon him, who drew near and became close to his Lord. It has also been reported by Makki and Al Mawardi that he said it was Allah who drew near to Prophet Muhammad, meaning His command and judgement drew near.

Al Hasan tells us, "Allah drew near to His worshiper Muhammad, and came close to him, and showed him whatsoever He willed to show him of His power and immensity."

The Prophet, praise and peace be upon him, said, 'Gabriel raised me and the sounds were severed from me and I heard the words of my Lord, the Mighty and Majestic.'"

Anas informs us that "Gabriel ascended with him to the Lote Tree of the Ending, and the Majestic Lord of Might drew near and became close until He was but the distance of two bows' lengths or nearer. Then Allah revealed to him what He willed and revealed the fifty prayers to him."

Jafar, Muhammad's son said, "The drawing near of Allah cannot be defined nor yet its limit, whereas the worshiper's human drawing near is limited." He also

said, "How it occurred cannot be applied to the drawing near. Do you not see how Gabriel was veiled from His drawing near? Prophet Muhammad, praise and peace be upon him, drew near and believed in his own heart. He became close through the tranquility of his heart with that which drew near when both doubt and hesitation were removed from his heart."

It should be understood that drawing near and nearness to or from Allah is not comparable to a nearness of place or even proximity in space, or human dimensions.

The drawing near to his Lord of our beloved Prophet, praise and peace be upon him, and his nearness to Him is apparent on account of his honorable rank, the splendor of the lights, his witnessing of the secrets of the unseen world of Allah, coupled to His power and that kindness, coolness and generosity came to him from Allah.

With regard to the Prophet's words, "Our Lord descends to the nearest heaven" this should be viewed by interpretation, because an aspect of descent is that of granting favors, subtleness, acceptance and kindness. On this subject Al Wasiti said, "Whosoever surmises that the Prophet, praise and peace be upon him, drew near perceives this in terms of distance. Anything that draws near to Allah, the Real, hangs in the distance. In other words far from one's comprehension of its reality, this is because to the Real neither our human understanding of nearness nor distance applies."

He continued to expand upon the part of the verse that reads "Two bows' lengths or nearer." Saying if one were to make the pronoun refer to Allah and not Gabriel then one makes it a statement relating to the limit of nearness, the subtle of the proximity, clarification of faith and honor for Muhammad. What it does refer to is the fulfillment of his want, the granting of his request, the welcoming of Allah all these were coupled to the increase of his position and the blessed rank Allah bestowed upon him. In the same way that His words, 'When he draws near to Me by the span of a hand, I draw near to him by the span of an arm. Whosoever comes to Me walking, I come to him running', nearness occurs by answering, acceptance, the gifting of goodness, and the acceleration for that which is hoped. As for the nearness in regard to the Prophet, praise and peace be upon him, it is the admitting him to the highest Angelic and Spiritual Assembly, of this Abu Yazid Bustami said, 'The Prophet, praise and peace be upon him, has over 1,000 ranks each of which is like an ocean in magnitude, if I were to come near the lesser of them I would be burned.'"

Section 8 – The preceding of the Prophet before the people on the Day of Resurrection

There are many authentic prophetic sayings relating to the Prophet's exalted and honored position on the Day of Resurrection.

Anas tells us that one day the Prophet, praise and peace be upon him, spoke of the events that will occur on the Day of Resurrection. He said, "When mankind are revived, I will be the first to emerge, and I will be their spokesman when they arrive. When they despair, I will give them good news. The Banner of Praise will be in my hand. I am the noblest of the children of Adam before my Lord, and this is no boast."

In another rendering Rabi', son of Anas said, "I will be the first of people to emerge when they are revived and I will be their leader when they arrive and their spokesman when they are silent. I will be their intercessor when they are restrained, and I will give them good news when they despair, and the Banner of Praise will be in my hand. I am the noblest of all the children of Adam with my Lord, and this is no boast. A thousand youths of Paradise will go about me as if they were hidden pearls."

Abu Hurayrah reports that the Prophet, praise and peace be upon him, said, "I will be robed in a robe of the Garden, and I will stand on the right of the Throne where no created being other than I will stand."

He also reported, "I will be the Master of the Children of Adam on the Day of Resurrection, the first for whom the tombs split open, and the first to intercede and the first whose intercession is accepted."

Abu Sayeid Al Khudri tells us that the Prophet, praise and peace be upon him, spoke of the position of all the prophets on the Day of Resurrection, saying, "On the Day of Resurrection I will be the master of the Children of Adam and the Banner of Praise will be in my hand, and this is not a boast. All the prophets from the time of Adam will come under my banner, and I will be the first for whom the earth splits open, and this is no boast."

Abbas' son tells us that the Prophet, praise and peace be upon him, spoke of his accepted intercession and the opening of the Gates to the Garden, saying, "On the Day of Resurrection, I will be the bearer of the Banner of Praise, and this is no boast. I will be the first to intercede and the first whose intercession is accepted, and this is no boast. I will be the first to knock at the Gates of the Garden and they will be opened for me and I will enter accompanied by impoverished believers, and this is no boast. Amongst the first and the last I will be the most honored, and this is no boast."

Anas heard the Prophet, praise and peace be upon him, say, "I will be the first of all people to intercede in the Garden, and I will be the one with the most followers." He also heard, "On the Day of Resurrection, I will be the master of

people. Do you know why this will be? (It is because) Allah will gather the first and the last"

Abu Hurayrah heard the Prophet, praise and peace be upon him, say, "It is my hope that on the Day of Resurrection I will be the prophet with the greatest wage."

We are also told amongst other matters of the request of Prophet Abraham, peace be upon him, on the Day of Resurrection. The Prophet, praise and peace be upon him, told his Companions, "Aren't you satisfied that Abraham and Jesus will be among you on the Day of Resurrection? On the Day of Resurrection they will be among my nation and Abraham will say, 'You are the answer to my supplication and my descendant, so let me be placed amongst your nation.' All the prophets are brothers with one father and different mothers, Jesus is my brother and no prophet came between him and myself, because of this I am the closest person to him."

The Prophet, praise and peace be upon him, indicated that on that Day, it is he alone who will be given the mastery and intercession. This is because mankind will not find refuge in any other prophet and seek refuge with him. When a person is in need he seeks the help of a master, and on that Day it is he alone among all mankind who will be given mastery. There will be none to share with him or claim otherwise.

Allah says, "*And who is the Owner of the Kingdom on that Day? Allah, the One, the Conqueror!*" 40:16. Both this world and the Everlasting world belong to Allah, and those who laid claim to their ownership will be severed, and there is no doubt that Prophet Muhammad, praise and peace be upon him, will be given mastery over us all in the Everlasting Life.

Anas heard the Prophet, praise and peace be upon him, say, "On the Day of Resurrection, I will approach the Gate of the Garden and ask for it to be opened. Its guardian will inquire, 'Who are you?' and I will reply 'Muhammad', whereupon he will say, 'It is because of you that I was ordered not to open the door to anyone before you.'"

The following prophetic quotation describes the Pool (Kawthar) of the Prophet, praise and peace be upon him. It has been widely reported and include such narrators as Amr, Abdullah's son, Anas, Lady Ayesha and her sister Asma, may Allah be pleased with all of them, and from them we learn that the Prophet, praise and peace be upon him said, "The length of a journey across my pool is that of a month. Its water is whiter than silver and its fragrance is sweeter than musk. Its vessels are like the stars in the heaven and whosoever drinks from it will never thirst again." Abu Dharr reported a similar saying, but gave details that its length is the distance between Aden and Syria, and that streams from the Garden flow into it.

Section 9 - The selection of Prophet Muhammad, over and above all of the creation for the receivership of the Love of Allah and the closeness of His friendship

There are many authenticated prophetic quotations that speak of our Prophet's selection over and above all of the creation of Allah as being "The beloved of Allah" and Muslims often refer to him by this title.

There is a difference between the exalted titles of "close friend" and "beloved" and these will be explained.

The Prophet, praise and peace be upon him, spoke of his closeness to Abu Bakr saying, "If I were to have taken a close friend other than my Lord, I would have taken Abu Bakr."

We are also informed that the Prophet, praise and peace be upon him, said "Your companion (referring to himself) is the close friend of Allah" and this is endorsed by the transmission from Abdullah, Masood's son in his narration, "Allah took your companion as a close friend."

Several of the Companions had gathered and waited for the arrival of the Prophet, praise and peace be upon him, and during this time they spoke to one another about the ranks of the prophets. Abbas' son reported that when the Prophet, praise and peace be upon him, came out he overheard their conversation, one of whom was saying, "How astounding, Allah took Abraham from His creation as His close friend," Another said, "It is even more astounding that He spoke directly to Moses!" Whereupon another said, "Jesus is the word of Allah and His created spirit." And another said, "Allah chose Adam!" Having heard their comments, the Prophet, praise and peace be upon him, greeted them and told them that he had heard what they were saying and noticed that they were astounded that Allah had chosen Abraham as a close friend, and confirmed that this was so. He said, "You also expressed your amazement that Allah took Moses as a close friend, and this too is so. You also spoke of Jesus as being the created spirit of Allah, and this is so, and that Adam was chosen and this is so. I am the beloved of Allah, and I am not boasting. I will be the Bearer of the Banner of Praise on the Day of Resurrection, and this is not a boast. I will be the first to intercede and the first whose intercession is accepted, and this is not a boast. I will be the first to knock at the Gate of the Garden and Allah will cause it to be opened for me and let me enter together with the poor believers, and this is not a boast. From the first to the last I am the most honored of all, and this is not a boast."

In addition to the preceding Prophetic quotation, Abu Hurayrah reported that Allah said to His Prophet, praise and peace be upon him, "I have taken you for a close friend, and written in the Torah is 'the Beloved of the Merciful.'"

There are differences in opinion regarding the terminology "close friend" and the root word from which it is derived. There are those who say the Arabic word "khalil", meaning 'close friend', also bears the definition of "devoted to Allah." This is because people who attain such a rank of devotion, or love of Allah are not detached from one another. Another opinion is that the word "khalil" can be taken as meaning "chosen", and that Allah selected this word in preference to others. It has also been said that the root of the word is derived from "taking a matter to be pure".

Prophet Abraham was called the close friend of Allah "khalilu'llah" on account of the ultimate intensity of his devotion to Allah. The friendship of Allah to Abraham was that He made him victorious and a role model. On the other hand, there are those who define the root of "khalil", which is "khulla" meaning "in need" as being "a poor person in need". Abraham was known by this title because his need was only in his Lord and he was devotedly dependant upon Him for his needs and did not depend upon others. We recall how when Abraham was about to be cast into the fire, Gabriel came to him and asked, "Are you in need of anything?" whereupon he replied, "No, I am not in need of anything from you."

Abu Bakr Furack's son defined the word "khulla" with the meaning of "pure love that necessitates a person being singled out for being infused by secrets."

It has also been said that the root of the word "khulla" is love, and incorporates kindness, help, raising and intercession. This is founded in the verse that reads, "*The Jews and Christians say, 'We are the children of Allah and His loved ones.'* Say (Prophet Muhammad), *'Why then does He punish you for your sins?'* 5:18. It is inconceivable that if a person is beloved, that he should be punished for his sins!

The Prophethood has perspectives between people and the prophet, whereas the friendship has a perspective between Allah and Prophet Muhammad, praise and peace be upon him, which makes it very special.

Because of their devotion to Allah, both Prophets Abraham and Muhammad, peace be upon them, were titled "close friends." They looked to Him for all their needs and severed themselves from needing anyone else. And, it was either because of the greatness of the concealed kindness of Allah to them, and the disclosed knowledge of the Divine secrets they received, as well as the matters of the Unseen worlds and faith with which they were infused in their inner self that they forsook other means and causes. Or, because their hearts had been purified from anything other than Him, so that love for anything else was

prevented from reaching them. For this reason a scholar said, "A person who is 'khalil' is one whose heart has no room for anyone other than Him." Accordingly the same scholar is of the opinion that this is what the Prophet, praise and peace be upon him, referred to when he said, "If I were to have taken a close friend other than my Lord, I would have taken Abu Bakr, however, in Islam there is brotherhood."

Opinions vary among the knowledgeable masters of the matters relating to the heart as to which is the higher degree and the question arises is it the degree of close friendship, or the degree of love the higher? On the other hand there are those who consider both degrees as being equal to one another saying that the beloved is a close friend and a close friend is also the beloved. But then, Prophet Abraham was given the degree of close friendship and Prophet Muhammad, peace be upon them both, was given the beloved status.

In support of the opinion that the degree of friendship is higher, one of the scholars quotes the saying of the Prophet, praise and peace be upon him, that says, "If I were to have taken a close friend other than my Lord ..." but he did not do so and we find him using the word 'love' to his daughter Lady Fatima, her sons, as well as Osama and others.

The consensus of most scholars is that "love" is higher than "friendship". To sustain this opinion they use as their proof that Prophet Muhammad, praise and peace be upon him, was given the title of the "Beloved" whereas Prophet Abraham, peace be upon him, was titled "Close Friend".

One must examine the human basis of love and know that it is the inclination of what the beloved finds pleasing. The love of Allah is not connected to unessential matters. Rather, His love for His worshipers is comprised of happiness, protection, success, and affairs that bring him/her closer and His Mercy that overflows upon the recipient. The highest degree is reached when the veils of the heart are removed so that the worshiper sees Him with his heart and looks at Him with his inner eye. This is supported by the Divine quotation that tells us, "When I (Allah) love him I am his hearing by which he hears, the sight by which he sees, and his tongue by which he speaks." One should understand by this that there is nothing better for a worshiper other than seclusion for the sake of Allah, devotion to Him, the turning away from anything other than Allah, the purity of heart and sincerity of actions for the sake of Allah.

Lady Ayesha, may Allah be pleased with her, was asked about the Prophet, praise and peace be upon him, and said, "His character was the Koran, and his pleasure was its pleasure and his anger was its anger."

It is an undoubted fact that Prophet Muhammad, praise and peace be upon him, was blessed to be the receiver of not only the quality of close friendship but also the very special quality of love.

When the unbelievers said, "Muhammad means we should love him just as the Christians love Jesus, the son of Mary", but should not associate him as a son, Allah sent down the verse that reads "*Say, (Prophet Muhammad), 'If you love Allah, follow me and Allah will love you and forgive your sins.'*" 3:31. And His anger towards them becomes apparent in the following verse that tells us, "*Say, 'Obey Allah and His Messenger.' But if they turn away, then truly, Allah does not love the unbelievers.'*" 3:32. In this verse Allah increased the honor the Prophet, praise and peace be upon him. Note how He issued the command to obey His Prophet, praise and peace be upon him, in connection with obedience to Himself – this is followed by the warning if they choose to turn away, "*then truly, Allah does not love the unbelievers.*"

A theologian explained the difference between love and close friendship. He said that the close friend reaches Allah through an intermediary. To support his explanation he quoted the verses "*And so We showed Abraham the kingdom of the heavens and the earth, so that he might be of those who are certain.*" 6:75 whereas He indicated that the beloved, Prophet Muhammad, praise and peace be upon him, reaches Allah by Allah in the verse "*he was but a bows' length or even nearer*" 53:9.

It has also been said that the limit of the close friend is the desire for forgiveness. Allah quotes the saying of Abraham, "*and whom I am eager shall forgive me my sins.*" 26:82. Whereas the one who is the beloved is absolutely certain that he will be forgiven, and this is supported in the verse that reads, "*that Allah forgives your past and future sins, and completes His Favor to you and guides you on a Straight Path.*" 48:2.

We refer back to Prophet Abraham whose rank is that of the close friend and the verse in which he said, "*and whom I am eager shall forgive me my sins.*" 26:82 and now to the verse "*Allah will not degrade the Prophet and those who believe with him. Their light will run before them on their right hands.*" 66:8.

The 'close friend' Abraham said, "*And appoint me a tongue of truthfulness among the latter.*" 26:82. Whereas Prophet Muhammad, 'the beloved', was told, in the verse "*Allah will not degrade the Prophet and those who believe with him.*" 66:8. Note how the glad tiding was given to the Prophet, praise and peace be upon him, before the questioning.

In times of affliction note how the close friend says, "*Allah is sufficient for us*" 3:173. Whereas it was said to Prophet Muhammad, the Beloved, praise and peace be upon him, "*O Prophet, Allah suffices you and whosoever follows you of the believers.*" 8:64.

And Abraham, the close friend of Allah is quoted in the Koran saying, "*And appoint me a tongue of truthfulness among the latter.*" 26:82, while Allah said to

the Beloved Prophet Muhammad, praise and peace be upon him, "*The Last shall be better for you than the First.*" 93:4

"O family of the house, Allah only wishes to distance fault from you, and to cleanse you." 33:33.

The preceding information is sufficient to give one a glimpse into the superiority of the rank, degrees and status of Prophet Muhammad, praise and peace be upon him, and to inform you of the opinions of the scholars of Islam. Allah says, "*Each human works in his own manner. But your Lord knows very well who is best guided on the way.*" 17:84

Section 10 – The intercession given to the Prophet and his praiseworthy station

Allah tells Prophet Muhammad, praise and peace be upon him, "*Perhaps your Lord will raise you to a praiseworthy station.*" 17:79.

When the Prophet was asked about the meaning of this verse, Abu Hurayrah reports him as saying, "It means intercession."

Omar's son said, "On the Day of Resurrection people will arrive kneeling. Each nation will follow their prophet asking, 'O so-and-so, intercede for us!' And this will continue until the intercession is given to Prophet Muhammad. It is on that Day that Allah will raise Prophet Muhammad, praise and peace be upon him, to the Praiseworthy Station."

On the subject of the Praiseworthy Station, Ka'b, Malik's son heard the Prophet, praise and peace be upon him, say, "On the Day of Resurrection, all the people will be gathered together. I and my nation will be on a hill and my Lord will clothe me in a robe of green and give me permission. Then, I will say what Allah wills me to say – that is the Praiseworthy Station."

Omar's son said, "He will advance and knock at the Gates of the Garden. It is on that Day that Allah will grant him the promised Praiseworthy Station."

Masood's son tells us, "The Prophet will stand on the right of the Throne in a station where he alone will stand, and the first and the last will be envious." He also tells us that when he said, "I will stand in the Praiseworthy Station" he was asked, what it is, whereupon the Prophet, praise and peace be upon him, replied, "On that Day, Allah is in control of His Throne."

One day the Prophet, praise and peace be upon him, spoke of a choice he had been given, and Abu Moses Al Ashari tells us he said, "I was given a choice of either having half of my nation enter the Garden, or being granted the intercession. I chose the intercession because it is more encompassing. Do you

think that it is on behalf of those who fear Allah? Rather, it is for those who fall into error and sin."

Abu Hurayrah wanted to know more about the intercession so he asked the Prophet, praise and peace be upon him, to speak about it, whereupon he replied, "My intercession is for those who sincerely bear witness that there is no god except Allah with his tongue which confirms what is in his heart."

Habiba's mother heard Prophet Muhammad, praise and peace be upon him, say, "I was shown by Allah what will happen to my nation after me. They will shed the blood of one another, and this also occurred in previous nations, and the same will happen to them. Because of this I asked Allah that on the Day of Resurrection He grants me permission to intercede on their behalf, and this He has done."

Hudhayfa informs us, "Allah will gather mankind altogether after the Caller has called them on a wide plain. They will be barefoot and as naked as when they were created. All will be silent, no one will speak except by the permission of Allah. There will be call, 'Muhammad.' And he will reply, 'Obedient to You! Goodness is in Your Hands, evil is not (attributed) to You. The one You guide is guided and Your worshiper is here in Your presence, Yours, to You. Except with You there is no place of safety or refuge. You are the Blessed and Exalted. Glory be to You, the Lord of the House.'" Hudhayfa also said, "That is the Praiseworthy Station of which Allah has spoken."

Abbas' son spoke of the people of Paradise and Hell, saying, "When the people of the Fire enter it, and the people of the Garden enter therein, and their remains only the last band of those to enter the Garden and the last band of those to enter the Fire, the band of those of the Fire will say to the band of those of the Garden, 'Your belief has not been of help to you!' They will call shouting, out to their Lord, and the people of the Garden will hear them, and they will ask Adam and the other prophets after him to intercede on their behalf. Each prophet will refrain with an excuse until they come to Muhammad who will intercede for them – that is the Praiseworthy Station."

Jabir, Abdullah's son asked Yazid Al Faqir whether he had heard something about the station of Prophet Muhammad, praise and peace be upon him, whereupon he replied that he had and said, "It is the Praiseworthy Station of Muhammad through which Allah will release from the Fire whosoever comes from it." Then he recalled the famous prophetic quotation of intercession that speaks of the release of people from Hell.

Anas and several other Companions reported something similar and said that the Prophet, praise and peace be upon him, also said, "Allah will join the first and the last on the Day of Resurrection. They will be anxious, or consumed,

and say, 'If only we could seek intercession with our Lord!'" It is also reported that "People will search amongst each other."

Concerning the circumstances of that Day, Abu Hurayrah tells us of the occasion when the Prophet, praise and peace be upon him, spoke giving more details of the Day of Resurrection saying, "I will be the master of all people on the Day of Resurrection. Do you know how that will be? On the Day of Resurrection, Allah will assemble all mankind, the first and the last, on a wide plain so that they will all be visible and able to hear the Caller. On that Day the sun will be very near to mankind and they will undergo tremendous suffering and grief. They will say among themselves, 'Do you realize what we are in and what has befallen us? Can you find someone who might intercede for you with your Lord? Some will say to the other, Adam is your father', and they will go to him and say 'O Adam, you are the father of mankind. Allah created you with His Hands and breathed into you of His spirit, and commanded the angels to bow down towards you and let you live in the Garden. Won't you intercede for us with your Lord? Don't you see our condition and the intense suffering that has overtaken us?' Adam will say, 'My Lord is angry today in a way in which He has never been angered before, and He will never be angered like it again. He forbade me to eat of a certain tree but I disobeyed Him. I am afraid for myself, for myself, for myself. Go to someone else. Go to Noah.'

So they will go to Noah and say, 'O Noah, you were the first Messenger to the people of the world, and Allah called you a grateful worshiper. Look at our condition, see how we suffer. Won't you intercede for us with your Lord?' He will tell them, 'My Lord is angry today, in a way in which He has never been angered before, and He will never be angered like it again. I was given one chance of supplication and I supplicated for my nation, I am afraid for myself, for myself, for myself. Go to someone else, go to Abraham.'

So they will go to Abraham and say, 'O Abraham, you are the Prophet of Allah, His friend, chosen from the inhabitants of the earth, please intercede for us with your Lord. You can see the predicament we are in!' Abraham will tell them, 'My Lord is angry today in a way in which He has never been angered before and He will never be angered like it again. I lied three times. Myself, myself, myself, therefore go to someone else, go to Moses.'

So they will go to Moses and say, 'O Moses, you are a Messenger of Allah, Allah honored you and favored you with His Message and His Speech above the people, please intercede for us with your Lord! Can't you see our condition?' He will say, 'My Lord is angry today in a way in which He has never been angered before. I killed a person whom I had not been ordered to kill. I am afraid for myself, for myself, for myself, go to someone else, go to Jesus.'

So they will go to Jesus and say, 'Jesus, you are the Messenger of Allah and His Word which He conveyed to Mary and a created spirit from Him, and you

talked to people when you were in your cradle. Please intercede for us with your Lord, look at our circumstances!' Jesus will say, 'My Lord is angry today in a way in which He has never been angered before.' He will not mention a sin, but say, 'I am afraid for myself, myself, for myself, go to someone else, go to Muhammad.'

(Regarding the saying of Prophet Jesus not mentioning a sin there are other narrations that report that his fear will be on account of people who erroneously worshiped him, and also the verses in Koran that state that they and what they worship will be the fuel of Hell.)

Then they will come to me and say, 'O Muhammad, you are the Messenger of Allah and the Seal of the Prophets. Allah has forgiven you all your shortcomings, the first and the last, please, intercede for us with your Lord. Look at the condition we are in!' Then I will proceed towards the Throne and fall prostrate before my Lord, then Allah will give me knowledge of His Praise and Glorification, the like of which has never been given to any before me. Then He will say to me, 'O Muhammad, raise your head and supplicate, you will be given, intercede and your intercession will be accepted.' Thereupon I will raise my head and supplicate. 'My nation, O Lord, my nation. O Lord, my nation, O Lord.' And Allah will say, 'O Muhammad, take into Paradise through its Gate those on the right, and those who are not subject to the accounting; the remainder will be admitted along with other people through the various gates of Paradise.'

The Messenger of Allah, praise and peace be upon him, added, 'By Him in whose Hands is my life, the distance between two gates of Paradise will be as wide as the distance between Mecca and Hijr, or between Mecca and Basra.'"

Anas reported a similar quotation but said that the Prophet, praise and peace be upon him, said, "Then I will fall down in prostration and I will be told, 'Muhammad, raise your head. Speak and you will be heard, intercede and it will be granted, ask and you will be given.' I will say, 'O Lord, give me permission for the one who says: There is no god except Allah."

Several other Companions reported similar sayings including Abu Bakr, Ukba Amir's son, Abu Sa'id Al Khudri and Hudhayfa. Hudhayfa tells us of the quotation that relates to the Bridge over the Fire of Hell, saying, "They will come to Muhammad and he will be granted permission. Then the trust and kinship will come and stand on either side of the Bridge" (to harm those who are guilty of cheating the trust and severing the kinship). He also informs us that "They will come to Muhammad and he will intercede. The Bridge will be established and the first of them will pass over like lightening, the next like the wind, the next like a bird and the next running, while our Prophet, praise and peace be upon him, is on the Bridge supplicating, 'O Allah, grant safety, grant safety!' For as long as it takes for all mankind to cross."

Abu Hurayrah heard the Prophet, praise and peace be upon him, say, "I will be the first to pass over."

Abbas' son informs us that he said, "Pulpits will be set up for the prophets on which they will sit. My pulpit will be there, but I will not sit on it, rather I will remain standing before my Lord, and Allah will ask, 'What do you want Me to do with your nation?' Whereupon I will reply, O Lord, make their reckoning quick. Then He will call for them and they will be judged. Some will enter the Garden by His Mercy, and some will enter it by my intercession. I will continue to intercede until He gives clemency to selected persons who have been condemned to the Fire. The Guardian of the Fire will say, 'Muhammad, you have not left any room for the anger of your Lord against your nation!'"

To summarize these quotations, the intercession of our Beloved Prophet, praise and peace be upon him, and his Praiseworthy Station stretches from the first intercession to the last. His intercession will alleviate mankind when they stand in wait for the final Reckoning with throats constricted, sweating under the intense heat of the sun. When the Bridge is established and mankind judged, he will hasten those who are not called to account through his intercession. Thereafter, he intercedes for those who are subject to be punished and go to Hell, then he will intercede for all those who say, "There is no god except Allah" and no other prophet is able to do this.

From the well known quotation of the Prophet, praise and peace be upon him, we learn, "Each prophet has a supplication which he makes. I have reserved my supplication for intercession for my nation on the Day of Resurrection."

From the preceding quotation, the scholars of Islam say that the supplication of our Prophet, praise and peace be upon him, is one which he is certain will be answered, and their wishes will thereby be fulfilled. The true value of our Prophet's intercession cannot be estimated. When other prophets supplicate they waver between hope and fear, and their supplication is guaranteed for them as long as they are without doubt, certain that it will be answered.

Abu Hurayrah quotes the saying of the Prophet, praise and peace be upon him, "Each prophet has an answered supplication which he uses for his nation. It is my wish to delay my supplication and use it to intercede for my nation on the Day of Resurrection." To this Abu Salih added, "Each prophet has an answered supplication, however each prophet has already supplicated."

The supplication of our Beloved Prophet, may Allah praise and venerate him and grant him perfect peace, is specific for his nation, and its answer is guaranteed.

Our Prophet, praise and peace be upon him, said that he asked for his nation certain things in both religion and in worldly affairs and that some were granted and others withheld. He hoards this supplication for the Day of Poverty, the Seal of all Afflictions, the time of unanswerable questions and unquenched desires. May Allah shower him with a repayment better than any other prophet has been repaid by his nation. May Allah praise him and grant him perfect peace continuously, abundantly and increasingly now and throughout all eternity.

Section 11 – The River of Abundance (Kawthar) in the Garden

Abdullah, Amr's son heard the Prophet, praise and peace be upon him, say, "When you hear the call to prayer repeat what he says and ask for blessings upon me. Whosoever asks for blessings upon me once, Allah will bless him tenfold. Then ask Allah to give me the position of going between (wasila) and the intercession, that is a station in the Hereafter for only one recipient of the worshipers of Allah, and it is my hope that I will be that one. Whosoever asks Allah by this supplication will receive my intercession."

Abu Hurayrah reported having heard that the supplication is for the highest degree in the Garden.

We are given a glimpse of the River of Paradise in a report by Anas who tells us that the Prophet, praise and peace be upon him, said, "When I was traveling through the Garden a river appeared before me. Its banks were domes of pearls. I asked Gabriel, 'What is this?' He replied, 'This is Kawthar which Allah has given you.' Then he struck the earth (under Kawthar) with his hand and brought forth musk."

Lady Ayesha, may Allah be pleased with her, reported something similar with the addition, "It flows over pearls and rubies, and its water is sweeter than honey and whiter than snow." We are also told "It does not carve out a river bed as it flows, and there is a pool to which my nation will come."

Also reported is that the water of Kawthar will be channeled into the houses of each believer in Paradise.

Abbas' son narrates a similar quotation to which is added, "Kawthar is the abundance of good given to him (Prophet Muhammad, praise and peace be upon him) by Allah."

Hudhayfa heard the Prophet, praise and peace be upon him, say, "He has given me Kawthar, it is a river in the Garden and flows into my Pool."

Allah says, "*Your Lord will give you, and you will be satisfied*" 93:5. Abbas' son tells us that there are one thousand castles of pearl and its earth is musk, and

contains what is appropriate for them to house." In another version we learn that what is appropriate means the house, wives and youths.

Section 12 – The Prophetic Sayings relating to the prohibition of differentiating between the prophets

The proof that Prophet Muhammad, praise and peace be upon him, is the noblest of all mankind and the best of all the prophets has been established and proven in both the Koran and prophetic quotations.

The question arises as to the meaning of the prophetic quotations that speak of the prohibition against stating that there is any preference amongst them. You will recall earlier we mentioned the prophetic saying, "No worshipper should say that I am better than Jonah Matta's son." A similar statement is reported by Masood's son.

Abu Hurayrah also reported an incident when a Jew said, "By the One whose chose Moses over mankind." Whereupon an Ansar hit him saying, "How dare you say this when the Messenger of Allah, peace be upon him, is among us!" The Prophet, praise and peace be upon him, happened to overhear what was said and said, "Do not make differences between the prophets."

Again, Abu Hurayrah reported the Prophet to have said, "Whosoever says I am better than Jonah Matta's son has lied."

One day a man came to the Prophet, praise and peace be upon him, and addressed him saying, "O best of mankind!" He replied, "That is Abraham."

Scholars explain the meanings of these quotations in several ways. It has been explained that the prohibition occurred before he was informed that he was the Master of the children of Adam, so consequently he forbade anyone to differentiate between them in the rank of prophethood and its common core.

Another explanation is that the Prophet, praise and peace be upon him, said it out of humility and to forbid pride and arrogance.

Others explained the saying with the meaning that if there was differentiation between them it could either lead to the lessening or detracting from the status of any one of them, a case in particular is what Allah said about Prophet Jonah. Scholars explain that this is in order to prevent the unknowledgeable person belittling or lessening his high rank on account of the verse, *"He went away in anger thinking We had no power over him."* 21:87. When reading this verse such a person might incline to think that he was lesser in rank.

It has also been explained that it is the prohibition of differentiating between the Prophethood and the delivery of the Message. All the prophets are equal in this

respect and consequently there is no difference. However, there is differentiation between the prophets regarding the elevation of their states, miracles, election, rank and kindness.

Although all have them they are common on the core of prophethood, we should reserve some differentiation. This is because Allah Himself has favored some of them above others for example there are Messengers who received a message, and Messengers who possess resolution and firmness, as one finds in Noah, Abraham, Moses, Jesus and Muhammad, or Idris – the one who has been raised to a high position. John – the one who was given judgement when he was an young. David – the one who was given the Psalms. Jesus – the one who was given clear signs. Moses to whom Allah spoke to, and others whom Allah raised in degree. Allah tells us, *"We have preferred some prophets above others."* 17:55. And, *"Of these Messengers, We have preferred some above others."* 2:253.

A scholar of Islam commented on the word "preferred" saying, "Preference is that of preferring them in this world, and of this there are three aspects:

1. The greatness and prominence of their signs and miracles.
2. The purity and size of their nation.
3. The quality and prominence.

To clarify the third aspect, it is that it refers to the generous gifts highlighting the honor given specially to them by Allah and included such eliteness as being selected for direct speech, favors and close friendship.

Prophet Muhammad, praise and peace be upon him, spoke of Prophet Jonah saying, "Prophethood has heavy loads and Jonah was unable to carry them, in a similar way that a weak, young camel is unable to carry a heavy load."

One finds that the Prophet's conduct was always guarded against saying or doing anything that could be used as a source of dissension, because there are those who would not hesitate to belittle the prophethood of Jonah, peace be upon him, and disregard the fact that he was among those who were chosen. It was an act of compassion on behalf of the Prophet, praise and peace be upon him, for his nation.

Another explanation is the possibility that the word "I" refers to the speaker, in other words no one should think that he is better than Jonah because of the Words of Allah concerning him. The degree of prophethood is better and higher and therefore its value cannot be diminished by even an atom.

Allah willing, (inshaAllah), we will discuss this matter further later in the book.

Success is from Allah, and He is the Helper – there is no god except Him!

Section 13 – The excellence of the names given to the Prophet

Mutim, father of Jubair tells us of the names given to the Prophet, praise and peace be upon him, and tells us that he said, "I have been given five names. I am Muhammad, I am Ahmad, I am Al Mahi (the eraser) by whom Allah extinguishes disbelief. I am Al Hasher (the gatherer) at whose feet mankind will gather, and I am Al Aqib (the last in prophetic succession)."

One of the special gifts given to him by Allah lies in the fact that Allah named him "Ahmad and Muhammad" both of which are found in the Koran and derived from the Arabic root "to praise" and this is also the same root that some of the finest Names of Allah are derived. Therefore the creation praise the Creator with His Divine praised, finest Name and also venerate His Prophet with his praised prophetic name.

Of all those who praise Allah, Prophet Muhammad, praise and peace be upon him, is the most excellent, and he is the best of all those who are praised and the one who is most deserving of praise among creation. On the Day of Resurrection, he will come as the bearer of the Banner of Praise (to Allah) and this is will be the completion of the perfection of the praise for him, and his Lord will, as promised, give him the Praiseworthy Station. At that time and place, the first and last generations will thankfully praise him for the intercession he makes for them, and as we learned in an earlier part of this chapter, he will begin praising Allah in a way never before given to anyone. In the previous Books given to the prophets, the nation of Prophet Muhammad, praise and peace be upon him, are called "the praisers", therefore it befits him that he is called Muhammad and Ahmad.

These two names are very special and contain not only qualities but signs. Before Prophet Muhammad's advent, praise and peace be upon him, no one had been called Ahmad. Allah in His wisdom had preserved them especially for him. Even though the name Ahmad had been written in previous scriptures proclaiming the good news of his coming, no one was called by it before his coming. This blessing was a protection for mankind dispelling all doubt and the confusion of the faint hearted.

The same can be said of his name Muhammad. Neither Arabs nor non-Arabs knew of it until shortly before his birth when they heard the news and that a person bearing this name had been selected to be a prophet. When the news of his name became known six Arabs named their son Muhammad in the hope that it would be their son who would be the chosen one, but Allah had selected His Message to be placed with Muhammad, Abdullah's son. The six Muhammad's were, the son of Uhayha whose grandfather was Al Julah Al Awsi, the son of Maslama Al Ansari, the son of Barra Al Bakri, the son of Sufyan whose grandfather was Mujashi, the son of Humran Al Jufi and the son

of Khuza'I As Sulami. Allah prevented all of them from claiming the Prophethood and there was no contender amongst them and the names were established as being his.

Of the Prophet's name "Al Mahi" – the eraser, the one who would erase disbelief, it has been said that it might possibly be because he erased disbelief from Mecca and other Arab lands that he had prophesized would convert that came about after his passing. Or, that the erasing of disbelief is referred to in general, meaning victory and overcoming as Allah says, *"It is He who has sent forth His Messenger with guidance and the religion of truth to uplift it above every religion"* 9:33. This is explained in a prophetic quotation as meaning the Prophet, praise and peace be upon him, is the one through whom the sins of his nation will be erased.

His name "Al Aqib" – the last in prophetic succession, is that no other prophet will come after him, he is the last, the seal of the Prophethood. Allah speaks of him saying, *"He is the Messenger of Allah and the Seal of the Prophets."* 33:40

His name "Al Hasher" – the gatherer, it is because the people will be gathered at his feet. This name has also been explained as meaning that all people will be gathered before him because Allah says, *"In order that you will be a witness above the people, and that the Messenger be a witness above you."* 2:143. It has also been said that "gathered at his feet" is an indication of his precedence over all others. Allah says, *"that they stand firm with their Lord."* 10:2. "Gathered at his feet" has also been explained with the meaning in front and around him, and that it also refers to his prophetic way.

The Prophet, praise and peace be upon him, is known by more than five names, and those mentioned in this quotation are names that existed in ancient scriptures and were known to previous nations.

Upon another occasion the Prophet, praise and peace be upon him, spoke of others names he had been given, saying, "I have ten names" then he mentioned the five in the previous quotation and added "I am the Messenger of mercy, the Messenger of rest, the Messenger of fierce battles (against satan and his army), I am the Tracker and followed in the tracks of the prophets. I am the straight and the unifier.

In the unadulterated books of previous prophets it is written that, Prophet David, peace be upon him, said, "O Allah, send Muhammad to us it is such a long period to straighten the prophetic way. This is also said to bear the same meaning of unifier.

At another time he told his Companions, "I have seven names that are mentioned in the Koran: Muhammad, Ahmad, Yaseen, Taha, Al Muddaththir (the cloaked), Al Muzzammil (the wrapped), and Abdullah." The name "Taha"

has been explained as meaning "O Pure" from the Arabic word "Tahir", and "Yaseen", is explained with the meaning "O Master".

The father of Moses Al Ashari tells us that the Prophet, praise and peace be upon him, said, "I am Muhammad, Ahmad, the Tracker, the Gatherer, the Prophet of Repentance, the Prophet of Fierce Battles (against satan and his army), the Prophet of Mercy." In another report it reads "The Prophet of Mercy and Rest."

Allah willing (inshaAllah), all these names are correct.

Allah speaks of His Prophet, praise and peace be upon him, saying, "*We have not sent you except as a mercy to all the worlds.*" 21:107. He also says, "*to recite to them His verses, to purify them, and to teach them the Book and the Wisdom.*" 62:2. Also, "*And guides them to a Straight Path*" 5:16 and He speaks of his qualities saying, "*he is gentle, merciful to the believers.*" 9:128.

Prophet Muhammad, praise and peace be upon him, spoke of his nation saying, "It is a nation that has been shown mercy." Of his nation Allah says, "*they charge each to be patient, and charge each other to be merciful.*" 90:17

In His Mercy, Allah sent Prophet Muhammad, praise and peace be upon him, not only as a Prophet and a Messenger for his nation but also for all mankind, and the one who asks for their forgiveness. Allah made his nation one that shows mercy, and one to whom mercy is attributed. Prophet Muhammad, praise and peace be upon him, commanded his followers to be merciful to one another and praised this quality in them saying, "Allah loves those of His worshipers who are merciful." The Prophet, praise and peace be upon him, encouraged his followers to be merciful and said, "The Merciful loves those who are merciful, therefore show mercy to all upon the earth and whosoever is in the heavens will show mercy to you."

The Prophet, praise and peace be upon him, informed his Companions, "An angel came to me and told me I am "Al Quthum" (the Gathered)." He told them that "Al Quthum" is one who gathers good. This name was one by which the members of his household frequently called him.

In the Koran, Allah calls His Prophet, praise and peace be upon him, by many blessed names, some we have already mentioned. Amongst those not already mentioned are the: Light, Luminous Lamp, Warner, Bearer of Glad Tidings, Witness, Witnesser, Manifest Truth, Seal of all the Prophets, Compassionate, Merciful, Trusty, Foot of Truthfulness, Mercy to all the worlds, Blessing of Allah, Firmest Tie, Straight Path, Piercing Star, Generous, Unlettered Prophet, and the Inviter to Allah.

In the ancient scriptures a wealth of other names are to be found together with the mention of his attributes.

In his sayings one finds many other names that were frequently used by his Companions and followers. These include names such as the: Chosen, Selected, Father of Kasim, the Beloved, Messenger of the Lord of the Worlds, Accepted, Intercessor, the Fearfully Aware, Amender, Outward, Guardian, Truthful, Confirming, Guide, Master of the Children of Adam, Master of the Messengers, Leader of the Fearfully Aware, Leader of the Glorious Radiant Ones, Beloved of Allah, Friend of the Merciful, Possessor of the Visited Pool, Intercessor, the Praiseworthy Station, Possessor of Means, Excellence and the High Degree, Possessor of the Crown, Ascended, Banner and Staff, Rider of Burak, Owner of the She-Camel and the Fine Camel, the Possessor of Proof, Power, Seal, Sign and the Evidence, Possessor of the Staff and the Possessor of the Two Sandals.

Anas tells us that when the Prophet's son Abraham was born, the Archangel Gabriel came to him and greeted him saying, "Peace be upon you, Father of Abraham".

In the previous scriptures the following names are found: the Relied Upon, the Chosen, the Establisher of the Prophetic Way, the Pure, the Spirit of Purity, the Spirit of the Real, the Paraclete.

Ka'b Al Ahbar informs us "Madh Madh" is another name found in earlier scriptures and bears the meaning of, "Excellent, excellent". He also tells us that the names, "Hamtaya," "Al Khatim", and "Al Hatim" are also recorded. Tha'lab explained the meanings of "Al Khatim" and "Al Hatim" saying, "Al Khatim is the one who seals the Prophethood and "Al Hatim" denotes the nature of his character and physical attributes both of which are better than those given to the previous prophets.

Tha'lab also tells us that in the Syriac language he was called "Mushaffah" and "Al Munhaminna" which means the "Spirit of Purity". While Sirin's son informs us that in the Torah he is called "Ahid".

The name "Possessor of the Staff" refers to the sword. In the Gospel it is written "He will have a staff of iron with which he will fight his nation." There is the possibility that it refers to a long staff held by the Prophet, praise and peace be upon him, similar to that of the Caliphs in later years. Allah knows best. Judge Eyad is of the opinion that it is his staff mentioned in the prophetic sayings that relates to his Pool that reads, "I will drive people away from it with my staff for the sake of the People of the Right."

"The Crown" refers to his turban. During his era a turban was worn only by the Arabs.

The preceding suffices as brief glimpse at his blessed names, titles and qualities of which there are many more.

Section 14 – The Honor of Allah to the Prophet by gifting him with some of His own Beautiful Names and by describing him with some of His own splendid qualities.

Upon reflection, Judge Eyad said that he felt this section would have been better placed earlier on in this reference as it covers much of the same subject matter. However, he tells us that it was during this period of writing that Allah expanded his chest and guided him to discovery by illuminating his thoughts, and this enabled him to extract its jewel.

We are told in the Holy Koran of the honor Allah bestowed on many of His prophets by gifting them with some of His Own Names. For example, he called Prophets Ishmael and Isaac "Alim" meaning the "knowing" and their father Prophet Abraham "Halim" meaning the "forbearing". Prophet Noah was bestowed with the name, "Shakur" meaning "thankful" and both Prophets John and Jesus were given the name "Barr", meaning "devoted". Prophet Moses was blessed with the names "Karim" and "Qawwi" meaning "noble" and "strong". Prophet Joseph was given the name "Hafidh Alim" meaning the "knowing guardian", and Prophet Job was named "Sabur" meaning patient. Prophet Ishmael was also called "Sadiq Al Wa'd" meaning "True to the promise". Peace be upon all the prophets.

As for Prophet Muhammad, praise and peace be upon him, one finds that Allah preferred, honored and adorned him with an abundance of His Own Names, and that he was known by these names to earlier prophets.

There are approximately thirty gifted names, and the author, Judge Eyad, humbly tells us that prior to this work, no one had gathered them together. He tells us that in his research all he was able to find in the works of others were just two names. (Approximately three-hundred years later, Imam Al Jazuli listed in his work "Dala'il ul-Khayrat" 201 names of the Prophet, praise and peace be upon him.)

The Judge Eyad said, "As Allah inspired and taught us, and verified these names and their meaning, Allah willing we will now complete the blessing by clarifying what He has yet to show us on the subject and unlock it."

We begin with His Name "Al Hamid" which means "Praiseworthy. The meaning of this is the One who is praised because Allah Himself praises Himself and His worshipers praise Him. It also bears the meaning of the One who praises Himself and praises acts of obedience. Our beloved Prophet, praise and peace

be upon him, is called by two names both of which mean praised, they are Muhammad and Ahmad and these names are mentioned in the unadulterated Psalms of Prophet David. To shed more light, Ahmad bears the meaning of the greatest of those who praise, and the most noble of those to be praised. Hasan, Thabit's son, the great poet, known for his poetry praising the Prophet, praise and peace be upon him, indicated to this when he said, "For him it has been taken from His Own Name so that he is ennobled".

Allah has called Himself, "the Gentle" (Ar Ra'uf) and "the Absolute Merciful" (Ar Raheem). There is a similarity between these two Names, and we find Him adorning His Prophet, praise and peace be upon him, with them in His Words, "*and is gentle, merciful to the believers.*"

Amongst the Names of Allah is "the Clear Truth" (Al Haqq Al Mubin). "The Truth" (Al Haqq) means that which is existent and is an irrefutable reality. "Clear" (Al Mubin) is the One whose Divinity is apparent. The Arabic verbs "Bana and Abana" have the same meaning, that is to make clear to His worshipers the religion and that they ultimately return to Him. Allah calls His Prophet, praise and peace be upon him, by this name saying "*until the truth and a clear Messenger came to them*" 43:29. And, "*I am a plain warner*" 15:89. Allah also refers to him saying, "*O people, the Messenger has come to you with the truth from your Lord.*" 4:170. And He says, "*they belied the truth when it came to them.*" 6:5. It has been said that the preceding refer to Prophet Muhammad, praise and peace be upon him, others say it means the Koran. However, what is understood is that it is the opposite of falsehood. The Prophet's truthfulness and characteristics are an irrefutable reality. "The clear" is he whose actions and message are clear, or the one who clarifies what Allah sent him with. Allah says, "*so that you can make clear to people what has been sent down to them.*" 16:44

Allah calls Himself "An Noor", meaning "The Light". He is the Possessor of Light, the Creator, and illuminates the heavens and the earth with lights. He is the One who enriches the hearts of believers with the light of guidance. In chapter 5 verse 15, Allah tells us "*A light has come to you from Allah and a Clear Book.*" It has been said that the light refers to the Prophet, praise and peace be upon him, and it has also been said that it refers to the Koran. Allah calls His Prophet, praise and peace be upon him, "*a caller to Allah by His permission, a light shedding lamp.*" 33:46. This verse makes his position clear, confirms his Prophethood and what he brings to mankind illuminates the hearts of believers.

Another of the Names of Allah is "The Witness" (Ash Shahid) and bears the meaning of the One who is All-Knowing. Allah calls His Prophet, praise and peace be upon him, "a witness" and says, "*O Prophet, We have sent you as a witness.*" 33:46 and, "*and that the Messenger be a witness above you.*" 2:143

Furthermore, another of the Names of Allah is "The Generous and Honorable" (Al Karim) has the attributes of being the One with whom there is much good. It has also been explained as meaning "The Overflowing of Generosity", and "The Forgiving" as well as "the High". Allah tells us "*it is indeed the word of an Honorable Messenger*" 81:19. This verse has been said to refer to either the Prophet, praise and peace be upon him, or to the Archangel Gabriel. In a prophetic quotation he said, "I am the noblest and master of the children of Adam." Each meaning of the name are equally valid for him.

Allah has named Himself "The Mighty" (Al Adhim). And its meaning is the One who is majestic, everything relies upon Him. When He speaks of the Prophet, praise and peace be upon him, he says, "*Surely, you are of a great morality.*" 68:4. Amongst the scriptures of the Torah is found the saying of Ishmael, "A mighty one will be born for a mighty nation and he is mighty with a mighty morality."

Allah is "The Compeller" (Al Jabbar), and bears the meaning of He who amends, it has also been said that it means "the Conqueror", or "the One with a Mighty Affair" or "the Proud". In the Psalms of David the Prophet, peace be upon him, is called "Jabbar" it reads, "O Jabbar, put on your sword! Your constitution and jurisprudence are accompanied by the fear of your right hand." This quotation bears the meaning that the Prophet, praise and peace be upon him, will either reform his nation through guidance, or through the power given to him against his enemies, or, because of the magnitude of his rank over all mankind and his valuable importance that defies estimation. Allah makes us aware that he was not driven by the compulsion of pride, rather He says, "*You are not a tyrant over them.*" 50:45

Allah has named Himself "The Aware" (Al Khabir) it means that He is the One who has knowledge of the essence of a matter and knows it in its reality. It has also been explained with the meaning that it is He who is the One who informs. Allah tells us, "*The Merciful; ask about Him from he who knows Him.*" 25:59. The Judge Bakr, son of Al 'Ala' said that this verse tells us that the one who is to be asked is the one who is aware and that is the Prophet, praise and peace be upon him. Scholars have said that he is called "the aware" because he was given knowledge from Allah who taught him matters from His hidden knowledge. By this verse, Allah is also informing his nation that the Prophet, praise and peace be upon him, has been given permission to teach.

Another of the Names of Allah is "The Opening" (Al Fat-h), who is the One who judges between his worshipers, and the Opening of the doors of provision, mercy and other matters that are available to them. He is the One who causes the hearts and eyes to open by His Command. On the other hand, the verse "*If you were seeking victory, victory has now come to you.*" 8:19 shows that Allah is He who initiates the opening and victory. Allah refers to his Prophet, praise and peace be upon him, as being "the opening" in a lengthy

hadith that speaks of the Night Journey in which He says, "I have made you to be the opening and the seal." The Prophet, praise and peace be upon him, said, "He raised the mention of me and made me to be the opening and the seal." The opening in this quotation means the judge, or the one who opens the doors of mercy for his nation, or the one who opened the inner eye to the remembrance of the truth and belief in Allah, or the one who helped the truth or started to guide his nation, or the first of the prophets to be created but the seal of the Prophethood. As he says, "I was the first of the prophets to be created but the last of them to be sent." The Prophet, praise and peace be upon him, was first so that all would recognize the right he has over them.

Allah has named Himself "The Thankful" (Ash Shakur). This Name bears the meaning of the One who rewards even the smallest action. Scholars have also said that it means the One who praises those who obey. Allah described Prophet Noah with it saying, *"He was truly a thankful worshiper."* 17:3. In gratitude for the blessings given to him by his Lord, Prophet Muhammad, praise and peace be upon him, said, "Why shouldn't I be a thankful worshiper?" It is recognition of its worth, and praise of Him, as well as striving for increase because Allah says, *"If you give thanks, I will increase you, but if you are unthankful My punishment is indeed stern."* 14:7.

Two of His other Names are "The Knower" (Al Alim), the "Knowing" (Al Allam) the Knower of both the Unseen and Seen. Allah bestowed His Prophet, praise and peace be upon him, with the virtue of knowledge from Him. He says, *"He taught you what you did not know. The Bounty of Allah to you is ever great."* 4:113, and in another verse He says, *"and teach you that of which you have no knowledge."* 2:151.

Allah has called Himself "The First and the Last". The meaning of this is that which precedes matters before their existence and what remains after their existence has vanished. Allah does not have a beginning or an end. The Prophet, praise and peace be upon him, said, "I was the first of the prophets to be created but the last of them to be sent" and quoted the Words of Allah, *"We took from the prophets their covenant and from you (Prophet Muhammad) and from Noah"* 33:7. In this verse our attention is drawn to the fact that Allah placed Prophet Muhammad, praise and peace be upon him, first by honoring his mention before the other prophets. Prophet Muhammad, praise and peace be upon him, said, "We are the last, the one who goes ahead." And he told his Companions, "I will be the first for whom the earth splits open, the first to enter the Garden, the first intercessor and the first whose intercession is accepted." As we mentioned earlier, Prophet Muhammad, praise and peace be upon him, is the Seal of the Prophets, the last to whom the Prophethood was entrusted, and the last of the Messengers of Allah, and it is he with whom him the Prophethood was sealed for all time, there being none to come after him.

Allah has also called Him "The Strong" (Al Qawi). He is the One with Strength and is Firm. This Name also bears the meaning of powerful. Allah describes His Prophet, praise and peace be upon him, with this attribute saying "*of power, given a rank by the Owner of the Throne.*" 81:20. It has also been said that this refers to Gabriel.

Allah is "The Truthful" (As-Sadiq), and there are many hadiths in which the Prophet, praise and peace be upon him, is referred to be as being the truthful.

Amongst the Names of Allah are "The Guardian" (Al Wali) and "The Master (Al Mawla), both bear the meaning of Helper. Allah tells us "*Your guide is only Allah, His Messenger.*" 5:55. In the saying of the Prophet, praise and peace be upon him, we learn "I am the guardian of those who believe." Allah says, "*The Prophet has a greater right on the believers than their own selves.*" 33:6. The Prophet, praise and peace be upon him, said, "As for those whose master I am, they have an exalted master."

Another of the Names of Allah is "The Pardoner" (Al 'Afow). The meaning of this is that He is the One who acquits. In both the Koran and the Torah Allah refers to the Prophet, praise and peace be upon him, by this name, and we find Him commanding him to accept what is easy, saying "*Accept the easing.*" 7:199, and "*yet pardon them, and forgive.*" 5:13. The Prophet, praise and peace be upon him, said, "Pardon those who wrong you." He is also described in the Gospel as well as the Torah as "He is neither coarse, nor harsh, rather he pardons and overlooks."

Amongst the Names of Allah is, "The Guide" (Al Hadi). Allah gives success to whosoever of His worshipers He wills, meaning guidance to His Way and His invitation to them. Allah says, "*Allah invites you to the House of Peace. He guides whom He will to a Straight Path.*" 10:25. We spoke earlier of the interpretation of the Prophet's name "TaHa" as meaning, O Pure, O Guide. Allah says, "*And you, surely guide to a Straight Path.*" 42:52, and refers to him saying, "*a caller to Allah by His permission*" 33:46. Allah is the ultimate Guide and says, "*You cannot guide whom you please; it is Allah who guides whom He will. He knows well those who are guided.*" 28:56.

He, the Exalted is called, "The Guardian of Faith" (Al Mu'min), "The Protector" (Al Muhaymin), these Names have similar meanings. Allah's Name Al Mu'min, means that He is the One who confirms His promise to His worshipers. He confirms the truth of His Word and His believing worshipers and Messengers. It has also been explained with the meaning that Allah is the One who affirms His Oneness to Himself. It has also been said that it means that He is the One who protects His worshiper in this world from injustice. And protects believers in the Hereafter from His punishment. Al Muhaymin has been explained as meaning the "Trustworthy". As for Amen (Ameen) it is the word which is used at the end of supplications, it was said it is amongst the Names of Allah and that its

meaning is the "Guardian of Faith (Mu'min). As for the "Protector" (Muhaymin) it is said that it means Witness and the Protector.

Allah calls His Prophet, praise and peace be upon him, by the name Ameen, the trustworthy and calls him "*obeyed and honest*" 81:21. Well before his Prophethood, he was known as Al Ameen by good and bad alike. It has also been said that Al Ameen means protector. Allah says "*he believes in Allah and trusts the believers.*" 9:61. The Prophet, praise and peace be upon him, said, "I am the trustworthy of my Companions."

"The Pure" (Al Quddus) is another of the Names of Allah and means the One detached from all imperfections and pure from time. The Mosque in Jerusalem, (Bayt Al Maqdis) is so called because it was there that the Prophet, praise and peace be upon him, was purified from any wrong action and Allah told him, "*that Allah forgives your past and future sins.*" 48:2, or it is said to mean that it is because of him people are purified by his being in the status of no sin, and that by following the Prophet, praise and peace be upon him, they are freed from sin as Allah says, "*to purify them*" 62:2. Of his Prophet, praise and peace be upon him, Allah says, "*By His permission He takes them out from darkness to the light.*" 5:16. It has also been said that its meaning is the status of purity from all blameworthy qualities and baseness.

Allah is called "The Mighty" (Al Aziz) and incorporates the meanings of difficult to access, victor, or the One of whom there is no likeness, or the Self-Exalted. Allah tells us, "*But the might belongs to Allah, and His Messenger.*" 63:8

Allah called Himself "The Bringer of Glad Tidings and Warning". He says, "*Their Lord gives them glad tidings of mercy from Him.*" 9:21. And, "*Allah gives you glad tidings of John.*" 3:39 and "*Allah gives you glad tidings of a Word (Be) from Him.*" 3:45. Allah speaks of His Prophet, praise and peace be upon him, as being the bearer of glad tidings, as a warner and a herald, in other words, some one who conveys good news to those who obey Allah and warns those who disbelieve and disobey.

Section 15 – Demonstrating that Allah, the High is unlike any thing amongst His creation

Judge Eyad concludes this chapter and makes a point that will remove any misconception in what has been said of those whose ability to understand is not yet mature.

His Essence is unlike all other essences and His Attributes are unlike those of His created beings because the attributes of created beings are neither free from non-essential qualities nor desires, and Allah is by far greater than that. He is Everlasting as are His Names and Attributes.

The point he makes is that all mankind should believe that the tremendous Greatness of Allah, the angelic universe, His Beautiful Names and attributes do not bear even *the slightest* resemblance to those qualities found in His creation – no created quality resembles Him. He tells us "*There is nothing like Him.*" 42:11.

His Essence is unlike all other essences and His Attributes are unlike those of His created beings because the attributes of created beings are neither free from non-essential qualities nor desires, and Allah is by far greater than that. He is Everlasting as are His Names and Attributes.

Judge Eyad expresses his conviction saying, "By Allah, it is an excellent statement made by the knowledgeable of realization and reality who say Oneness, 'Tawhid' is the affirmation of an Essence which is not separate from His attributes and is unlike all other essences that He created."

Al Wasiti summarized the matter, and this too is the Judge's purpose. He said, "There is no essence like His Essence. There is no name like His Name. There is no action like His action. There is no attribute like His attribute, all that can be said is the expressions are similar."

The belief of the truthful and those who follow the Prophet Muhammad, praise and peace be upon him, is that the Essence of Allah, which is not subject to time is by far too majestic to have a quality which is timely, in the same way that any created essence lives in the confines of time does not escape from time.

Imam Abu'l Kasim Al Qushayri commented and expounded, "This contains all the facts of Oneness. How is it possible for His Essence to be like the essence of things which are confined by time when His Essence, is independent from time or any created substance or its characteristics by His very existence? And how can His action resemble the action of any of His creation when His action is not caused by it nor is His action repelling an action of imperfection and is not derived from thoughts or desires. His action does not come through any physical cause or endeavor, whereas the action of His creation only emerges from these created elements."

It was also said, "What creation imagines or perceives with their intellect is confined by time, which is the same condition in which they are."

Imam Al Juwayni said, "Whosoever stops at something that exists and which he is capable of understanding must know that it is a human production. Whereas whosoever takes the stand of pure negation of the Creator is an atheist. As for the believer he admits that it is impossible to perceive the reality of Allah

Dhu'n Nun Al Misri gave an excellent explanation of the Words of Allah that read, *"There is nothing like Him."* 42:11, *"He is not to be questioned about what He does, but they shall be questioned."* 21:23 and, *"When He wills a thing, His command is to say to it 'Be' and it is!"* 36:82. He said, "The reality of Oneness is that you understand that the power of Allah is in things without stating the means, and that this comes about without Allah being merged with them, and that His action is the cause of everything, but this action is without cause. Whatever forms in your imagination about Allah, be sure Allah it is not that!" These are precious, wonderful, precise words."

Judge Eyad concludes this section of the chapter with the following supplication, "O Allah by Your Favor and Mercy, make us firm in the belief of Your Oneness, testifying to and disconnection from disbelief, and prevent us from misguidance and error that leads to atheism and man-made faith."

CHAPTER 4

THE MIRACLES GIVEN TO THE PROPHET TOGETHER WITH THEIR SPECIAL CHARACTERISTICS

Section 1 – Introduction

Judge Eyad opens this chapter by saying that this reference was not compiled for the unfortunate who reject the Prophethood of our Beloved Prophet, praise and peace be upon him, nor the blind who challenge the validity of the miracles with which he was sent. If it were otherwise then he says he would have to defend them and establish their proofs. However, he sets out the preconditions of the miracles, the challenge with its definition, and the invalid statements of those who disclaim them.

This reference was written primarily for those who believe in the religion of the Prophet, answer his call, and bear witness to his Prophethood so that it increases their love for him and affects their way of life, *"so that they might add belief upon belief"* 48:4.

His intention is to establish the bases of his miracles and well known signs so as to give the reader an insight to the immense value with which Allah has preferred His Prophet, praise and peace be upon him. The miracles and signs presented in this chapter are, in the transmission of hadith terminology, authentic or very close so that they are accepted. Added to this is additional information extracted from the famous references of scholars of Islam.

He writes that those who are fair-minded will reflect upon what has already been mentioned, and draw upon the beautiful things recorded about the Prophet, praise and peace be upon him, such as his praiseworthy style of life,

his noble qualities, the evidence presented demonstrating his very high rank and his quotations, and the truth of his role. This in itself has been the cause for many to embrace Islam and follow him.

Abdullah, Shalom's son, who was a Companion of the Prophet and had previously been a prominent Rabbi said, "When the Messenger of Allah came to Medina, I went to look at him. When I saw his face I recognized that it was not the face of a liar." The father of Rimtha At-Taymi tells us, "I went to see the Prophet with one of my sons, when he was pointed out to me and I saw him I said, 'This is indeed the Prophet of Allah.'"

Damad went to visit the Prophet who said to him, "Praise be to Allah! We praise Him and seek His help. No one can misguide whosoever Allah guides, and whosoever He misguides has no guide. I bear witness that there is no god except Allah alone without any associate and that Muhammad is His worshiper and Messenger." Upon hearing these words, Damad asked him to repeat them saying, "Your words have reached a depth like that of the ocean, give me your hand, I will give you my allegiance."

Tarik was among those who had never seen the Prophet, praise and peace be upon him, in Medina, and he came upon him by chance, not knowing who he was. The Prophet, praise and peace be upon him, asked him what he had to sell, and those with him replied that they had a camel. The Prophet, praise and peace be upon him, inquired its price and they agreed upon an exchange for a quantity of dates. Having struck the deal the Prophet, praise and peace be upon him, took hold of the camel's rein and went to Medina. Tarik and his companion were a little anxious and said, 'We have sold to a man and we do not even know who he is!' There was a woman with them who said, 'I will guarantee the price of the camel, I saw the face of that man and it was like the full moon – he will not cheat you!' The following morning, a man arrived with the dates and said, "I am the messenger of the Messenger of Allah. He invites you to eat some of the dates and then weigh them and you will have the weight in full" and this they did.

The name of the King of Oman was Al Julanda, and news reached him that Prophet Muhammad, praise and peace be upon him, had invited him to Islam. Upon hearing this he said, "By Allah who has guided me to the unlettered Prophet, if he commands something good, he is the first to do it, and when he forbids something, he is the first to avoid it. When he conquers he is not proud, and when defeated he is not aggrieved. He fulfills a contract and is true to his promise. I bear witness that he is a prophet."

Naftoyah explained the verse, "*Its oil would almost shine forth though no fire had touched it.*" 24:35 saying, "This is the likeness that Allah has struck for His Prophet, praise and peace be upon him, and the meaning of this verse is that his face almost indicated his Prophethood even before he received the Koran."

Rawaha's son said, "Even if there had not been clear signs for us, his face would have enlightened you with its news."

Section 2 – The Prophethood and Messengership

Dear reader, as one finds in cases with certain prophets, Allah can bring about direct knowledge of Himself, His Essence, His Names, His Attributes and all of His commands all at the same time in the hearts of His worshipers without an intermediary, and one recalls the words of Allah that say, "*It does not belong to any human that Allah should speak to him except by Revelation.*" 42:51. However, it is permitted that knowledge of such matters can reach them by means of an intermediary who transmits His words to them. The intermediary may or not be human, as in the case of prophets they can be angels, or prophets to their nation. Intellectual proof dictates that this is not forbidden, since it is permissible and not impossible.

The Messengers brought miracles that clearly show that they are truthful and thereby necessitate their being confirmed in all they brought because miracles are, for the most part, accompanied by a challenge from the respective prophet. This is rooted in the words of Allah, "My worshiper has spoken the truth, therefore obey him and follow him." From this quotation we are made aware that Allah is in fact testifying to the truthfulness of the Prophet, praise and peace be upon him. To say more would be to go beyond the purpose of this reference. Whosoever wishes to discover more details will find the subject covered in the Islamic references of our imams.

The Arabic root word for prophet "naba'a", written with the letter "hamza" means "to give news, or to report". The meaning of this has been explained that Allah imparted knowledge of the Unseen to His prophets, and taught each one that he had become His Prophet. With this knowledge they were themselves informed, and therefore able to inform and proclaim to others that with which Allah had sent them. Those who read it without the letter "hamza" explain it as derived from the root meaning "that which rises from the earth", which is an indication that prophets have a noble rank and exalted position with their Lord, and both these meanings are applicable to all of the prophets.

The Arabic word for "messenger" is "ar-rasul", which means someone who is sent. By being sent he is commanded by Allah to convey the message entrusted to him to his people. "Ar-rasul" is a word derived from succession, in other words one who succeeded another. A messenger bears the obligation to convey the message entrusted to him and also the obligation upon his people to accept and follow him just as it had been obligatory upon previous peoples to follow their current messenger.

There is a difference of opinion about whether "prophet" and "messenger" are one of the same, or are different in their meaning. There are scholars who are of the opinion that they are the same and their root is from "news" and therefore this means "inform". Those who adhere to this opinion quote the verse *"Never have We sent a Messenger or a Prophet before you."* 22:52 this verse affirms that both messenger and prophet are sent. Prophet Muhammad, praise and peace be upon him, said, "The Prophet is a Messenger and the Messenger is a Prophet."

It has been said that there is one matter in which they are different, however, both entail that of the rank of prophet, and this is that they inform people of the Unseen and teach them about the rank of prophethood so that they are able to recognize their exalted rank and follow them. The difference of opinion arises in that a Messenger is entrusted with a message, which is the command to warn and teach and the proof of this opinion is also extracted from the same verse on account of the two titles being kept separate and if they both bore the same meaning then the question is asked what is the point of repeating them?

Those adhering to this opinion interpret the meaning of this verse as being, "Never have We sent a Messenger to a nation or a Prophet." Some say that Messengers were those who brought a new Law and that those who did not were Prophets, but not Messengers.

The consensus is that the authentic position is that all the Messengers were Prophets but not every Prophet was a Messenger. The first Messenger was Adam and the last Muhammad, peace be upon all them.

Abu Dharr reported that the Prophet, praise and peace be upon him, informed his Companions that there were approximately 124,000 prophets of whom there were 313 messengers, and that the first messenger was Adam. Peace be upon all the prophets and messengers of Allah.

The Arabic word for revelation is "wahy", and its root means "to hasten". When Allah sends a matter quickly to His prophet it is called Revelation, and consists of three types. The one with the challenge which is the Koran, which is the Word of Allah without human voicing and letters, the second is the Divine quotations which is the meaning from Allah expressed in the words of the Prophet, praise and peace be upon him, in which he reports "As Allah said", the third is the revelation of the Prophetic quotations which is inspiration to the Prophet in his own eloquent, unique words.

A further explanation of "revelation" is from the root words "al-waha" meaning "quickly". It can also mean secrecy and concealment and because of this simple inspiration has been called revelation. Allah says, *"We revealed this to Moses' mother"* 28:7 – cast in her heart. Allah also says, *"It does not belong to*

any human that Allah should speak to him except by Revelation." 42:52 this is that which He casts into the heart without an intermediary.

Section 3 – The meaning of miracles

One should understand that miracles given to a prophet are classified as such because they surpass the capability of any human endeavor, they are supernatural. On the other hand, there are things human beings have the potential of doing but Allah prevents them from their doing, for example no created being is capable of composing the Koran. When the Prophet, praise and peace be upon him, challenged those who belied him to produce something similar to the Koran, it was in order to demonstrate the incapacity of even the most eloquent of human beings.

It is beyond the power of any created being to give life to the deceased, turn a staff into a snake, bring the she-camel out of the rock, cause a tree to speak, water to flow from between the fingers or split the moon in half. Allah alone is the One capable of such things, and they are among the miracles given to the prophet's of Allah through their hands.

One should also be aware that the miracles that appeared through the hand of Prophet Muhammad, praise and peace be upon him, are the proofs of his Prophethood and the signs of his truthfulness.

Prophet Muhammad, praise and peace be upon him, is the Messenger to whom the most miracles were given and the one to whom the clearest signs and proofs were given. His miracles are too numerous to be counted. Each and every verse of the Koran is in itself a miracle, and no one has ever been able to meet his challenge to produce even a short chapter such as "Al Kawthar", nor yet a single verse similar to those of the Koran.

The miracles given to Prophet Muhammad, praise and peace be upon him, are of two categories. The first comprises of those that are well known and transmitted through many hands such as the Koran. None can doubt or argue that the Prophet, praise and peace be upon him, did not deliver it, and it is through him that it appeared, and also that he used it as a proof. If an arrogant self-opinionated denier rejects this, then it is similar to denying that Prophet Muhammad, praise and peace be upon him, existed! As we mentioned earlier the Koran itself is a miracle and contains a multitude of miracles, and the fact that no one can imitate it is indisputable and proven by investigation as we will explain later.

A scholar of Islam explained, "This principle is relevant to the signs and the surpassing of normal phenomena that occurred at the hands of the Prophet, praise and peace be upon him, all of which attain an unquestionable level. Neither believer nor unbeliever disputed the occurrence that these

extraordinary matters occurred at his hands. The claim of the unbelievers is that they were not from Allah."

The second consists of matters that do not reach the level of the Koran and this is in itself divided into two types. One is comprised of miracles that are very well-known and transmitted in the form of hadith, and the prophetic events (serah), and include such miracles as the water that flowed from his blessed fingers and a small amount of food becoming plentiful. Then, there are also matters that were made known to just a couple of people, so consequently there are only a few transmitters and therefore not as well known or widely reported as the previous type, but they are found to be compatible and both are confirmation of miracles.

As for the signs given to the Prophet, praise and peace be upon him, there are without doubt many. For example the event of the splitting in half of the moon, this great miracle is recorded in both the Koran and prophetic sayings.

Unless there is absolute proof, the literal meaning should never be taken as other than such. Its occurrence is supported by authenticated reports transmitted from a variety of sources. Therefore one's criteria should be to uphold it, and not be way-laid by the foolishness of weak-minded persons ignorant of the religion, nor yet should one consider the opinion of innovators who cast doubt in the heart of believers, rather, one should turn away from such foolishness.

The same applies to the miraculous events of the water that flowed from the Prophet's fingers, and the small amount of food becoming plentiful, both of which were witnessed and reported by numerous Companions. Many of the closest Companions also witnessed and reported the occurrence of miracles, for example, those that occurred during the digging of the Trench, the Battle of Buwat, at Hudaybiah, Tabuk, as well as during other encounters with the unbelievers. None of the Companions who transmitted these miracles were found to contradict one another either in what the Prophet, praise and peace be upon him, said or did. Neither did they raise any objections to the statements attributed to them when they were transmitted later. It might be asked why some of the Companions did not report certain miracles and remained silent, the answer is that they did not remain silent about anything that was untrue, nor yet were they given to untruthful flattery, their character was to speak up. Neither desire nor fear prevented them from doing so, if they heard something that was in general recognized as being untrue or if it was unknown to them, their policy was that of rejection. Some however, recognized matters relating to the prophetic way whereas others did not.

As for the weak or falsely attributed quotations purported to have been said by the Prophet, praise and peace be upon him, these too are well documented

together with the name of the originating liar and classified accordingly in the science of falsely attributed Prophetic sayings.

There are some signs in the prophetic quotations that may have appeared as somewhat obscure when first spoken. These quotations have been used by those who oppose Islam to undermine and weaken the strength of reports, however, with the passage of time, much to the disappointment of the opposition, these signs have become a reality. The same applies to the reports of the Prophet, praise and peace be upon him, relating to the Unseen and his prophesy of events that were yet to be made manifest, they can no longer be used as a tool of the opposition.

Judge Eyad tells us that the above has been stated by the Imams, Judge Abu Bakr Al Baqillani, Abu Bakr, Furak's son as well as other notables and that everything known to him is verifiable. He also says that should anyone claim these stories only reached us by the report of one person, then the claimant is not well versed in either the reports, transmissions and other sciences. The Judge, as further proof, also informs us that whosoever studies the linkage between transmitters of either the prophetic quotations or the history cannot fail to validate the reported miracles and it is by no means unlikely for a person to receive knowledge from numerous sources of transmitters, and another person not.

Allah willing (inshaAllah), more of these miracles will be discussed in a later section, and clarified.

Section 4 – The unique inimitability of the Arabic Koran

(The following sections demonstrate the inimitability of the Arabic Koran. Because this reference is presented for the English seeker, it follows that the Koranic texts have been rendered into English. It is important that one should be aware that he/she cannot even begin to savor the real taste of the compelling beauty of the Arabic Koran with all its facets, let alone its fineries because the English quotations merely endeavor to present an understanding of its meaning because even the most eloquent composition of the English language is not rich enough to do justice to the Words of Allah.)

The Arabic Koran has numerous facets which are impossible to imitate. To illustrate the inimitability of these aspects they have placed in four categories.

The first aspect illustrates the excellence of the composition of the Koran, the joining together of the structure of its words and the purity of its Arabic because its eloquence is far beyond the reach and capability of even the most adept tongue of any Arab.

Allah blessed the Arab nation with a natural gift of language. At the time the Holy Koran was revealed, the Arabs had mastered its linguistic expressions. Its eloquence and exact meaning surpassed that of any nation and had at that time reached its pinnacle of excellence. The language had the capability of touching the very depths of one's heart. To the Arab it was a natural phenomena and part of their character. They wrote poetry that was powerful and arousing, sometimes it was used to praise, at others defame. Such poetry was used to present requests and their like, or to elevate or degrade a matter. Their mastery had reached such a high level that even the intelligent could be deceived, they also used it as a tool to heal longstanding tribal feuds, incite the coward to acts of bravery, persuade the miser to be generous, make the imperfect perfect and debase society's elite so that they became of little standing.

The Arabic language was most rich in expression among the Bedouin who used it in not only in a decisive, rational way but with a superb usage of clarity, and powerful manner. The town-dweller was also skilful in its eloquence, and able to express himself splendidly with just a few words. Both walks of life were capable of expressing matters in an effective and convincing manner that gave them the sharper edge and opened the way. Eloquence was the tool of their leadership, they were capable of speaking on both significant and insignificant subjects, they were indeed masters of expression and exercised words of rare usages. As for their prose and poetry there were many festivals to which people from distant areas would travel to contend or simply listen and enjoy.

None but a Messenger from Allah could have caused their wonderment at the Koran's eloquent, truthful, purposeful composition. Allah says, *"Falsehood does not come to it from before it or from behind it. It is a sending down from the One, the Wise, the Praised."* 41:42. Both its verses and words are exact, distinguished and eloquent. The purity of the Arabic Koran surpasses every other form of Arabic with its conquering conciseness and inimitability. In it one discovers the articulation of both unvarnished and metaphorical verses, all of which vie with one another in beauty. One also finds in its succinctness new expressions that outperform others in their clarity. The excellence of its composition is balanced by its succinctness, and its expressions convey numerous meanings.

Of the stubborn unbelievers who refused to acknowledge the Koran was and still is far superior and surpasses the composition of all the greatest Arab orators, Allah says and challenges, *"Do they say, 'He has forged it?' Say, 'Compose one chapter like it, and call upon whom you will, other than Allah (to help you), if what you say is true!'"* 10:38. And, *"If you are in doubt of what We have sent down to Our worshiper (Prophet Muhammad), produce a chapter comparable to it. Call upon your helpers, other than Allah, to assist you, if you are true. But if you fail, as you are sure to fail then guard yourselves against the Fire whose fuel is people and stones, prepared for the unbelievers."* 2:24-25.

Also, "Say, 'If mankind and jinn combined together to produce the like of this Koran, they would never be able to produce one like it, not even if they were to help one another.'" 17:88. And, "Then produce ten forged chapters like it." 11:13

It is easy to take the words or ideas of another and present them as one's own rather than to originate. Writing something that is false or fabricated is much simpler, whereas when one strives to compose something that has a sound meaning it is difficult, hence the phrase, "So-and-so writes as he is told, but so-and-so writes as he wants". Between the first and the second there is a huge gulf, and the first is better than the second.

Prophet Muhammad, praise and peace be upon him, always held the well-being of his nation at heart, and for their own good he never gave up in his rebuke of those who refused to believe. He would rebuke and warn them in the harshest, most compelling manner. He referred to their dreams as being foolish and did not honor their chieftains. The structure of their society became shattered by his teachings, both the unbelievers and their false deities were censured, and their homes and property were later on confiscated. But still in support of their stance, they shied away from taking the challenge to produce even one single verse to rival the Koran, they simply deceived themselves through the rejection of the Words of Allah.

Allah quotes the rebuke of the unbelievers, "Are we to follow a mortal who is one of us? Then indeed, we would surely be in error and insane." 54:24. And "This is but a falsehood he has forged – another nation has helped him." 25:4. Or, "He has written tales of the ancients." 25:5. They lied and satisfied themselves in their self-deceit. Allah describes the unbelievers with their saying "Our hearts are covered." 2:88. And, "Our hearts are veiled from that to which you call us, and in our ears there is heaviness, and between us and you is a veil." 41:5. And He refers to the contempt of the unbelievers who said, "Do not listen to this Koran, and talk idly about it so that you might be overcome." 41:26.

The arrogant audacity of the unbelievers is recorded in the Koran when they claimed, "If we wished, we could speak its like." 8:31. Allah informs them "you are sure to fail." 2:24. All contenders were rendered completely powerless, none were able to fulfill their presumptuous claim.

During the life of Prophet Muhammad, praise and peace be upon him, there was a man called Musaylima, who laid claim to the prophethood. He attempted to compose verses to rival the Koran but his errors were obvious and thereby his status exposed, and Allah rendered his "fine" words to naught. Had it been otherwise people might not well have realized that the Koran is far above the eloquence of their own expression of pure Arabic.

Commenting upon the superlative eloquence of the verse in Arabic that reads, "*Allah orders justice, and good deeds.*" 16:90, Walid, Mughira's son said, "I swear by Allah it has both sweetness and grace. The least of it is abundant and the highest of it is fruitful, no human being could have said this."

The eloquence of the verse "*Proclaim then what you are commanded*" 15:94 penetrated the heart of a certain Bedouin whereupon he fell down prostrate and said, "I prostrated on account of its superlative Arabic." Upon another occasion another Bedouin heard the verse "*When they despaired of him, they went in private to confer together*" 12:80, and said "I bear witness that no human is capable of these words!"

One day, as the Caliph Omar, Khattab's son slept in the Mosque he was awakened by a person standing by his head bearing witness to the Oneness of Allah. Omar asked him who he was, whereupon the man told him that he was a Byzantine general conversant with Arabic and several other languages. He told him that he had heard a Muslim who had been taken captive reciting the Koran whereupon he reflected upon its words and realized it contained the same message that Allah had sent down about this world and the Hereafter to Prophet Jesus, Mary's son. The Words that touched him were "*Those who obey Allah and His Messenger, and fear Allah, and have awe of Him shall be the winners.*" 24:52.

A serving girl was heard speaking eloquently, whereupon Al-Asmay said, "What has made you so eloquent?" But the girl replied, "Is what I said considered eloquent after the Words of Allah, "*We revealed this to Moses' mother, 'Suckle him, but when you fear for him cast him into the water. Neither fear, nor sorrow because We shall restore him to you and make him among the Messengers.'*" 28:7. This verse contains two commands, two prohibitions, and two pieces of good news coupled together. Also the planning of Allah is made evident in this verse as the casting of Moses into the water turns to be the cause of his safety rather than its opposite.

This inimitability of the Arabic Koran is unique and incomparable. This is because firstly, it is a well established fact that it was revealed to the Prophet, praise and peace be upon him, and that it is he who delivered it. Secondly, with it the Prophet, praise and peace be upon him, challenged the Arabs and they were rendered incapable of responding to the challenge.

We have drawn your attention to many aspects, volumes could be written portraying just a fraction of its benefits, each phrase contains many degrees of meaning, and an overflow of knowledge. Even lengthy narrations about previous generations and nations merge into one another, they are a sign for one to reflect upon the cohesion of its words, its presentation and how its various facets are put in balance, such as one finds in the story of Prophet Joseph. Many of these stories occur in different chapters of the Koran, yet the

phrasing varies so much that story takes on a totally new light, which is part of its beauty. One is never averse to its constant repetition, nor yet disdainful to their hearing over and over again.

Section 5 – The inimitability of the composition and style of the Arabic Koran

The composition and unique style of the Arabic Koran is yet another facet of its inimitability. Its revelation presented a style of Arabic very different from the regular usage of Arabic not to mention the highly developed methods of composition, prose and poetry of the Arabs. One finds the divisions of its verses stop and finish whereas the words are threaded through to the next, this finery neither existed before nor after its sending, and no one was and ever will be capable to produce anything like it.

When the Arabs heard its recitation it captivated them in such a way that they surrendered. Simply, they had never heard anything so compelling in any form of Arabic.

Walid, Mughira's son, was very knowledgeable of the finer points of Arabic poetry. He had heard the Prophet, praise and peace be upon him, speak upon several occasions but one day he happened to hear the recitation of the Koran that convinced him that these were not and could not be the words of a human being. After hearing the verses he went to his uncle Abu Jahl, who was the foremost enemy of the Prophet and rebuked him saying, "By Allah! None of you have a greater knowledgeable of poetry than I, his (normal) speech cannot be compared to that of the Koran!"

As previously mentioned fairs were very well attended occasions. The time came for the annual Koraysh fair and preparations were underway. However, many were concerned about the effect the recitation of the Koran would have on its attendees, so the unbelievers grouped together to agree upon a common saying between them that would not contradict the other. Walid was among those present and when it was suggested that they say "He is a soothsayer," Walid said, "By Allah, he is not a soothsayer! He neither mutters nor speaks in rhymed prose. Another suggested that they say, "He is mad, and possessed by jinn." Walid retorted saying, "He is neither mad nor is he possessed by jinn, there is neither choking nor yet whispering." Then they suggested, "He is a poet" to which Walid replied, "This is not so, we know poetry in all its forms and fineries, he is not a poet." Then they proposed saying, "He is a sorcerer" once again Walid retorted, "He is not a sorcerer, there is neither spitting nor knots." Frustrated they exclaimed, "What then shall we say!" Walid told them, "All that you have put forward is false. The closest statement you made is that he is a sorcerer, because magic is something that can come between a man and his son, between brothers, between a man and his wife and a man and his tribe." Undecided on what to say they parted company and sat by the roadside to

warn people. Thereafter Allah revealed about Walid, "*Leave Me alone with he whom I created.*" 74:11.

On another occasion Utba, Rabi'a's son, who was well educated in the art of language, happened to hear the recitation of the Koran and declared, "People, you are aware that there is nothing that I have not learned through its reading and saying. By Allah, I have now heard a form of speech, the like of which I have never heard before. It is neither poetry nor a spell, nor yet is it soothsaying."

Abu Dharr, described his brother Anies expertise as a poet saying, "By Allah, I have never heard of anyone more conversant with poetry than my brother Anies. He competed with twelve other poets during the "Time of Ignorance" of which I was one." Prior to the conversion of Abu Dharr, Anies traveled to Mecca and heard news of the Prophet and his teachings, praise and peace be upon him. Upon his return Abu Dharr asked what people said about the Prophet, praise and peace be upon him. Anies replied, "They say he is a poet, a soothsayer and a sorcerer, but I have heard soothsayers speak, and his words are unlike them. I compared him with the reciters of poetry and he is not like them. After what I have said no one should fall into error and refer to him as a poet. He is truthful and they are the liars."

These testimonies are but a few amongst the authentic transmissions. The Koran's inimitability lies in not only its conciseness and eloquence but in its extraordinary style.

Opinions vary in the way in which people are incapable of imitating the Koran. There are those who say it is because it is not within the capacity of humans on account of the strength of its clarity, composition, unique structure and style. Such matters are part of its miraculous nature that surpass the capability of any of creation to imitate, just as it is way beyond a created being to revive the dead, transform a staff into a serpent, or cause pebbles to exalt Allah.

Another opinion is that of Shaykh Abul Hasan Al Ashari, who is of the opinion that it could be within the capacity of humans to do so if Allah supports them in its doing, but stresses the fact that Allah prevented them from achieving it and thereby rendered its imitation impossible. This opinion is upheld by several other scholars who base their opinion on two arguments. The first argument made is that it has already been established that the Arabs were incapable of doing so. The argument would not have been valid and held against them if it had not been within the power of created beings to achieve it. The second argument is the fact that they were challenged to try and imitate it. This challenge in itself proves their impotence more effectively and is a substantial factor for their being rebuked. It would not be justifiable to make the challenge if the challenged did not have the capacity to do so. This argument is an overwhelming, definitive argument.

One must also reflect upon the condition of the unbelievers when the Prophet, praise and peace be upon him, peacefully entered Mecca at the time of its opening, and the unbelievers were given the option to convert and remain. At that time, the unbelievers who had been arrogant and contemptuous were forced to swallow their pride and drink from the cup of humility. Had it been in their power it would have been far easier for them to rise to the challenge and produce a verse or a chapter, had they done so their success would have been instant, a definitive victory would have been at their finger tips and their adversary silenced.

Try as the Arabs might, even after they had summoned and exhausted all their skills, either individually or collectively, the greatest amongst them were impotent in their attempt to eclipse the Koran and extinguish its light. They were stupefied, unable to utter a single word, their senses dulled and their way blocked.

Section 6 – Matters relating to a future time, and unseen affairs

Another facet of the Koran's inimitability is found in verses relating to matters of the unseen, and events that were to materialize at a later date.

The good news of safe entry into Mecca was conveyed to the Prophet, praise and peace be upon him, in the following verse, "*You shall enter the Sacred Mosque in security, if Allah wills.*" 48:27.

Another event that would be realized later was the news that the Persians would be defeated by the Greeks, "*But, in a few years after their defeat they shall become the victors.*" 30:3.

Allah gave the good news of the future victory over the unbelievers and the Opening of Mecca saying, "*When the victory of Allah and the opening comes.*" 110:1. Another example is, "*Allah has promised those of you who believe and do good works that He will indeed make them successors in the land.*" 24:55.

People embraced Islam in droves, and at the time of the death of the Prophet, praise and peace be upon him, everyone in the peninsular of Arabia had embraced Islam. From east to west Allah established Islam and caused the believers to be powerful successors. In a quotation of the Prophet, praise and peace be upon him, he told his Companions, "The earth was gathered together for me so that I was shown its easts and wests, and the kingdom of my nation will reach as far as it was gathered together."

Allah tells us in the Koran, "*It is We who sent down the Koran, and We watch over it.*" 15:9. Throughout the centuries there have been countless heretics and atheists who attempted to alter the Koran, but these attempts fell on barren

ground, such attempts still continued in this age, but with Allah keeping watch over His Word they will never be successful. During the time of Judge Eyad there was a sect known as "Qarmatians". This sect was very active in their attempt, but they like their predecessors were unsuccessful. Praise be to Allah, none have been successful to extinguish either its light nor yet alter a single word or cause doubt in the minds of Muslims!

Allah gave news to His Prophet, praise and peace be upon him, and his followers of future encounters with the unbelievers saying, *"Most certainly their gatherings shall be routed, and they will turn their backs."* 54:45. And He also said, *"They will not harm you except a little hurt. And if they fight against you, they will turn their backs."* 3:111. These events occurred later upon the arrival of their predestined time.

Another aspect is that of the disclosure of unseen affairs, such as the exposure of the secrets of both hypocrites and Jews, and the lies they spread amongst themselves. Allah disclosed their treachery, rebuked them and made known their sentiments saying, *"And they say within themselves, 'Why does Allah not punish us for what we say?'"* 58:8. He also informed His Prophet, praise and peace be upon him, and the believers, *"They conceal in themselves what they do not disclose to you."* 3:154. And, *"They are listeners to lies and devourers of the unlawful."* 5:42. Of the Jewish Scriptures, Allah informed His Prophet, praise and peace be upon him, and his followers, *"Some Jews tampered with the words (altering) their places saying, 'We have heard and we disobey,' and 'hear, without hearing,' and 'observe us' (Ra'ina, in Hebrew means evil) twisting with their tongues traducing religion."* 4:46.

Allah promised the Muslims victory and His promise was fulfilled on the Day of Badr, *"(Remember) when Allah promised to grant you one of the two parties (at Badr), and you wished for the one that was not strong."* 8:7.

Allah told His Prophet, praise and peace be upon him, *"We suffice you against those who mock."* 15:95. This verse was sent down in reference to the unbelievers of Mecca who attempted to turn people away from the teachings of the Prophet, praise and peace be upon him, and harm him, however, Allah destroyed them. When the unbelievers tried to kill Prophet Muhammad, praise and peace be upon him, Allah sent down the verse, *"Allah protects you from the people."* 5:67.

Section 7 – The news of bygone generations and vanished nations

Another facet of the inimitability of the Koran is found in information relating to bygone generations, as well as nations that had passed away and their laws. At the time of the sending down of the Koran, there were amongst all the "People of the Book", meaning people who received the Torah and the Ingil (Gospel of Jesus), just one scholar who had devoted his entire life to the study of some of

these aspects, there were others however, they were not so well versed and their knowledge was incomplete.

When Allah sent down to His Prophet, praise and peace be upon him, stories of such matters, it was a sign for the People of the Book. They knew he was illiterate and could neither read nor write, and could not have had access to such knowledge through study. They had no other option but to admit that the news he brought came from the Unseen and compelled to admit to its authenticity, and acknowledge its truthfulness.

Whenever some among the parties of the People of the Book met him they would examine and test his knowledge whereupon he would recite to them relevant verses or chapters from the Koran. He recited to them of the stories of Prophet Moses and Al Khidr, of Prophet Joseph and his brothers, the Men in the Cave, Dhu'l Karnain, Luqman and his son as well as stories of other prophets. He related information about the creation, and informed them of what was in the Torah and the original Gospel given to Jesus (which has been lost). He also told them of the Psalms of Prophet David and the Scrolls of Prophets Abraham and Moses. The sincere amongst them converted, acknowledging and confirming the truth of the news he brought, whereas people such as the Christians of Najran, Suriya's son and the sons of Akhtab, the chief rabbi of Medina who knew he spoke the truth refused to acknowledge it as such. They were envious and stubborn and thereafter died in disbelief.

Despite the fact of their passionate enmity towards the Prophet, praise and peace be upon him, and urging their followers not to accept him, and their distorted arguments taken out of context from their books, there is no evidence that any of the People of the Book denied the veracity of the reports given in the Koran.

In their attempt to gain the upper hand they questioned Prophet Muhammad, praise and peace be upon him, relentlessly about their prophets and posed difficult questions. They questioned him about the secrets of their knowledge, the contents of their biographies as well as information concealed in their laws. They asked him about the spirit, Dhu'l Karnain, the Men in the Cave, Prophet Jesus, the judgement of the strong and what Israel forbade himself, as well as what beasts had become forbidden to them on account of their contemptible behavior.

The Prophet, praise and peace be upon him, also drew the attention of Christians and Jews to information that was already with them in the Torah and Gospel descriptive of the believers and had now been revealed in the Holy Koran, *"Muhammad is the Messenger of Allah. Those who are with him are harsh against the unbelievers but merciful to one another. You see them bow and prostrate themselves seeking the bounty and pleasure of Allah. Their mark*

is on their faces from the trace of prostration. That is their likeness in the Torah and their likeness in the Gospel" 48:29

The Prophet, praise and peace be upon him, was asked many questions all of which he answered with that which had been revealed to him. Those who invented lies about the message the Prophet, praise and peace be upon him, brought, claimed that what he brought was different from their scriptures and were thus called upon to prove their claim. Of these people Allah says, "Say, 'Bring the Torah and recite it, if you are truthful.' Those who after this invent lies about Allah are harmdoers." 3:93-94. Consequently, those who behaved insolently and chose to belie what the Prophet, praise and peace be upon him, brought were humiliated by their own scripture, they were also shown where they had tampered with the words of their Book .

Allah draws attention to their mischief saying, "*People of the Book! Our Messenger (Muhammad) has come to clarify to you much of what you have hidden of the Book.*" 5:15.

Section 8 – The challenge in the Revelation issued to the Arabs and their inability to respond, coupled with the informing of their inability

There is neither dispute nor doubt that the preceding facets of the Koran cannot be imitated. Judge Eyad now draws attention to its verses that state certain instances to which the response of mankind is either unable to fulfill, cope or take on the challenge. Take for example the words of Allah to the Jews, "Say, 'if the abode of the Everlasting Life is with Allah for you especially, to the exclusion of all other people, then long for death if you are truthful'. But they will never long for it" 2:94-95. Abu Isaac Az-Zajjaj commented on this verse saying, "This verse contains the greatest proof and also the clearest indication of the soundness of the Message of Allah. This is because Allah told the Jews to "long for death" and then informs them "But they will never long for it", so none of them sincerely longed for death. The Prophet praise and peace be upon him, spoke of this saying, "By the One in whose hand is my soul, not a single man from amongst them could say it without choking on his saliva". Allah turned the hearts of the Jews against longing for death. He cast tremendous fear into them thereby signifying that His Messenger, praise and peace be upon him, was indeed truthful, and that which He had sent down to him was without doubt authentic. But none of them sincerely longed for death, even though they were eager to reject him.

Abu Muhammad Al Usayli added, "The incredible thing about this that ever since the day Allah commanded His Prophet, praise and peace be upon him, to tell them this that there was neither a group nor an individual Jew who stood against him, nor yet did they answer him. When any of them tried to test the Prophet, praise and peace be upon him, it (the verse) was used as a criterion."

There was also the occasion when the Christian bishops of Najran came to the Prophet, praise and peace be upon him, but even after hearing the Message they remained adamant in their refusal to accept Islam. Allah prevented them and sent down the challenge, *"To those who dispute with you concerning him after the knowledge has come to you, say, 'Come, let us gather our sons and your sons, our womenfolk and your womenfolk, ourselves and yourselves.*

Then let us humbly pray, so lay the curse of Allah upon the ones who lie." 3:61. Their primate, Al Aqib, warned his fellow bishops saying, "You know he is a prophet, and no matter whether a group is small or large, a prophet never lays a curse on a people and they survive thereafter." So they continued to pay the "poll-tax" levied on those who refused to believe.

As for the unbelievers amongst the Arabs, Allah challenges them saying, *"If you are in doubt of what We have sent down to Our worshiper, produce a chapter comparable to it. Call upon your helpers, other than Allah, to assist you, if you are true. But if you fail, as you are sure to fail, then guard yourselves against the Fire whose fuel is people and stones, prepared or the unbelievers."* 2:23-34. Although this verse is amongst those relating to the Unseen, the first part of the verse is indicative of the fact that they would be incapable to respond to His challenge.

Section 9 – The fear and awe that arouses hearts upon listening to the Koran

As for those who reject it, there is also a great effect of awe. Of such people Allah says, *"We lay veils upon their hearts and heaviness in their ears lest they understand it. When you (Prophet Muhammad) mention your Lord alone in the Koran, they turn their backs in aversion."* 17:46. Listening to the Koran is too heavy upon them in terms of hearing of the Oneness of the Creator and so their aversion increases, they wish to stop its recitation because of their loathing of it. Of such people the Prophet, praise and peace be upon him, said, "For those who hate the Koran it is hard and difficult (for them to bear), for it is their judge."

As for those who believe they experience fear and are in rapture of its awe. It is like a magnet, attracting the listener and its reciter. It is a source of joy that causes the heart to incline to it and also a confirmation. Allah says, *"the skins of those who fear their Lord tremble; and thereafter their skins and hearts soften to the Remembrance of Allah."* 39:23.

A glimpse of the magnitude of Holy Koran is made known when Allah says, *"Had We sent down this Koran upon a mountain, you would have seen it humble itself and split asunder for fear of Allah."* 59:21. This verse is an indication that the Koran is very unique, it has the power to grip someone who neither understands nor yet knows its meaning. One day a follower of Prophet Jesus, peace be upon him, happened to pass by someone reciting the Koran, and started to weep. He was asked what had caused him to weep and he

replied, "It is because it has broken my heart in the beauty of its arrangement." The awe he experienced in the recitation of untampered Holy Scriptures captured the hearts of many even before the advent of Islam. There are many reports of people embracing Islam upon their first hearing the Words of Allah, then, there are others who are unfortunate and turn away.

Jubair Mut'im's son said, "During the evening prayer, I heard the Prophet, praise and peace be upon him, recite the chapter "The Mount" (52), and when he reached the words, *"Or, were they created out of nothing? Or, were they their own creators? Or, did they create the heavens and the earth? No, their belief is not certain! Or, are the treasures of your Lord in their keeping? Or, are they the controllers?"* 52:35-37 my heart leapt to Islam. It is also reported that he said, "It was the first time that Islam became important in my heart."

There are two reports about Utba Rabi'a's son, who on one occasion went to the Prophet, praise and peace be upon him, to speak to him about a recent revelation that that spoke against the pagan belief of his tribe. So, the Prophet, praise and peace be upon him, began to recite the chapter that begins "HaMeem" (The Distinguished, Chapter 41). Utba could not bear to hear it and put his hand over the Prophet's mouth and begged him to stop. It is also reported that he listened and in so doing he did he put his hands behind his back and leant on them until the Prophet, praise and peace be upon him, reached the verse of prostration, whereupon he, the Prophet, praise and peace be upon him, prostrated. Utba did not know how to deal with the situation and immediately got up, returned to his family and declined to go out to his tribesmen. His fellow tribesmen came to him and he apologized telling them, "By Allah, he recited some words to me, and by Allah, I have never heard anything like them, I just did not know what to say."

Several Arabs attempted to answer the challenge of the Prophet, praise and peace be upon him, however, all were struck by fear, one such person was Al Muqaffa's son, renowned for his eloquent tongue. He had started his attempt at composition when he heard a young Muslim boy reciting from the Koran, *"Earth, swallow up your waters."* 11:44. The recitation had such a tremendous effect upon him that he returned and destroyed all that he had written saying, "I bear witness that this is not to be opposed, they are not the words of a human!"

In Andalusia, Spain a man by the name of John, Hakkam Al Ghazzal's son, who was a writer of note, sought to attempt to produce something akin to the Koran. Whilst doing so he looked for a sample to emulate and read the chapter "The Oneness" (112). He started work on his composition when he was struck by fear and declared, "Fear has stopped me and weakness has caused me to regret and repent", and became a believer!

Section 10 – The protection of the Koran until the end of time

Unlike any other scripture, Allah has promised to preserve His Holy Book until the end of time, and this is yet another of its inimitable qualities. Allah assures us, *"It is We who sent down the Koran, and We watch over it."* And of its purity He tells us, *"falsehood does not come to it from before it or from behind it. It is the sending down from the One, the Wise, the Praised."* 41:42.

With the exception of the miraculous Koran, all the other miracles ceased to exist after the time of their prophet and only narrations of their wonders remain.

The

Glorious Koran contains clear verses and miracles all of which are present in this day and age and will remain so despite the passing of centuries. This miracle is a decisive proof that no truthful person would ever doubt.

Those who deviated have been proven ineffective and their opposition flawed, none have been able to produce a valid argument, nor yet compose even a couple of words that would detract an atom's weight from the Koran.

Section 11 – A kaleidoscope of the Koran's inimitability

Scholars and laymen have also drawn attention to various other facets of the inimitability of the Arabic Koran. One such facet is that it has been observed that neither reciter nor listener ever tire of its recital. It has been found that the repeated recitation of the Koran serves only to increase its sweetness which in turn causes a greater love, whereas, other words, even though they may be of the most eloquent lose their attraction and in the long term turn to be tedious.

The Arabic Holy Koran is a delight to recite in times of solitude and an excellent companion during times of crisis – no other book possesses these qualities, and over time reciters have developed a variety of rhythms and methods for its recital that add to its vibrancy.

Prophet Muhammad, praise and peace be upon him, described the Koran saying, "Even when it is recited frequently, it never becomes tedious. Its lessons are never ending and its wonders never fade." Scholars can never be satiated by it, nor yet passions misguided, and tongues do not mistake it. It is that which the jinn would not abandon once they heard it. They said, *'We have indeed heard a wonderful Koran that guides to the Right Path.'* 72:1".

Another facet that cannot be imitated is that it draws together knowledge and faith both of which the Arabs, including Prophet Muhammad, praise and peace be upon him, before his Prophethood, were for the most part, unknown or else their knowledge was very scant consequently little attention was paid to them. As for other nations, they had neither books nor scholarly persons and so they were unable to teach.

Furthermore, the Koran gathers together and clarifies the science of Law, and informs of ways in which intellectual proofs are deduced. Through the use of simple, concise expressions strong arguments posed by deviant sects are disproved. From time to time unsuccessful attempts have been made to establish comparable proofs to those established in the Koran, however, none were able to accomplish their aim.

Take for example the saying of Allah, "*Is He who created the heavens and the earth unable to create their like? Yes, indeed.*" 36:81. Also, "*He will quicken them who originated them the first time.*" 36:79. And, "*Had there been gods in heaven or earth, other than Allah, both would indeed have been ruined.*" 21:22.

One discovers in the Koran the science of prophetic events (seerah), as well as the history of former nations. It warns, displays wisdom, defines ethics and virtues as well as giving information about the life to come in the Hereafter. Allah informs us, "*We have neglected nothing in the Book.*" 6:38. Also, "*And We sent down to you the Remembrance so that you can make clear to people what has been sent down to them.*" 16:44. And, "*In this Koran, We have set forth for mankind all manner of examples.*" 30:58.

Prophet Muhammad, praise and peace be upon him, tells us, "The Koran was sent down by Allah as an order, a prevention, a way to be followed and a parable. In it is your history, news about that which came before you and that which will come after you and right judgment between you. Neither its repetition is untiring nor its wonders unending. Indeed, it is the truth and not a jest. Whosoever recites it speaks the truth and whosoever judges by it is just. Whosoever argues with it is the winner, and whosoever divides by it is fair. Whosoever acts by it will be rewarded and whosoever clings to it is guided to the Straight Path, but whosoever seeks guidance from other than it Allah will misguide. Allah will destroy whosoever judges with other than it. It is the Wise Remembrance, the Clear Light, the Straight Path, the Firm rope of Allah, and a beneficial healing. For whosoever clings to it there is protection and rescue for whosoever follows its. It contains no crookedness and puts matters straight. It has no deviation and therefore is not blameworthy."

A similar saying was transmitted by Masood's son with the addition, "It neither differs nor yet loses its freshness, and contains news of the first to the last."

In a Divine Hadith, Allah tells Prophet Muhammad, praise and peace be upon him, "I am sending down a Holy Reading on you. It will open eyes that are blind, ears that are deaf and hearts that are sealed. It contains springs of knowledge and the fountain of wisdom, and it is the pasture of hearts."

Of the Koran, Ka'b Al Ahbar said, "There is no substitute for the Koran, it is the understanding of intellects and the light of wisdom."

Not notwithstanding the conciseness of its phrases and the concentration of its words, is another facet of the Koran's inimitability, it gathers far more than that contained in the lengthier scriptures. This is on account of the fact that its composition, descriptive beauty and eloquence are used as further proof of its inimitability. In its eloquence lie not only the commands of Allah but His prohibitions as well as His promise and threat. Whosoever is blessed to recite it grasps, at the same time, both the proof and obligation in either a single word or a single chapter.

Although the Koran is within the realm of verse composition, it is of the kind unknown anywhere else. It cannot be said that it is in the form of prose because its verses are easier upon the soul and ears, and its understanding sweeter. A listener inclines to it more easily and passions are quickly aroused upon its hearing. Allah made its memorization easy and says, "*We have made the Koran easy to remember.*" 54:17. Other nations to whom a Book was sent were unable to memorize their Book, whereas Muslim children are blessed by the easement of memorization of the Holy Koran in just a short time.

Another facet of its inimitability is that some parts were sent down in resemblance to others. One finds in their different parts an excellence of harmony, as well as harmony in its divisions. Then, there is the beauty of the leading from one story to the next, or one subject to another with different meanings. The same chapter may include both commands, and prohibitions, information and inquiry, promises or threats, affirmation of the Prophethood, the confirmation of the Oneness of Allah, the arousal of longing and fear as well as other matters. It has been said that Arabic like this can be found elsewhere, however, it is not powerful and the purity of its style is not soft, and its beauty is inferior, and phrasing inconsistent.

Take for example the beginning of Chapter 38 "Saad". This chapter contains information about those who disbelieve, their division, and the destruction of their previous generations. It also tells of their refusal to accept Prophet Muhammad, praise and peace be upon him, even though they were amazed by what he brought. It tells how their council agreed not to believe and reveals their envy, incapacity and weakness. It informs them of the disgrace that will befall them not only in this life but in the life of the Hereafter. It also speaks of the rejection of previous nations to whom a prophet was sent and their subsequent destruction by Allah, and the warning that the same would happen to them if they persisted in disbelief. It also speaks of the inquiry of the Prophet, praise and peace be upon him, his patience and his solace for all that had happened. The chapter continues and speaks of Prophet David and narrates stories of other prophets, peace be upon all of them. All this was sent down in the best form of composition and with the concise use of words, some of which contain sentences that effectively contain only a few words.

What has been brought to your attention is just a sampling of the inimitability of the Holy Koran, there are many more facets some of which have been mentioned in previous sections.

You will have snatched a glimpse of the unending special properties and wonders of the Koran by now, and the reality of its inimitability is found in the first four facets, therefore rely on them. Allah is the granter of success!

Section 12 – The miraculous splitting of the moon and the delaying of the setting of the sun

(In 2006 the BBC -British Broadcasting Company - transmitted news of scientific evidence revealed in reports received from NASA that astronauts saw signs of a crack going across the moon. This important discovery was recorded and reported by David Pidcock, President of the Muslim British Party.)

The Koran narrates the miraculous event of the splitting of the moon saying, "*The Hour is drawing near, and the moon is split (in two). Yet if they see a sign (the unbelievers) turn their backs and say, 'This is but a continuation of sorcery!'*" 54:1-2. The first verse was revealed at the time of the miracle.

Masood's son and others shed further light upon this miraculous event saying, "During the time of the Messenger of Allah, praise and peace be upon him, the moon was split into two. One part was seen above the mountain (Mount Hira) whilst the other was seen below and the Messenger of Allah called upon the people to witness." Masood Al Aswad confirmed, "I saw the mountain between the two halves of the moon..."

This miraculous event occurred in Mecca when the Prophet, praise and peace be upon him, was walking with some of his Companions one night, and were met by a party of unbelievers who issued the challenge. However, despite seeing it with their own eyes, the unbelievers declared, "The son of Abu Kabsha has bewitched you!" (Abu Kabsha was the husband of the Prophet's foster mother Halima). Another declared, "If Muhammad has bewitched the moon, then his magic will not have reached all places of the earth. Ask those who come from other cities whether or not they saw it." When they were asked about the occurrence they too confirmed that they had witnessed its splitting.

Abu Jahl, the arch-enemy of the Prophet exclaimed, "This is magic, send word to the people living in remote areas and ask whether they saw it or not." They too confirmed that they had seen the miraculous event, but the unbelievers remained in their arrogance saying, "This is but a continuation of magic."

This miraculous sign was clearly evident despite its objectors. It would not have been hidden from anyone although its news has not been reported by other nations of the earth. However, one must be aware that the moon rises and sets

at different times according to the hemispheres of the earth, also clouds and mountains are another factor that could block its sighting. One is no doubt aware that eclipses can occur in one country but only a partial eclipse is viewed elsewhere, and as Allah tells us, *"that is the decree of the Almighty, the Knower."* 36:38.

Asma, Umaysh's daughter relates an incident that occurred during the encounter at Khybar. It was afternoon and the Prophet, praise and peace be upon him, was resting in Ali's tent when he received a Revelation and had not prayed the Asr prayer. He asked Ali if he had prayed whereupon Ali told him that he had not done so. Upon hearing this he supplicated saying, "O Allah, if it is in Your obedience and the obedience of Your Messenger return the sun from its setting to him!", so that he might pray the afternoon prayer on time. Asma said that she had seen the sun set and then saw it rise again, and that it stopped between the mountain and the earth. Ahmad Salih's son stressed the importance of this transmission saying, "Whosoever seeks the path of knowledge must not neglect the learning of this narration from Asma, because it is among the signs of Prophethood."

The sun was prevented from setting upon another occasion. Isaac's son tells us, that upon the return from the Night Journey, the Messenger of Allah, praise and peace be upon him, informed his people that a caravan in which there was a sign was approaching Mecca. When he was asked what day it would arrive, the Prophet, praise and peace be upon him, told his inquirer, "Wednesday". The days passed and when Wednesday came the Koraysh curiously looked for the caravan. The day was about to pass and the caravan had not arrived, so the Prophet, praise and peace be upon him, supplicated to Allah asking Him to increase the day by an hour, and the sun was withheld from setting and the caravan arrived.

Section 13 – The miracle of the water that flowed from the fingers of the Prophet

There are many reports by the Companions that relate to numerous occasions when water was witnessed flowing from the fingers of the Prophet, praise and peace be upon him.

Anas tells us that it was time for the Asr prayer when he caught sight of the Messenger of Allah, praise and peace be upon him. His followers searched for water to make the obligatory ablution but were unable to find any. However, there was a little water available and so it was brought to the Prophet, praise and peace be upon him, who put his hand in the vessel and water began to flow from his fingertips. The Prophet, praise and peace be upon him, told his followers to make their ablution with that water and each and every follower was able to make their ablution from that blessed water. Katada sheds further light upon this miracle and tells us that there were approximately three hundred

people who made their ablution with that water. However, other reports indicate there were eighty, and another seventy.

The following miracle occurred on the Day of Hudabiyyah when the pilgrims were very thirsty. The Messenger of Allah, praise and peace be upon him, had a container from which he would make ablution and in it there was still some water. The pilgrims went to him and told him that they had no water and the only available water was that in his container. Upon hearing this, the Prophet, praise and peace be upon him, put his hand in the container whereupon water began to flow from between his fingers just like springs. Jabir who reported this miraculous event was asked how many people they were, whereupon he replied, "There would have been sufficient if we had been a hundred thousand, and we were just fifteen thousand!"

At the encounter of Bowat a similar miracle occurred. The Messenger of Allah, praise and peace be upon him, asked Jabir to bring him some water to make ablution. However, only a dry water skin with a few drops of water could be found, and this was brought to him. The Prophet, praise and peace be upon him, pressed it and supplicated, then asked for a caravan bowl to be brought to him. Then, with his fingers spread out in a bowl Jabir poured the drops over them. And as the Prophet, praise and peace be upon him, said, "In the Name of Allah" water began to flow from his fingers. Then, it began to gush into the bowl until it was full and he ordered his followers to use the water. Everyone made their ablution and he inquired if anyone was still in need of water. Now that their needs had been met the Messenger of Allah, praise and peace be upon him, withdrew his hand from the bowl and it was still full.

One day whilst on a journey, Ash-Sha'bi tells us, the Prophet, praise and peace be upon him, was brought a small vessel of water and informed that this was the only remaining water. The Messenger of Allah, praise and peace be upon him, poured the water into a bowl and then dipped his fingers in the middle and water gushed from his fingers. Each of his Companions who came to him were able to make their ablution.

At-Tirmidhi draws our attention to the fact that all these miraculous events took place before many people, and no one can suspect or doubt their occurrence. If it had not been so, rest assured that the Companions would have been the first to speak out about it as they were never silent about an untruth. None raised the slightest objection to the reports of these miraculous events. They both witnessed and experienced them, so it can be said that each and everyone confirmed the occurrence of these miracles.

Section 14 – The miracle of the water that flowed on account of the blessing of the Prophet

There are several reports of water flowing from the Prophet's hands by his blessing, or its increment simply by his touch and supplication.

Mu'adh, Jabal's son narrates the happenings at Tabuk. He tells us that they came upon an almost dried-up spring of water that was scarcely dripping. They scooped up the drops from the spring with their hands and put it into a container. The Prophet, praise and peace be upon him, then washed his face letting the drops of water that fell from him fall back into the container and water began to pour forth and quenched the thirst of all his Companions. Isaac's son added, that the water welled up from the residue of water as fast as lightning. Thereafter, the Prophet, praise and peace be upon him, told Mu'adh that if he were to live for a long time he would see what was there watering gardens.

At Hudaybiyah, we are told by Al Bara', there were approximately 14,000 men, and the water well they found was insufficient to provide for even fifty sheep. The Companions crowded around the well until not one single drop remained. Then, the Messenger of Allah, praise and peace be upon him, came and sat beside it and a pail was brought to him in which he blew some of his saliva and supplicated. Salama reported that he either supplicated or blew some of his saliva in it whereupon water gushed forth and there was sufficient water for themselves and enough to fill their containers. Shehab's son tells us he drew an arrow from its quiver, and placed it in the bottom of the dried up water well, and an excess of water flowed so that it became a water-hole sufficient for the needs of animals.

One day, as Imran, Hussain's son tells us, the Companions faced great thirst. The Prophet, praise and peace be upon him, told two of his Companions that they would find a woman in a certain place with a camel carrying two water-skins. The woman was located where he said she would be found and they brought her to the Prophet, praise and peace be upon him, who filled a container with the water from the skins and then supplicated, after which he poured the water back into the skins. The skins were opened and he told his Companions to fill their water containers with its water and this they did. Afterwards, Imran commented, "It appeared to me that after that, the skins contained even more water." The Prophet, praise and peace be upon him, was thankful and told his Companions to give the woman some provisions and she filled her robe with them. Then he told her, "You may go, we did not take any of your water, Allah has given us water."

Omar, tells of another occasion as the Companions were on the march they were afflicted by such thirst that one of them was prepared to kill his camel to squeeze its stomach and drink its contents. Abu Bakr went to the Prophet, praise and peace be upon him, and asked him to supplicate for relief from their thirst, whereupon the Prophet, praise and peace be upon him, raised his hands, and before he lowered them a rain cloud appeared and poured out its rain, and

all the Companions were able to fill their containers. The rain cloud did not pour its rain anywhere else, it only fell on the Companions.

As Amr, Shu'aby's son rode behind the Prophet, praise and peace be upon him, at Dhu'l Majaz he heard Abu Talib say to him, "I don't have any water with me and I am thirsty." The Prophet, praise and peace be upon him, dismounted and struck the ground with his feet whereupon water gushed forth, and he invited him to drink." (There is a similarity between this miracle and the one of Zamzam when the Angel Gabriel struck the ground for Lady Hagar and her son Ishmael, who was the Prophet's great grandfather, so that they may drink many centuries before).

Section 15 – The miracle of the increase in the amount of food on account of his blessings and supplication

Narrations abound that speak of the increase of food on account of the blessings and supplications of our beloved Prophet, praise and peace be upon him, the following are but a selection.

Jabir, Abdullah's son tells us of the time a man came to the Prophet, praise and peace be upon him, asking for some food. The Prophet, praise and peace be upon him, gave him half a measurement (wazk) of barley and the man, his wife and guests ate from it continuously until the man decided to weigh it. The Prophet, praise and peace be upon him, told him that if he had not weighed it, he would have continued to eat from it and it would have remained with him.

On another occasion Anas came to the Prophet, praise and peace be upon him, with a few loaves of barley bread under his arm. The Prophet, praise and peace be upon him, asked for the bread to be broken up then supplicated with what Allah willed him to say over them, and the bread became sufficient to feed seventy or eighty of his Companions.

The Companions, numbering approximately one thousand, were digging of the fortification trench around Medina were very hungry. Jabir tells us how the Prophet, praise and peace be upon him, miraculously fed them all from a small measurement of barley, and a lamb. As the dough was being prepared for bread, the Messenger of Allah, praise and peace be upon him, blew some of his salvia onto the dough and pot, and it was blessed. Jabir said, "I swear by Allah, all ate and after they left the pot was as full as it had been at the beginning."

A similar miracle occurred and Thabit tells us how an Ansari man and his wife brought a handful of food to the Messenger of Allah, praise and peace be upon him, who spread it in a container then supplicated with what Allah willed him to say. Every member of the household and building ate until they were replete,

as did their guests. After all had taken their fill, the same amount of food remained in the container.

Abu Ayyub tells us of the time when he had prepared enough food for the Messenger of Allah, praise and peace be upon him, and Abu Bakr. When the Prophet, praise and peace be upon him, arrived he told him to go and invite thirty Ansari nobles. This he did, and they came, ate and left. Then the Prophet, praise and peace be upon him, told him to invite sixty more, and the same thing happened. Thereafter Abu Ayyub was told to invite seventy more, and once again they all ate until they were replete and still some food remained. All who ate embraced Islam and gave their allegiance to the Prophet, praise and peace be upon him. Abu Ayyub tells us that all told a hundred and eighty men ate from the food.

Another report has reached us via Samura, Jundub's son that tells of a bowl containing some meat that was brought to the Prophet, praise and peace be upon him, and how people kept coming in succession from morning to night and all ate from it. As soon as one group of people got up after taking their fill, another group sat down and ate, and so it continued.

Abdur Rahman, Abu Bakr's son tells of the time when the Prophet, praise and peace be upon him, and a hundred and thirty men were together and there was only a small measure of flour that was made into dough, and that there was a sheep that was prepared then its offal roasted. All took a piece of its offal, then, two plates were made from it and they all ate together, when they had satisfied their need two plates remained and Abdur Rahman took them back with him.

Abu Hurayrah together with several other Companions spoke of the time when the Prophet, praise and peace be upon him, and his followers went on an expedition and grew very hungry. Only a little of their provisions remained and the Prophet, praise and peace be upon him, asked for them to be brought to him, whereupon each brought a handful or a little bit more of food. The most anyone brought was two scoops of the hand of dates. All the provisions were placed on a mat, and as Salama estimated, the quantity was comparable to that of the weight of a goat. Then the Prophet, praise and peace be upon him, told his followers to bring their containers and each container was filled to capacity, and even after all had taken, the same amount of food remained as at the beginning, and Abu Hurayrah said that if all the peoples of the world had come to him, it would have sufficed them.

The Prophet, praise and peace be upon him, told Abu Hurayrah to invite all the people of the Suffa (the poor people who lived in an extension of the Mosque in Medina) on his behalf. When all were gathered a plate was set before them and they each ate whatever they wished and then left. After all had eaten the plate of food remained as it had been when presented to him, the only difference being that there were finger marks on it.

When the tribe of Abdul Muttalib met together, there being forty in number, Ali, Abu Talib's son tells us the Prophet, praise and peace be upon him, placed a small measure of food before them from which they all ate until they were replete. The food that remained was equal to that at the beginning of the meal. Then, the Prophet, praise and peace be upon him, asked for a cup and they all drank from it until their thirst was quenched, and the same amount remained in the cup just as if none had drunk from it.

A house was built for Lady Zainab and Anas tells us that the Prophet, praise and peace be upon him, asked him to invite certain people to the house. The house was full and a container with some prepared dates was brought to him into which he dipped three fingers. The invitees began to eat and then leave and there remained in the container the same amount as at the beginning. Seventy-one or seventy-two people accepted the invitation.

Ali tells of the occasion when his wife, Lady Fatima, may Allah be pleased with them, prepared a pot of food for their supper then asked him to go and request the Prophet, praise and peace be upon him, to join them. When the Prophet, praise and peace be upon him, arrived, he asked her to make a plate for each of his wives, and then one for himself and Ali, and one for herself. When Lady Fatima lifted the pot, it overflowed and she said, "We ate what Allah willed from it."

Four hundred riders from a branch of the tribe of Hanifa, called Ahmas, arrived and Omar, Al Khattab's son tells us that he informed the Prophet, praise and peace be upon him, that only a few scoops of food remained. The Prophet, praise and peace be upon him, told him to go, so he went to provide for them from it. There had been just a small amount of dates sufficient for a small kneeling camel, but after all had taken their fill the same amount remained. Dukayn Al-Amasi reported a similar version, however, he mentioned that the riders were from Muzayna.

Abdullah, Jabir's father passed away in debt. Jabir offered his capital to his father's creditors who were Jews but they refused the offer and there were insufficient dates in the harvest to repay two years of debts. The Prophet, praise and peace be upon him, told Jabir to divide the creditors into groups, beginning with the basic debts and to come to him once he had done so. The Prophet, praise and peace be upon him, went amongst the creditors and called, and Jabir paid his father's debts in full. After all had been paid what remained was the usual crop of dates harvested each year. It has also been reported that the same amount that had been used to repay remained. The creditors were astounded!

Abu Hurayrah tells of the time when the army of the Prophet, praise and peace be upon him, were suffering from hunger, so he went to him, and asked if there

was anything to eat. Abu Hurayrah told him that there were some dates whereupon, the Prophet, praise and peace be upon him, asked for them to be brought to him. When they were brought he put his hand in the bag and brought out a handful of dates and supplicated for blessings and told him to call ten people to come and eat, and all ate until they were replete. Then a further ten came and so it continued until the entire army had taken their fill. Now that they had been satisfied, the Prophet, praise and peace be upon him, told him to take what he brought and put his hand in the bag, but not to turn it upside down. Abu Hurayrah ate continuously from the bag throughout the lifetimes of the Prophet, praise and peace be upon him, Abu Bakr and Omar right up until the time Othman was martyred when the blessing ceased.

Abu Hurayrah also tells us of the time when he was in the company of the Prophet, praise and peace be upon him, and felt very hungry whereupon the Prophet, praise and peace be upon him, asked him to accompany him. A cup of milk had been given to the Prophet, praise and peace be upon him, so he asked the people of the Suffa to come. Abu Hurayrah, who was weak with hunger asked, "Is the milk for them? I am in greater need of it to regain my strength." Abu Hurayrah did as he was asked and called the people to come and drink. Each of the people of the Suffa drank from the milk until they were satisfied, then the Prophet, praise and peace be upon him, took the cup and said, "You and I remain, sit and drink". Abu Hurayrah started to drink and the Prophet, praise and peace be upon him, kept telling him to drink more until he exclaimed, 'No, by the One who sent you with the truth, there is no room for anymore, whereupon the Prophet, praise and peace be upon him, took the cup, praised Allah and said, "In the Name of Allah", and drank.

Khalid, Abdul Uzza's son had a large family, and one sheep was never sufficient to feed all of them. One day the Prophet, praise and peace be upon him, slaughtered a sheep, ate from it and put the rest into Khalid's pot and supplicated for it to be blessed for him so that it might be distributed amongst his family. All of Khalid's family ate from it and when they had finished there was some left over.

Al Ajurri recalled the marriage between Lady Fatima, daughter of the Prophet and Ali, may Allah be pleased with them, and tells us that the Prophet, praise and peace be upon him, ordered Bilal to bring a pot of four or five measures and sacrifice a sheep for the wedding feast. Bilal brought the sheep and slaughtered it, and the guests came in several groups and all ate, yet there still remained some left over. The Prophet, praise and peace be upon him, blessed what remained and asked for it to be taken to his wives with the invitation to eat from it and have their supper.

In celebration of the marriage of the Prophet, praise and peace be upon him, Anas's mother, Umm Sulaym prepared food which Anas put in a pot and took to him. The Messenger of Allah, praise and peace be upon him, asked him to

put it down and go and invite certain people and whosoever he met. Anas did as he was bidden, no one was left out, as for those he met there were approximately three hundred invitees, who filled the Suffa and the room to capacity. As they arrived, the Prophet, praise and peace be upon him, told them to sit in circles of ten, then he placed his hand on the food and supplicated with whatever Allah willed him to say. All ate until they could eat no more, and after they had finished the Prophet, praise and peace be upon him, asked Anas to take it away, and he comment, "I did not know whether there was more when I first put it down or when I picked it up."

As we mentioned before, all of these reports are authentic and confirmed by the Companions of the Prophet, may Allah be pleased with them, who never remained silent about an untruth. There are many more miraculous events recorded in authentic references.

Section 16 – The miracle of the tree that spoke. It's answering to the Prophet's call and its witnessing to his Prophethood

Omar's son tells of the time, he and others accompanied the Prophet, praise and peace be upon him, upon a journey, when a Bedouin came to him so he asked where he was going. The Bedouin replied that he was going to his family, whereupon the Prophet, praise and peace be upon him, asked, "Do you want something good?" The Bedouin asked, "What is it?" to which the Prophet, praise and peace be upon him, replied, "It is that you bear witness that there is no god except Allah, alone without a partner and that Muhammad is His worshiper and Messenger." The Bedouin inquired, "Who will bear witness to what you say?" He replied, "That Mimosa tree" whereupon the tree advanced from the edge of a dried up water bed plowing up the ground until it stood before him. The Prophet, praise and peace be upon him, asked it to bear witness three times, and this it did and thereafter returned to its place.

There is a lengthy transmission of Jabir, Abdullah's son in which he says that they were near the edge of a dried up water bed that had two trees and the Messenger of Allah, praise and peace be upon him, felt the need to relieve himself however there was nothing to screen him. So the Messenger of Allah, praise and peace be upon him, went to one of the trees and took hold of a branch and said, "Let me lead you by the permission of Allah" and gently proceeded to lead it like a haltered camel. He did the same with the other tree until the trees stood side by side, then he said to them "By the permission of Allah, join together for me" and this they did.

In another version, Jabir said to the tree, "The Messenger of Allah requests you to join your companion so he can sit behind you." Whereupon it forged ahead and joined its companion, and he sat between them. Jabir said, "I returned in haste and sat down, talking to myself, and when I turned around I saw the Messenger of Allah, praise and peace be upon him, coming. The trees parted

from each other and stood alone as they had done originally and the Messenger of Allah, praise and peace be upon him, stopped for a moment and indicated right and left as he moved his head."

Osama, Zaid's son reports a similar occasion when they were on an expedition. The Prophet, praise and peace be upon him, felt the need to relieve himself and asked if there was anywhere. Osama told him that the dried up water bed had no place of concealment, so the Prophet, praise and peace be upon him, asked if any palm trees or stones had been seen. Osama told him that he had seen some scattered palm-trees and some stones, so the Prophet, praise and peace be upon him, said, "Go and tell them that the Messenger of Allah commands them to come to his assistance. He also told him to say the same to the stones and this he did. Osama swore to the miracle saying, "By the One who has sent him with the truth, I saw the palm-trees draw near to each other until they joined and the stones came together until they formed a mound behind the Prophet, praise and peace be upon him." After he had relieved himself he told Osama to tell them to part, and Osama swore again saying, "By He who sent him with the truth, I saw the palm-trees and stones part and return to their places." A similar miracle took place at Hunain.

Ya'la, Murra's son reports a miracle he witnessed and tells us that he saw either a palm or mimosa tree come and circle around them, then return to its place. The Messenger of Allah, praise and peace be upon him, told those who were with him, "It asked permission to greet me."

Abdullah, Masood's son tells us, as do numerous other transmitters, of a night when a tree told the Prophet, praise and peace be upon him, that jinn were present and listening to him. Mujahid added that the jinn asked, "Who will be witness for you?" The Prophet, praise and peace be upon him, replied, "This tree, come forward tree!" and the tree came dragging its roots making a clumping sound.

During the encounter at Ta'if, Furak's son tells us that as they traveled through the night, the Prophet, praise and peace be upon him, became a little sleepy. There was a Lote-tree growing in his path that split into two and thereby enable him to pass through it. At the time Judge Eyad compiled this reference, the tree with its split trunk existed and was well known. Allah willing (inshaAllah), it still remains.

One day, the Prophet, praise and peace be upon him, was somewhat concerned and Anas tells of the time when the Archangel Gabriel came to the Prophet, praise and peace be upon him, and asked, "Shall I show you a sign?" He replied, "Yes". The Messenger of Allah, praise and peace be upon him, glanced towards a tree beyond the dried up river bed and said, "Call that tree" and it came walking until it stood in front of him, then the Prophet, praise and peace be upon him, said, "Command it to return" and it returned to its place.

Imam Ali mentions a similar account but does not mention Gabriel, and tells us the Prophet, praise and peace be upon him, supplicated saying, "O Allah, show me a sign so that I will never again be concerned about those who envy me." Like the previous hadith, a tree was called upon and the narration reads the same. The concern of the Prophet, praise and peace be upon him, was because of the unbeliever's rejection of the truth he brought. The sign was for them, not for himself.

Rukana Al Muttalibi, was the strongest amongst the Koraysh; he was an undefeated wrestler. The Prophet, praise and peace be upon him, wrestled with him twice and overcame him on both occasions. Rukana was astonished by his defeat so the Prophet, praise and peace be upon him, offered to show him something more amazing. Isaac's son tells us that the Prophet, praise and peace be upon him, showed Rukana a similar sign and a tree was called, then came and stood before him, thereafter it was told to return and it returned.

The grandson of the Prophet, Al Hasan, Ali's son, peace be upon them, tells us of the time when the Koraysh were causing the Prophet, praise and peace be upon him, great concern, so he complained to His Lord and asked for a sign with which he would know he had nothing to fear. He was told to go to a certain dried up river bed in which there grew a particular tree and to call one of its branches, and that the branch would come to him. This he did and the tree plowed its way through the earth until it stood before him. The Prophet, praise and peace be upon him, let it remain for as long as Allah willed it to remain, then told it to return in the same way it had come. The tree obeyed and returned to its former place whereupon the Prophet, praise and peace be upon him, said, "O Lord, I know now I have nothing to fear."

Omar narrated a similar miracle to the preceding that reads, "Show me a sign in order that I will never be concerned about anyone belying me", thereafter the miracle follows the same sequence.

Abbas' son tells of the conversation between the Prophet, praise and peace be upon him, and a Bedouin. The Prophet, praise and peace be upon him, asked a Bedouin, "Tell me whether I should call the trunk of this palm-tree to bear witness that I am the Messenger of Allah." The Bedouin replied in the affirmative, so he called it and it began to plow a path until it reached them and bore witness. Then he told it to return, thereupon the Bedouin embraced Islam.

Section 17 – The miracle of the Palm trunk that wailed at its separation from the Prophet

This touching event in which the palm trunk wailed on account of its separation from the Prophet, praise and peace be upon him, has been widely reported and

is very well known, and has been transmitted by at least ten of the Companions.

Jabir, Abdullah's son tells us that the Prophet's Mosque was built from the trunks of palm-trees with a roof laid over them. During sermons, the Prophet, praise and peace be upon, would lean against one of its trunks, but when a pulpit was built for him they heard the trunk let out a sound similar to that of a camel.

Anas tells us that the mosque shook with its wailing, and Sahl informs us that the congregation wept profusely when they saw what was happening. Al-Muttalib said, "It nearly split and burst apart, then the Prophet, praise and peace be upon him, went to it and placed his hand upon it and it became quieted."

The Prophet, praise and peace be upon him, told his followers, "This trunk wails because it remembers what it lost."

Another added, "By the One in whose hand is my soul, if he had not consoled it, it would have remained wailing like that up until the Day of Resurrection on account of its grieving for the Messenger of Allah" praise and peace be upon him.

Anas informs us that the Messenger of Allah, praise and peace be upon him, gave instructions for the trunk to be buried under the pulpit. Sahl said that it was either buried under the pulpit or else placed on the roof.

Ubay mentions that as the Prophet, praise and peace be upon him, prayed, the trunk would lean towards him, and during the reconstruction of the Mosque he took it and it remained in his possession until termites finally consumed it and it turned to dust.

Al Isfira'ini adds, "The Prophet, praise and peace be upon him, called it to come to him and it came plowing its way through the ground and clung to him. Then he told it to return to its place."

Burayda tells of the conversation between the Prophet, praise and peace be upon him, and the palm-trunk. The Prophet, praise and peace be upon him, spoke to it saying, "If you like, I will put you back in the garden you came from so that your roots can grow and your shape be restored, and you will bear fruit and leaves once more. Or, if you prefer, I will plant you in the Garden so that the friends of Allah may eat of your fruit." The palm trunk replied, "Yes, plant me in the Garden so that the friends of Allah may eat from me, and I will be in a place where I will not decay." The Prophet, praise and peace be upon him, said, "This I have done." Then he said, "It has chosen the Lasting Above over that of the passing." Those who were near heard what was said.

Whenever Al-Hasan, the grandson of the Prophet, praise and peace be upon him, narrated this story, he would weep and say, "Worshipers of Allah, the wood yearned for the Messenger of Allah, praise and peace be upon him, and longed for him because of his position, it is you who should yearn to meet him!"

Many of the closest Companions transmitted this story, and many followers narrated it from them.

Section 18 – Miracles relating to inanimate things

There were many occasions in which the inanimate were heard exalting Allah in the hands of the Prophet, praise and peace be upon him. Masood's son mentions, "While food was being eaten we would hear it exalting its Lord."

Anas tells us of a handful of pebbles that exalted Allah, saying, "The Prophet, praise and peace be upon him, took a handful of pebbles and they exalted Allah in the palm of his hand and we heard their exaltation. Then he poured them into the hand of Abu Bakr and their exaltation of Allah continued. Thereafter they were poured into our hands and still they continued to exalt Allah."

Imam Ali tells us of the time when the Prophet, praise and peace be upon him, was visiting a certain district in Mecca and as he passed each and every tree and mountain it greeted him saying 'Peace be upon you, O Messenger of Allah.'

Jabir, Samura's son reports the saying of the Prophet, praise and peace be upon him, in Medina, "I know a stone in Mecca that used to greet me." It was said that the stone was the Black Stone.

The Prophet, praise and peace be upon him, told Lady Ayesha that when Gabriel came to him with a message, every stone or tree he passed would greet him saying, "Peace be upon you, O Messenger of Allah."

We are told by Jabir, Abdullah's son that when the Prophet, praise and peace be upon him happened to pass by a tree or rock it would bow to him.

Abbas' son tells of the time when the walls of the house spoke, saying that the Prophet, praise and peace be upon him, had wrapped himself and his grandsons in a cloak and made a supplication that asked that they would be shielded from the Fire just as he had shielded them with his cloak, whereupon the walls of the house said, "Ameen, Ameen."

When the Prophet, praise and peace be upon him, became ill, Jafar, Muhammad's son tell us that Gabriel brought him a plate on which there were

pomegranates and grapes. As the Prophet, praise and peace be upon him, ate from it, and it exalted Allah.

One day, as the Prophet, praise and peace be upon him, accompanied by Abu Bakr, Omar and Othman were climbing the mountain of Uhud it started to shake. Anas tells us that the Prophet, praise and peace be upon him, said to it, "Uhud be stable, a prophet, a man whose status is that of sincerity and two martyrs are on you."

Abu Hurayrah tells of a similar incident that occurred on Mount Hira, but this time those who were with the Prophet, praise and peace be upon him, were Ali, Talha and As-Zubair, and the Prophet spoke to it saying, "There is only a prophet, or a man whose status is that of sincerity, or a martyr on you."

Othman says that there were ten Companions with the Prophet, praise and peace be upon him, and that he was one of them, and added Abdur Rahman and Saad to the names however he said that there were two others but he had forgotten who they were. Sa'id, Zaid's son reported something similar, he too mentioned that there were ten and included himself.

The Koraysh were in pursuit of Prophet Muhammad, praise and peace be upon him, when he reached Mount Thabir. The mountain spoke to him saying, "Go down, O Messenger of Allah, I am fearful that they will kill you on my back and then Allah will punish me." Whereupon another mountain, the mountain of Hira called out "To me, O Messenger of Allah."

Omar's son tells us of the time when the Prophet, praise and peace be upon him stood on the pulpit and recited "*They have not valued Allah with His true value.*" 6:91. Then he said, "The Compeller exalts Himself, saying, 'I am the Compeller, I am the Compeller, I am the Great, the Self-Exalted.'" Upon hearing this, the pulpit shook so much that they exclaimed, "He will fall from it!"

Abbas' son tells us that there were three hundred and sixty idols placed around the Ka'ba, and the feet of the idols were reinforced with lead mounted in stone. When the Messenger of Allah, praise and peace be upon him, entered the Mosque in the Year of Victory, he pointed the staff he held towards them, but did not touch them. Then he recited the verse "*Truth has come and falsehood has vanished.*" 17:81 and whenever he pointed at the face of an idol, it fell on its back and when he pointed to its back, it fell on its face and so it continued until not one single idol remained standing."

Masood's son said something similar adding, "When he began to destroy them he recited the verse, "*Truth has come. Falsehood has vanished and shall return no more.*" 34:49.

At-Tirmidhi tells us that even before his Prophethood when the Prophet, praise and peace be upon him, was a young boy traveling with his uncle and others of the Koraysh to trade in far off lands, a hermit monk who never left his home for anyone, came out to see him. Upon seeing the young boy he took hold of his hand and declared, "This is the master of the worlds. Allah will send him as a mercy to the worlds." The Korayshi merchants asked how he knew this and he replied he had not seen even one stone or a single tree that did not bow to him. Then the monk informed them that they only bow to a prophet. The monk also told them that he had seen a cloud shading him and that when he arrived he found that some people had already seated themselves in the shade of the tree, but when he sat down the shade moved to him.

Section 19 – Miracles connected with animals

Lady Ayesha, may Allah be pleased with her, tells us of a pet they used to have, she said, "When the Messenger of Allah, praise and peace be upon him, was with us it stayed in its place without moving. It was only when he went out that it would move about."

Omar tells us of the time when a Bedouin who had caught a lizard came up to the Prophet, praise and peace be upon him, and his Companions, and asked them who the Prophet was. The Companions replied that he was the Prophet of Allah. Upon hearing this the Bedouin swore by the two pagan gods Al Lat and Al Uzza saying, "I do not believe you, neither does this lizard!" and threw it in front of the Prophet, praise and peace be upon him. The Prophet, praise and peace be upon him, called the lizard and it answered in clear human speech so that everyone could hear, "Obedient to you, O adornment of the One who will bring the Resurrection!" The Prophet, praise and peace be upon him, asked the lizard, "Who do you worship? And it replied, "The One whose throne is in the heaven and whose power is in the earth, whose path is in the sea, whose mercy is in the Garden, and whose punishment is in the Fire." Then the Prophet, praise and peace be upon him, asked, "Who am I?" and it replied, "The Messenger of the Lord of the Worlds and the Seal of the Prophets. Whosoever bears witness that this is so is successful and whosoever belies you is lost!" Upon witnessing this miraculous event the Bedouin embraced Islam.

Abu Sa'id Al Khudri tells us a story about a wolf that spoke, and the following is an extract. A shepherd was herding his sheep when a wolf snatched one of them, however, the shepherd succeeded to get it back. Rather than running away, the wolf sat down on its haunches and said, "Don't you fear Allah? You have come between me and my provision!" The shepherd exclaimed, "How extraordinary, a wolf that speaks just like a human!" The wolf replied, "Shall I tell you something that is even more extraordinary? The Messenger of Allah who is now between those two passes tells his people news of past happenings!" The shepherd went to the Prophet, praise and peace be upon

him, and told him what had happened, whereupon he told the shepherd, "Arise and tell the people" The Prophet, praise and peace be upon him, said, "The wolf spoke the truth."

We learn more about this miraculous event in the version from Abu Hurayrah who tells us, that the wolf said, "You are even more extraordinary! Here you are standing with your sheep and abandoning the Prophet, and Allah places greater value on him than any previous prophet. The Gates of the Garden have been opened for him and its inhabitants look at his Companions to see what they are doing. Only this ravine stands between you and him, so go and join the army of Allah." The shepherd (whose name was Ahban, Aws's son) said, "Who will care for my sheep?" The wolf replied, "I will guard them for you until you return." So the shepherd left the wolf in charge of his flock. When he reached the Prophet, praise and peace be upon him, he told the shepherd, "Return to your sheep, you will find them all there." The shepherd returned and not one was missing so he slaughtered one for the wolf. Ahban, Aws's son embraced Islam.

Another story has reached us from Wahb's son. Abu Sufyan Harb's son and Safwan, Umayyah's son came across a wolf chasing a gazelle. The gazelle entered the Holy Precincts but the wolf did not pursue it. The two expressed their amazement and the wolf spoke saying, "It is even more extraordinary that Muhammad, Abdullah's son calls you to the Garden, while you call him to the Fire." Abu Sufyan swore by Al lat and Al izza (two pagan gods), and said, "If you had mentioned this in Mecca, it would have been deserted." A similar incident occurred to Abu Jahl and his companions.

Before he embraced Islam Abbas, Mirdas's son worshiped an idol named Damari. One day he heard some poetry coming from around it in which Prophet Muhammad, praise and peace be upon him, was mentioned. Then a bird swooped down and said, "Abbas, do you marvel at what was said around Damari but do not wonder at yourself when the Messenger of Allah calls you to Islam, and you sit here!"

Jabir, Abdullah's son tells us of an event that happened during the siege of Khybar. During the siege of one of the fortresses of Khybar, a man came to the Prophet, praise and peace be upon him, and embraced Islam. The man had been herding some sheep for the people of Khybar, and asked the Prophet, praise and peace be upon him, what he should do about the sheep. He was told to throw some pebbles at their faces and that Allah would take care of his trust for him and return them to their owners. The man did as he was told and all the sheep returned to their owners (this is a fine example of how the Prophet upheld the rights of the unbelievers).

Anas tells of the occasion when the Prophet, praise and peace be upon him, accompanied by Abu Bakr, Omar and an Ansar, went into a garden belonging

to another Ansar. There were some sheep in the garden and when they saw the Prophet, praise and peace be upon him, the sheep bowed to him. Whereupon Abu Bakr said, "It is a greater obligation upon us to bow to you."

We learn from Tha'laba, Malik's son and others the story of a rogue camel. No one entered a certain garden without being attacked by a rogue camel, but when the Prophet, praise and peace be upon him, entered the garden, he called to it and it came, put its muzzle on the ground and knelt before him. The Prophet, praise and peace be upon him, placed a halter around its neck and said, "There is nothing between the heavens and the earth that does not know I am the Messenger of Allah, except the disobedient amongst the jinn and mankind."

Other hadiths report occasions when camels spoke to the Prophet, praise and peace be upon him. One complained that it was made to work very hard and it was given only a little food. Another complained that its owners wanted to slaughter it after they had made it work very hard ever since it was very young. Abdullah, Abi Awfa's son says that one of these camels had a split ear and after it had spoken to the Prophet, praise and peace be upon him, it was put out to pasture and wild animals never bothered it and called to it saying, "You belong to Muhammad!" When the Prophet, praise and peace be upon him, passed away, the camel refused to eat or drink and died.

It was the time for Eid, and Abdullah, Qurt's son, tells us that there were either five, six or seven camels that came of their own choosing to the Prophet, praise and peace be upon him, so that he might sacrifice them.

A man was accused of stealing a she-camel, whereupon the camel bore witness before the Prophet, praise and peace be upon him, that the man was its rightful owner.

At the Opening of Mecca, Wahb's son, tells us that the pigeons of Mecca shaded the Prophet, praise and peace be upon him, and he supplicated to Allah to bless them.

Anas, amongst other Companions, tells us of an event that took place during the migration of the Prophet, praise and peace be upon him, after he and Abu Bakr had reached the Cave. During the night, Allah commanded a tree to grow in front of the Cave so that the Prophet, praise and peace be upon him, would be concealed. He also commanded two pigeons to perch at the entrance of the Cave.

Another transmission adds that a spider spun its web at the entrance of the Cave, and that when those who were in pursuit of him saw the web they concluded, "If there had been anyone in there, the pigeons would not have

settled at its mouth." The Prophet, praise and peace be upon him, undetected overheard what they said, and they left.

Lady Umm Salama, wife of the Prophet, may Allah be pleased were her, narrated a touching story of a gazelle. One day as the Prophet, praise and peace be upon him, was in the desert he heard a gazelle call "O Messenger of Allah!" whereupon he replied, "What is your need?" The gazelle told him that a Bedouin had caught her and she had two young fawns in the mountains, and asked him to release her so that she might go and suckle them, and told him that she would return. The Prophet, praise and peace be upon him, asked if she would indeed do as she said, and she replied that she would. He released the gazelle and it went to suckle her fawns and then returned, whereupon the Prophet, praise and peace be upon him, tied her up. When the Bedouin returned he saw the Messenger of Allah, praise and peace be upon him, and asked, "O Messenger of Allah, praise and peace be upon him, is there anything you want?" The Prophet, praise and peace be upon him, asked kindly, "Let this gazelle go." So the Bedouin let her go and it ran off into the desert saying, "I bear witness that there is no god except Allah and that you are the Messenger of Allah."

Safina was a servant of the Messenger of Allah, praise and peace be upon him. One day Safina set sail in a boat and sailed in the wrong direction and landed on an island in which there was a lion. As the lion approached Safina told it, "I am the servant of the Messenger of Allah," whereupon the lion nudged him with his shoulder and guided him to the right direction.

One day the Prophet, praise and peace be upon him, gently took hold of a sheep belonging to tribesmen from the tribe of Abdul Kays by its ear, then let it go. A mark appeared and remained on its ear and thereafter its lambs.

A donkey was given to the Prophet, praise and peace be upon him, at Khybar, and Abraham, Hammad's son tells us he asked, "What is your name?" The donkey replied, "My name is Yazid, Shehab's son." Thereafter, the Prophet named it Yafur and the donkey would take him to the homes of his Companions and knock at the door with its head and call them for him. When the Prophet, praise and peace be upon him, passed away, the donkey grieved so much that it fell into a well and died.

Qani's son, tells us of the time that the army of the Prophet, praise and peace be upon him, that numbered approximately three hundred, had pitched camp in a place where there was no water, and they became very thirsty. A goat came to the Messenger of Allah, praise and peace be upon him, and he milked it and its milk sufficed the entire army. Then the Prophet, praise and peace be upon him, said to Abu Rafi, "I think you are its owner" and added "the one who brought it, is the one to take it away."

The Prophet, praise and peace be upon him, journeyed on a horse, and when the time for prayer arrived he told the horse, "May Allah bless you, do not move until we have finished our prayer." The Prophet, praise and peace be upon him, turned to face the Qibla and the horse did not move a muscle until he finished praying.

The Prophet, praise and peace be upon him, sent messengers to the kings. There were six messengers and all set out on the same day and each found that he was able to speak the language of the people to whom he was sent.

These are but a selection of hadiths, there are many more.

Section 20 – The miraculous revival the dead and their speech. Babies and suckling infants that spoke and bore witness to his Prophethood

After the victory at Khybar, a roasted sheep was prepared by a Jewess and Abu Hurayrah tells us that the Messenger of Allah, praise and peace be upon him, and some of his Companions started to eat from it. Then, the Prophet, praise and peace be upon him, told them not to eat from it because it had told him that it had been poisoned, however Bishr, Al Bara's son had swallowed some and died. The Prophet, praise and peace be upon him, asked the Jewess why she had done this and she replied, "If you are a prophet, what I did would be of no harm to you, if you are a king then I would have freed people from you." In this narration it reads that she was to be put to death.

In another version reported by Anas, and also Abu Hurayrah, the Jewess told the Prophet, praise and peace be upon him, "I wanted to kill you" whereupon he replied, "Allah would not have given you the power to do so." The Companions said, "We will kill her," but he told them "No."

Jabir, Abdullah's son sheds further light on the attempt and tells us that the Prophet, praise and peace be upon him, told them that it was the shoulder that told him of the poisoning, and he did not punish the Jewess. Isaac's son also said that the Prophet, praise and peace be upon him, pardoned her (on his own behalf without her asking).

During the last illness of the Prophet, praise and peace be upon him, he said, "The food of Khybar returns to me and at times, it makes me choke." Anas said that he would recognize the effects of the poisoning on the lower lip of the Messenger of Allah, praise and peace be upon him.

Isaac's son reports the opinion of other Muslims that indicates that the honor of the Prophet, praise and peace be upon him, was raised further still by Allah on account of the poisoning as he died the death of a martyr.

Judge Eyad mentioned various transmissions that relate to this incident from Abu Hurayrah, Anas and Jabir, and said he found in the transmission of Abbas' son that the Prophet, praise and peace be upon him, handed her to the relatives of Bishr Al Bara's son who became ill and died a while after on account of the effect of the poison and it is they who put her to death.

The compliers of the reference of authentic prophetic quotations relate the speech of the poisoned sheep has become well known. However, there are some imams of theology including Imam Abdul Hasan Al Ashari, and the Judge Abu Bakr Al Baqillani who disagree about the speech, some of whom say that it was speech that Allah created in the dead sheep. They say it is Allah who originates both the letters and sounds which are heard coming from such without the alteration of their form or changing their shape. Others are of the opinion that He puts life into them first and thereafter brings forth speech from them. Both Al Ashari and Al Baqillani say that this is possible and Allah knows best.

It is not impossible, that letters and voices exist on their own without the presence of life, if life is not a precondition for their existence. Whereas with the case of physical speech the existence of life is a precondition because physical speech can only exist in something that has life.

Wukay, Al Jurrah's son, tells us of a child who had never spoken a word, but when the Prophet, praise and peace be upon him, asked, "Who am I?" The child replied, "The Messenger of Allah."

In Mecca during the Farewell Pilgrimage Muarrid, Muayqib's son tells us that he saw an amazing thing. A newly born baby was brought to the Prophet, praise and peace be upon him, and the the Prophet, praise and peace be upon him, asked him, "Who am I?" The baby replied, "You are the Messenger of Allah." Whereupon the Prophet, praise and peace be upon him, said, "You have spoken the truth, may Allah bless you." It was not until the child whose name was Mubarak Al Yamamah, had matured that he spoke again.

Al Hasan Al Basri tells us of a certain man who went to the Prophet, praise and peace be upon him, and told him that he had left his small daughter to die in a certain dried up river bed. The Prophet, praise and peace be upon him, went with the man to the river bed and called to her by name saying, "So-and-so, by the permission of Allah answer me." The girl appeared and replied, "Obedient to you!" Then he informed her that her parents had converted to Islam and asked if she would like to be returned to them. The little girl replied, "I have no need of them, I have found Allah is better for me than them."

There was an elderly lady who migrated with the Prophet, praise and peace be upon him, and married an Ansar. She had a son who passed away and as they

shrouded him. She cried out, "Is my son dead?" and they broke the news to her that he was and tried to comfort her. The elderly lady supplicate, "O Allah, I migrated for You and Your Messenger, hoping You would help me during each affliction, do not burden me with this affliction!" The cloth was removed from her son's face and he ate with them.

Abdullah, Ubaydullah Al Ansari's son was among those who buried Thabit, Kay's son. As Thatbit was being lowered into his grave they heard him say, "Muhammad is the Messenger of Allah, Abu Bakr is the Sincere, Omar is the martyr and Othman is merciful and good." They looked at him and he was dead.

Zaid, Kharija's son collapsed and died in one of the alleys of Medina. An-Numan, Bashir's son tells us that they picked him and then shrouded him. Between the Maghrib and Isha prayers women started to weep around him and they heard him say, "Be silent, be silent!" so they uncovered his face and he said, "Muhammad is the Messenger of Allah, the Unlettered Prophet and the Seal of the Prophets. It is like that in the First Book." Then he said, "It is the truth, it is the truth." Thereafter he mentioned Abu Bakr, Omar and Othman and said, "Peace be upon you O Messenger of Allah, and the mercy of Allah and His blessings." Thereafter he returned to the status of death just as he had been a little while before.

Section 21 – The miraculous healing of the sick and the incurable

There are numerous reports of miraculous healings permitted by Allah to His Prophet, praise and peace be upon him, and the following are just a taste.

During the Battle of Uhud, Shehab's son, and several others, tell us that Saad, Abi Waqqa's son was given by the Prophet, praise and peace be upon him, an arrow without an arrowhead and told to shoot with it, and that the Messenger of Allah, praise and peace be upon, shot with his own bow until finally it broke.

Asim, Omar's son, the grandson of Katada tells us that during the fighting, Katada sustained a severe eye injury by An-Nu'man that caused his eyeball to fall from its socket down onto his cheek. The Messenger of Allah, praise and peace be upon him, put the eyeball back in its socket and thereafter it became his best eye.

Abu Sa'id Al Khudri said that the Prophet, praise and peace, be upon him, put some of his saliva on the mark made by the arrow on the Day of Dhu Qarad and Abu Katada told him that it neither throbbed nor yet became infected.

A blind man came to the Prophet, praise and peace be upon him, and Othman, Hunayf's son tells us that he said, "O Messenger of Allah, ask Allah to remove

the veil from my eyes." The Prophet, praise and peace be upon him, told him, "Go and make ablution, then offer two units of prayer and say, 'O Allah, I ask You and I turn to You by the Prophet Muhammad, the Prophet of Mercy. O Muhammad, I turn to your Lord to remove the veil from my eyes. O Allah let him intercede for me.' The man followed the instructions and returned, and Allah had restored his sight.

Mula'ib's son suffered from an edema of water fluid, and sent a messenger to the Prophet, praise and peace be upon him, to tell him of his condition. The Prophet, praise and peace be upon him, took some dust from the ground, blew some of his saliva upon it and gave to the Mula'ib's messenger who was amazed and took it fearing that he would be laughed at. He returned to Mula'ib's son who was now on the verge of death and gave it to him. He consumed it and Allah cured him.

Habib, either the son of Fudayk or Furayk's said that his father's eyes became so white that he had no vision at all. The Messenger of Allah, praise and peace be upon him, blew some of his saliva in to his eyes whereupon his vision was immediately restored. He was even seen threading a needle at the age of eighty!

During the Battle of Uhud, Kulthum Hussain's son was shot in his throat. The Messenger of Allah, praise and peace be upon him, blew some of his saliva upon it and it healed immediately. Abdullah, Anies' son was also among those injured during the encounter and sustained a wound to his head, once again the Prophet, praise and peace be upon him, blew some of his saliva upon it and it did not turn septic.

At the Battle of Khybar, Ali's eyes became very painful. The Prophet, praise and peace be upon him, blew some of his saliva on them and they were immediately healed. Salama, Al Akwa's son sustained a wound to his thigh during the battle and a similar miracle occurred whereby he too was immediately healed.

On another occasion Imam Ali was suffering and so he began to supplicate to Allah. The Prophet, praise and peace be upon him, overheard him and said, "O Allah, recover him!" Then he nudged him with his foot and immediately the pain left Ali.

It was during the Battle of Badr that Abu Jahl severed the hand of Mu'awwidh, Afra's son. Mu'awwidh went to the Prophet, praise and peace be upon him carrying his severed hand, whereupon the Prophet, praise and peace be upon him, blew some of his saliva on it, replaced it was immediately miraculously rejoined to his arm. It was during the same battle Wahb's son tells us that Khubaby, Yasaf's son was severely struck on the neck and half of it was

severed. The Messenger of Allah, praise and peace be upon him, blew his salvia upon it and it was immediately healed.

A lady from Khuth'am had a child who was mute. The Prophet, praise and peace be upon him, asked for some water to be brought with which he rinsed his mouth and washed hands. Then he gave it to the mother and told her to wash the child and wipe him with it. The mother did as the Prophet, praise and peace be upon him, had said and the child was no longer mute and had an intellect superior to most people.

There was a lady who brought her possessed son to the Prophet, praise and peace be upon, and Abbas' son tells us that the Prophet, praise and peace be upon him, stroked his chest whereupon the child vomited something that resembled a black puppy and was immediately cured. We are also told of the time Muhammad, Hatim's son was a child and a boiling pot overturned on his arm, the Prophet, praise and peace be upon him, stroked it, supplicated, then blew some of his salvia on it and it was immediately healed.

Shurahbil had a growth on his hand that prevented him from gripping a sword or holding the reins of his mount. He went to the Prophet, praise and peace be upon him, and complained about it whereupon the Prophet, praise and peace be upon him, pressed the growth with his hand until it was removed. No trace of the growth remained and his hand was fully recovered.

A girl who was in the service of the Prophet, praise and peace be upon him, asked him for some food when he was eating and as he never refused anyone anything he gave her what was in front of him. The girl was persistent and said, "I want the food in your mouth." So he gave her what was in his mouth. After she had swallowed it, she became well mannered and the change was apparent for all to see, and she became among the most well mannered girls of Medina.

Section 22 – The answering of the Prophet's supplication

We learn from many of the Companions that the supplication or curse of the Prophet, praise and peace be upon him, was always answered. Hudhayfa tells us that when he supplicated for someone, the supplication blessed not only the recipient but his sons and grandsons.

There are numerous narrations that speak of the supplications of the Prophet, praise and peace be upon him, and the following are as before, simply a glimpse.

Anas's mother went to the Prophet, praise and peace be upon him, and said, "Anas serves you, supplicate to Allah for him." The Prophet, praise and peace

be upon him, supplicated saying, "O Allah, give him a lot of children and abundant wealth, and bless him in what You give him." Later, Ikrima tells us that Anas said, "By Allah, I have an abundance of wealth and I have approximately one hundred children and grandchildren." It has also been reported that he said, "I know of no one who is wealthier than I. I have, with my hands, buried a hundred children, and none were miscarriages or grandsons."

The Prophet, praise and peace be upon him, supplicated for Abdur Rahman, Awf's son and he tells us "If I lifted a stone, I would expect to find gold under it shown to me by Allah." When he died, there was a mound of gold that had to be shoveled and hands became blistered with its moving. He had four wives and bequeathed to them each eighty thousand dinars, it is also reported that the amount was a hundred thousand. Abdur Rahman was well known for his charitable acts and bequeathed fifty thousand dinars. He had been charitable throughout his life and it was customary for him to free in a day thirty people in service. There was a time when his charitable giving included a caravan that had seven hundred camels and had come to him bearing all manner of merchandize. Everything was given away in the Name of Allah including saddles and saddle-cloths.

The Prophet, praise and peace be upon him, asked Allah to answer the supplication of Saad, Abi Waqqas's son and thereafter, whenever he supplicated his supplication was answered.

The Prophet, praise and peace be upon him, supplicated to Allah saying, "O Allah, strengthen Islam through either Omar, Khattab's son or Abu Jahl." Omar was the one to be blessed by the supplication. Masood's son said, "We began to be powerful from the time Omar became a Muslim."

The Companions went out on an expedition and were stricken by thirst so Omar went to the Prophet, praise and peace be upon him, and asked him to supplicate. The Prophet, praise and peace be upon him, supplicated and a cloud came and provided them with water, then went away. On another occasion during a period of drought, the Prophet, praise and peace be upon him, supplicated in the rain prayer and it rained so much that they asked him to supplicate for its cessation whereupon it ceased.

The Prophet, praise and peace be upon him, supplicated for Abu Katada saying, "May your face prosper! O Allah, bless him in his hair and skin." Abu Katada died at the age of seventy but looked no older than fifteen.

An-Nabigha lived till the age of one hundred and twenty, the Prophet, praise and peace be upon him, supplicated for him saying, "May Allah not break your teeth" and none of his teeth fell out.

For Abbas' son the Prophet, praise and peace be upon him, supplicated, "O Allah, give him understanding of the religion and teach him its interpretation." Thereafter he was known as 'Al Habr' the scholar and the interpreter of the Koran.

Abdullah, Jaffar's son was also blessed by the supplication of the Prophet, praise and peace be upon him, who supplicated for his hands to be blessed in business transactions. Every enterprise he ventured into realized a profit.

Al Miqqad, Amr's son was another recipient of the blessings of the Prophet, praise and peace be upon him, and he was given an opulence of wealth. Urwa, Abil Jad's son was blessed by a similar supplication, he tells us "I lived in Kinasa (Kufa), and when I returned I had made a profit of forty thousand." Added to this in Bukhari is the statement, 'If Urwa had purchased dust, he would have made a profit on it.'

Gharqada had some camels and one of his she-camels bolted. The Prophet, praise and peace be upon him, called it and a strong wind blew and forced her to return.

Abu Hurayrah's mother embraced Islam through the supplication of the Prophet, praise and peace be upon him.

The Prophet, praise and peace be upon him, supplicated for Ali asking that he be protected from the heat and cold. In the summer he was able to wear the clothes of winter and in winter the clothes of summer. Neither heat nor cold affected him.

The Prophet, praise and peace be upon him, supplicated for his daughter, Lady Fatima asking Allah that she should never hunger. Lady Fatima, may Allah be pleased with her said, "After that I was never hungry."

At-Tufayl, Amr's son embraced Islam and asked the Prophet, praise and peace be upon him, for a sign to take to his tribe whereupon he supplicated, "O Allah, illumine him," and a light shone between his eyes. At Tufayl said, "I am fearful that they will say it is a punishment" so the Prophet, praise and peace be upon him, moved the light to the tip of his stick, and on a dark night it would give him light. Because of this Tufayl became known as Dhu'u Nor – The Possessor of Light.

The Prophet, praise and peace be upon him, supplicated against a man from the tribe of Koraysh called Mudar whereupon they were stricken by drought until they reconciled the matter. Once the matter was resolved the Prophet, praise and peace be upon him, supplicated for them and it began to rain.

Chosroes, the King of Persia received a letter from the Prophet, praise and peace be upon him, and tore it up. The Prophet, praise and peace be upon him, supplicated against him asking Allah to fragment his kingdom. This occurred and the Persians lost their leadership in the world.

The Prophet, praise and peace be upon him, never compromised the prayer to Allah, nor wanted his Companions or nation to compromise it even during a war. In times of conflict half the army would go to pray while the rest defended their position.

One day a young man stopped praying, and the Prophet, praise and peace be upon him, supplicated against him and he became lame.

The Prophet, praise and peace be upon him, saw a man eating with his left hand and advised him, "Eat with your right hand." The man arrogantly replied, "I am not able to do so." The Prophet, praise and peace be upon him, said, "You will not be able to do so," and thereafter the man was never able to raise his right hand to his mouth.

Utba, Abi Lahab's son was one of the enemies of the Prophet, praise and peace be upon him, and he supplicate against him saying, "O Allah, give one of Your carnivores power over him", later he was devoured by a lion.

Masood's son tells us of the time when the unbelievers among the Koraysh put a placenta full of fluid and blood around the Prophet's neck whilst he was prostrate in prayer to Allah. The Prophet, praise and peace be upon him, cursed each of the participants, name by name, and during the Battle of Badr each one met their death.

Muhallim, Jaththama's son was another of the vehement enemies of the Prophet, praise and peace be upon him, and was subjected to his curse. Muhallim was killed by a wild beast and every time an attempt to bury him was made, the earth rejected him and threw his body to its surface. Finally they threw his corpse between a gully and covered him with stones.

A certain man denied that he had sold his horse and only gave up his claim to ownership after the Prophet, praise and peace be upon him, supplicated, "O Allah, if he is lying, do not give him any blessing in it" whereupon the legs of the horse became rigid.

Section 23 – Miracles and blessings, things that were transformed through his touch

Right from the moment of birth, miracles and blessings abounded on account of the Prophet, praise and peace be upon him. Amongst which are those experienced by Halima, his foster mother. Her breast milk had been insufficient

to satisfy her own infant but when she offered her breast to the Prophet, praise and peace be upon him, she felt a surge of milk and thereafter there was sufficient milk for both him and her own child. On her journey to Mecca, her donkey had become lame and walked very slowly, but as she carried her blessed foster child back to her home in the desert, the donkey became the swiftest of her companions' donkeys. Vegetation was sparse on account of a drought, but Halima's sheep would wander off and always return well fed and yielded an abundant supply of milk. Her traveling companions were so amazed that they asked Halima if she had purchased a new donkey, and would send their sheep to follow hers to find food, but their sheep always returned to them in the same condition.

The people of Medina were in a state of unrest and Anas, Malik's son tells us that the Messenger of Allah, praise and peace be upon him, rode out of the City on a horse belonging to Abu Talha. Abu Talha's horse was known to be a slow animal, but upon his return the Prophet, praise and peace be upon him, told Abu Talha, 'We found your horse to be very fast.' After that ride the horse resumed its usual pace.

Jabir, Abdullah's son had a weak camel. The Prophet, praise and peace be upon him, prodded it and it became so lively that Jabir had to use all his power to control it.

The donkey of Saad, Ubada's son, was slow, however, when the Prophet, praise and peace be upon him, rode it, it returned at such a fast pace that no one could keep up with it. Khalid, Walid's son, kept some of its hairs in his turban, and was always victorious when he wore the turban.

Asma, Abu Bakr's daughter tells us that she had a black shirt the Prophet, praise and peace be upon him, had worn and when people were sick they put it in some water, use the water and would recover.

Abul Kasim, Al Maamun's son, said that they had in their possession a dish that had once belonged to the Prophet, praise and peace be upon him, when someone became ill they would put water on it and the person would use the water and be cured.

As Othman held the staff of the Prophet, praise and peace be upon him, Jihjah Al Ghifari snatched it from him and tried to break it across his knee. The people cried out telling him not to do it, and he was stricken by a disease in his knee which necessitated its amputation, however, its amputation did not save him and he died within the year.

The Prophet, praise and peace be upon him, poured some of the water left over from his ablution into a well in Quba, and thereafter its water never dried up.

The Messenger of Allah, praise and peace be upon him, blew some of his saliva into Anas' well and there was no water sweeter than it in Medina.

One day the Prophet, praise and peace be upon him, passed by some water and inquired about it. He was told that it was called "Balsan" and its water was brackish. He renamed the water saying "It is Nu'man, and its water is good" and it became good.

On another occasion, the Prophet, praise and peace be upon him, brought a pail of water from Zamzam and blew some of his saliva into it and the water became sweeter than musk.

The grandsons of the Prophet, Al Hasan and Al Hussain, may Allah be pleased with them, were young and crying on account of thirst. The Prophet, praise and peace be upon him, gave them his tongue to suck and thereafter they stopped crying.

A skin containing some ghee (clarified butter) was given to the Prophet, praise and peace be upon him, by the mother of Malik Al Ansariyah. He handed it back to her and told her not to squeeze it. When her sons ran out of ghee they would go to her and ask her for some, and she would go to the skin and find some ghee in it. It continued like this until one day she squeezed the skin.

Salman Al Farsi had converted to Islam but had been sold to Jews in Medina. He wanted to buy himself out of his bondage but they placed a high price upon him. The Jews told him that he would be set free upon the payment of three hundred planted sapling palm-trees that were tied and bore fruit. In addition they demanded that he pay them forty pieces of gold. One day he was blessed to meet the Prophet, praise and peace be upon him, and told him of his circumstances whereupon the Prophet, praise and peace be upon him, planted the trees for him with his own blessed hands, that is all except for one which someone else planted, and all flourished except that tree. Each of the trees except that one bore fruit that same year. When the Messenger of Allah, praise and peace be upon him, learned of the tree, he uprooted the sapling, replanted it and it took root and bore fruit. As for the gold, the Prophet, praise and peace be upon him, gave Salman gold equal to the size of a chicken's egg, but first he put it in his mouth and rolled his tongue around it. Forty pieces of gold were weighed from it for his Jewish masters and their remained the same amount of gold as at the beginning.

Hanash Uqayl's son, tells us that the Messenger of Allah, praise and peace be upon him, used to give him a drink of soup. He would drink from it first and Hanash would be the last to drink. Without exception he always found that it satisfied hunger and thirst, and when he was parched it was cool for him.

It was a dark rainy night and Katada, Numan's son had prayed the evening prayer in the company of the Prophet, praise and peace be upon him, who thereafter gave him a branch of a palm-tree saying, "Take it with you, it will shed light for you an arms length before you and an arms length behind you. When you enter your house you will see something dark. Beat it until it leaves because it is satan." Katada went home and the branch lit his way. When he entered his home he found the darkness and beat it until it left.

During the Battle of Badr, Ukasha's sword broke and the Prophet, praise and peace be upon him, gave him a wooden stick saying, "Strike with it!" The stick was transformed into a long, strong, sharp, gleaming sword and he fought with it and after the hostilities were over he kept it. The sword was called "Al Awn", meaning "the help". He took the sword with him in each battle and was finally martyred fighting the people of Ridda (who after the death of the Prophet apostasied).

There are many reports of sheep and goats that yielded no milk giving an abundance of milk through the blessing of his touch. For example the sheep of Umm Mabad, the one that belonged to Anas, that belonging to Halima, the one that belonged to Al Miqdad and the sheep that had never been mated belonging to Abdullah, Masood's son, and the goat of Mua'wiyah, Thawr's son.

There was also a time when the Prophet, praise and peace be upon him, provided for his Companions. He filled and tied a skin with water he supplicated over it. When the time for prayer arrived they untied the water skin and found it was full of sweet milk with cream on the top.

There are several reports of people over whom the Prophet, praise and peace be upon him, passed his hands and blessed their heads. Their hair never turned white. One such person was Umayr, Saad's son, others were As Saib, Yazid's son, and Madluk.

The Prophet, praise and peace be upon him, passed his hand over the abdomen and back of Utba, Farqad's son, and the perfume was so fragrant that it surpassed those of the females in his household.

Aidh, Amr's son was wounded at Hunain and the Messenger of Allah, praise and peace be upon him, wiped the blood from his face and supplicated for him. From that time onwards Aidh had a blaze on his head similar to that of a horse.

The Prophet, praise and peace be upon him, touch the head of Kays, Zaid's son and supplicated for him. Kays lived to be one hundred, and all of his hair had turned white except where the Prophet, praise and peace be upon him, had touched it and he became known as Al Aghar – the one with the blaze. Amr, Thalab Al Juhani was also blessed in a similar manner.

When the Prophet, praise and peace be upon him, passed his hand over the face of a person there remained a light upon his face. He also stroked the face of Katada, Milhan's son and it too shone in a way that when someone looked at his face it was like looking into a mirror.

Hanzala, Hidhaym's son was also blessed by the touching of his head by the Prophet, praise and peace be upon him. One day a man came to him with his sheep. His face was swollen and the udders of his sheep were also swollen. The swollen parts were placed upon the area the Prophet's hand had touched Hanzala and the swellings disappeared.

Zainab, Salma's daughter was also blessed when the Prophet, praise and peace be upon him, splashed some water on her face. After this her face became so beautiful that it surpassed the beauty of other women.

There are several reports relating to children who were either sick or insane and all were cured by his blessed touch amongst those children were Al Muhallab, Qubala's son.

Tawus tells us that whenever an insane person was brought to the Prophet, praise and peace be upon him, he would stroke their chest and the insanity would leave them.

A man came to him suffering from a hernia. He instructed that it be sprinkled with water from a spring into which he had blown some saliva. After this had been carried out the man was cured.

At one time Abu Hurayrah came to the Prophet, praise and peace be upon him, and complained of his forgetfulness. The Prophet, praise and peace be upon him, told him to spread out his robe and he scooped his hands into it. Then he told him to draw the robe to him, and this he did. Thereafter he did not forget a thing.

Jarir, Abdullah's son was unstable on a horse, the Prophet praise and peace be upon him, patted his chest and supplicated for him and thereafter he became the best and most stable of all Arab horsemen.

Section 24 – The Prophet's knowledge of the Unseen and the future

Judge Eyad tells us that the transmissions relating to these subjects are well known and are so numerous that they can be compared to a vast, unpluggable ocean that never ceases to overflow.

Regarding the signs relating to future events and the Last Day, Hudhayfa tells us, "The Messenger of Allah, praise and peace be upon him, gave a sermon in which he omitted nothing that would occur up until the Last Day. Some of us

remembered them whereas some forgot, but many of my companions know them. When anyone of the events were realized, I would recognize and recall what the Prophet, praise and peace be upon him, had told us in the same way that a man remembers the face of another who went away but recognizes him upon his return." Hudhayfa then said, "I do not know whether my companions have forgotten or pretended to forget but the Messenger of Allah, praise and peace be upon him, did not omit the initiator of a single disaster that would occur right up until the end of the world, and there were more than three hundred. Not only did he name the initiator but he also gave the names of their fathers as well as their tribes."

The Prophet, praise and peace be upon him, told his Companions and family that they would be victorious over the enemies of Islam. He informed them of the future Opening of Mecca, Jerusalem, Yemen, Syria and Iraq, and that security of passage would be realized so that a woman could travel from Hirra in Iraq to Mecca fearing none except Allah.

Prophet Muhammad, praise and peace be upon him, warned that Medina would be raided. He told his Companions that Khybar would be conquered by Ali on the following day. He also prophesied various parts of the world that Allah would open for his nation, and also of the treasures they would be receive, such as those of Chosroes and Caesar. He warned of the sedition that would occur among them, the disputes and the rise of various sects who would behave in a manner similar to their predecessors, and that they would split into seventy-three sects, of which only one would be saved. He told of their spreading throughout the world, and that a people would come who wore one fine garment in the morning and another in the evening, and that dish after dish would be set before them. He spoke of the time when their homes would be adorned in a similar way to the Ka'ba. He concluded the sermon saying, "You are better off today than you will be on that day."

Prophet Muhammad, praise and peace be upon him, also spoke of the time when Muslims would strut proudly about the earth, and said they would be served by girls from Persia and Byzantine. He spoke of the time that Allah would withdraw from them their power, and that those who were evil would overcome the good. He also spoke of the fighting that would occur between them and the Turks, the Khazars and the Byzantine. He said, Chosroes and Persia would be wiped out and thereafter cease to exist."

He prophesied that the descendants of the Byzantines would continue generation after generation right up until the end of the world. At that time the noblest and best people would be taken away. He prophesied that knowledge would be taken away as time drew to an end, and of the sedition and bloodshed that would appear. He said, "Woe for the Arabs, for the evil that draws near!"

The earth was rolled up for the Prophet, praise and peace be upon him, so that he was able to see its eastern and western extremities and said that the extent of his nation would reach was that which was rolled up for him.

Abu Umama, reports the saying of Prophet, praise and peace be upon him, relating to the coming of "Al Mahdi", the expected guided leader, who will appear shortly before the end of the world, he said, "A group of my nation will remain steadfast to the truth. They will conquer their enemy until the command of Allah comes as they remain in that status." When he was asked where this group would be, he replied, "In Jerusalem."

The Prophet, praise and peace be upon, brought news of the kingdom of the Umayyads and the caliphate of Mu'awiyah whom he advised. He said that the Umayyads would turn the kingdoms of Allah into a dynasty. He also said that the descendants of Al Abbas would emerge under black banners and govern an area far larger than previously known.

He spoke of the coming of Al Mahdi, and when he would appear. He spoke of the events "The People of his House" (Ahl Al Bayt) would face, and mentioned their martyred slaying by their enemy and subsequent exile.

The Messenger of Allah, praise and peace be upon him, prophesied the martyrdom of Imam Ali, and said that those who would kill him were the most wretched of people, and that Ali would be the one to assign their place in the Fire. He said that Ali's friends would enter the Garden whereas his enemies would enter the Fire (this is in reference to the unbelievers who fought Imam Ali). He mentioned that among those who would rise up against him would be the Kharijites, the Nasibiyah (who were vehement in their hatred of him), and that a group of Rafidites who claimed to follow Ali would in fact reject him.

The martyrdom of Othman was prophesied by the Prophet, praise and peace be upon him, who said, "Othman will be killed as he recites the Koran, perhaps Allah will have written that he will be wearing a shirt and they will want to remove it and his blood will fall on the Words of Allah *"Allah will suffice you."* 2:137.

As far as sedition was concerned, the Prophet, praise and peace be upon him, said that it would not appear during Omar's lifetime. He said, "Az Zubair would fight against Ali, and the dogs of HowAb would bark at one of his wives and there would be a lot of killing around her, and that she would only just escape. When Lady Ayesha, may Allah be pleased with her, went to Basra, the dogs of HowAb barked (the barking occurred as Lady Ayesha rode in seclusion in her howdah and upon hearing their barking she asked if she was in HoawAb but those around her lied saying it was some other place.)

The Messenger of Allah, praise and peace be upon him, prophesied that an unjust group would transgress and take the life of Ammar, this prophecy was fulfilled when the army of Mua'wiyah killed him.

To Abdullah, Az-Zubair's son he said, "Woe to the people from you and woe to you from the people!"

The Prophet, praise and peace be upon him, spoke of the hypocrite Quzman saying, "He will be tested along with the Muslims, even though he is one of the people of the Fire." This prophecy was fulfilled and Quzman committed suicide.

He named certain people amongst whom were Abu Hurayrah, Samura Jundub's son, and Hudhayfa and said, "The last of you will die in a fire." The last to die amongst them was Samura who was old and senile who died as he was trying to warm himself.

The Prophet, praise and peace be upon him, spoke of the martyrdom of Hanzala, saying, "Ask his wife about him. I saw angels washing him." Hanzala had married the night before a battle and they asked her about him and she said, "He left in the state of major impurity and died before he had a chance to take a major shower." Abu Sa'id said, "We found his head dripping with water."

Prophet Muhammad, praise and peace be upon him, spoke of the caliphate of the Koraysh saying, "The caliphate is with the Koraysh, and it will remain so as long as they maintain the religion."

He prophesied that a liar and a destructive person would emerge from Thaqif. It is thought that Al Hajjaj, Joseph's son and Al Mukhtar, Ubayd's son are those referred to in the prophecy.

He spoke of Musaylima (the liar who laid claim to the prophethood during the lifetime of the Prophet) saying he would be destroyed, and it was so.

Of his daughter Fatima, may Allah be pleased with her, he gave her the good news that she would be the first of his family to pass away after him.

He warned about the apostasy which would arise and prophesied that after his death the just Caliphate would remain for thirty years and thereafter become a voracious kingdom. This was fulfilled during the time of Al Hasan, the son of Ali, may Allah be pleased with them.

He prophesized the loss of status of Muslims saying, "This matter began with the Prophethood and mercy, then mercy and the Caliphate, followed by a voracious kingdom, followed by arrogance and tyranny." He warned "Corruption will enter the nation." He also said, "A time is only followed by one worse than it."

The Prophet, praise and peace be upon him, made known the existence of Uways Al Karni and instructed Omar and Ali to ask Uways to pray for them. It was only after the death of the Prophet, praise and peace be upon him, that this great sufi became known to the Companions. And the Prophet, praise and peace be upon him, also prophesized that princes would come who would postpone the time of prayer.

Prophet Muhammad, praise and peace be upon him, warned that amongst his nation there would arise thirty deceiving liars claiming the Prophethood, four of whom would be female. Another time he mentioned that one of the deceiving liars would be the false messiah, and that all would belie Allah and His Messenger.

He spoke of non-Arabs saying, "The time is approaching when there will be numerous non-Arabs amongst you. They will consume your property and strike your necks. The Last Hour will not appear until a man from Kahtan drives the people with his staff."

He told his Companions that the best of his followers are those who lived in his time, thereafter the next generation, followed by the next generation. He warned that after them people would come and bear witness without being asked who will be treacherous and untrustworthy. He also warned of people who would promise but not fulfill, and that many will be obese.

Prophet Muhammad, praise and peace be upon him, warned, "My nation will be destroyed under the hands of young men from the Koraysh." In another narration Abu Hurayrah tells us that he said, "If I so wished I could name them for you, the children of so-and-so and the children of so-and-so."

Prophet Muhammad, praise and peace be upon him, prophesized the coming of the Qadiani, a deviant sect encouraged by the British, and the Rafidites as well as the Nasibiyah who hated the four caliphs and betrayed Imam Ali. He also said that the last of his nation would curse the first of it, and the Ansar would dwindle in number until they became like the salt in food, and that their position would continue to dissolve until not a single group of them remained and that they would be oppressed after his passing.

The Prophet, praise and peace be upon him, spoke of those who severed themselves from Islam (Khawarij), and described them saying one would be abnormal and that their mark would be shaven heads.

Nearing the end of time, the Prophet praise and peace be upon him, prophesized that shepherds would become authorities and that the naked, Bedouin, the barefoot Arabs would compete in the construction of high buildings, and mothers would give birth to their mistresses.

On another occasion the Prophet, praise and peace be upon him, was asked, "Tell me about some of the signs of its approach." To this the Prophet, praise and peace be upon him replied, 'The female slave will give birth to her master, and the bare-footed, naked, penniless goat-herders will live arrogantly in high mansions.'

The Prophet, praise and peace be upon him, prophesized that the Koraysh and their allies would not be able to conquer him, but he would conquer them.

He spoke of "the death" (a plague during the Caliphate of Omar) that would occur after the conquest of Jerusalem and described the houses of Basra.

When they were on an expedition a wind storm blew up and the Prophet, praise and peace be upon him, told his Companions, "It blows for the death of a hypocrite." Upon their return to Medina they found his prophecy had been realized.

As the Prophet, praise and peace be upon him, sat with his Companions he prophesized, "The tooth of one of you will be greater than the size of Mount Uhud in the Fire." Abu Hurayrah said, "Eventually all of those who sat with him passed away except for myself and one other, and he apostasied and was killed in the Battle of Yammah."

The Prophet, praise and peace be upon him, spoke of a man who had stolen some pearls from a Jew and said they would be found in the man's saddle-bag.

He spoke of a man who had stolen a cloak and told them where it was.

He also spoke of a she-camel that had strayed and informed them that she had become entangled by its halter in a tree.

The Prophet, praise and peace be upon him, told his Companions of a letter Hatib had written and entrusted to a woman from Muzaynah to deliver to his family in Mecca. The letter was to alert Hatib's family of their intended march on Mecca.

Safwan, Umayyah's son persuaded Umayr, Wahab's son to go and kill the Prophet, praise and peace be upon him. As Umayr approached intending to kill him, the Prophet, praise and peace be upon him, informed him of his secret whereupon Umayr became a Muslim.

When Al Abbas was taken captive his goods were confiscated and he told the Prophet, praise and peace be upon him, that he had no money. The Prophet, praise and peace be upon him, reminded him the money he had left

concealed with Umm Al Fadl, whereupon he exclaimed, "None except Umm Al Fadl and I knew where it was." Al Abbas became a Muslim.

The Prophet, praise and peace be upon him, said referring to his grandson Al Hasan, "This son of mine is a master, and it is through him that Allah will bring about peace between two great groups among Muslims."

He spoke of the martyrdom of his Companions at Mu'tah (who fought against the Romans and Arab tribes that had yet to embrace Islam) at the moment of their martyrdom, despite the fact that there was more than a month's travel between him and his Companions.

When the Negus of Abyssinia passed away, the Prophet, praise and peace be upon him, informed his Companions of his passing.

Before a messenger arrived, the Prophet, praise and peace be upon him, told Fayruz (who was a Persian envoy) that Chosroes had passed away. When the messenger arrived with the news Fayruz read the letter and embraced Islam.

One day the Prophet, praise and peace be upon him, found Abu Dharr asleep in the Mosque in Medina and told him that he would become an exile saying, "How will it be with you when you are driven from it?" He replied, "I will live in the Sacred Mosque." Then the Prophet, praise and peace be upon him, asked, "And what when you are driven away from there?" The Prophet, praise and peace be upon him, told Abu Dharr that he would lead a life of seclusion and die while he was alone.

He prophesized that the first of his wives to pass away after him would be the one with the longest hand. The wife was Lady Zainab daughter of Jahsh, may Allah be pleased with her, who was known to be very charitable.

The Prophet, praise and peace be upon him, said that his grandson Al Hussain would be martyred at Taff, (later renamed Karbala). He took some dirt in his hand and said, "His grave is in it."

A hand of Zaid, Sultan's son was severed as he fought for the Sake of Allah. Prior to its severing, the Prophet, praise and peace be upon him, had said, "One of the limbs of Zaid Sultan's son will precede him to the Garden."

Prophet Muhammad, praise and peace be upon him, asked Suraka, "How would you like to wear the robes of Chosroes?" Years later the spoils gained from Persia were brought to Omar amongst which were the robes and regalia of Chosroes and Omar said, "Praise be to Allah who stripped them from Chosroes and put them on Suraka."

Indicating to the city we know today as Baghdad, the Prophet, praise and peace be upon him, prophesied "A city will be built between the rivers Tigris and Dujayl, and Qutrubull and As-Sara. The treasures for the earth will be brought to it and the earth will swallow it up."

He warned, "In this nation there will be a man named Al Walid. He will be worse for this nation than Pharaoh was for his."

The Prophet, praise and peace be upon him, forewarned, "The hour will not come until two parties fight against each other, and their claim is the same as each other."

The Prophet, praise and peace be upon him, spoke to Omar about Suhail, Amr's son saying, "It is possible that he will be in a position that will delight you Omar." This prophecy was fulfilled. When the people of Mecca learned of the Prophet's passing, Suhail stood before its people in a way similar to that of Abu Bakr in Medina and addressed them in a similar manner that strengthened them.

There was a time when the Prophet, praise and peace be upon him, asked Khalid to go to Umayyad, and told him that he would find him hunting wild steers." This is exactly what he was found doing.

Prophet Muhammad, praise and peace be upon him, informed his Companions of their secrets and even told them of their thoughts. He also told them of the hypocrites and of their rejection, and what they said about him and those who believed. One of the hypocrites would tell his companion, "Be quiet, by Allah, if he does not have someone to tell him then the stones of the plain will inform him!"

There was a Jew in Medina by the name of Labid, Asim's son who was a sorcerer. He was approached by a fellow Jew from Khybar and asked to concoct a spell of deadly proportion against the Prophet, praise and peace be upon him. The Prophet, praise and peace be upon him, described Labid's sorcery and what had been used. He told his Companions that he used a comb, and some strands of his hair, and the spathe of a male palm-tree, and that he had cast them into the well of Dharwan. The Companions went to the well and found them exactly as the Prophet, praise and peace be upon him, had described.

When the Koraysh placed a boycott on the early Muslims – the children of Hashim – they issued a declaration that was placed inside the Ka'ba. The Prophet, praise and peace be upon him, told them that termites would devour the paper and only the Name of Allah would remain. This prophecy came to pass, and the boycott ceased.

Each one of his prophecies, present and future, were to be fulfilled in the way he described. Amongst those yet to be fulfilled is the following, "The flourishing of Jerusalem will prove to be the ruination of Medina. The ruin of Medina will be brought about on account of fierce fighting. The emergence of fierce fighting will include the conquest of Constantinople (Istanbul).

Prophet Muhammad, spoke of the prevailing conditions of the Hour and also of the signs that will lead to it. He spoke of the Resurrection and the Gathering, and informed what will happen to the good and those who deviated. He gave news about both the Garden and the Fire and the occurrences on the Day of Resurrection.

As we mentioned at the beginning of this section, a volume of prophetic quotations could be compiled on these subjects, but this suffices. For those who wish to learn more further transmissions are to be found in the Sahih references.

Section 25 – The protection of Allah for His Prophet, and that He suffices him against those who injured him

Allah told His Prophet, praise and peace be upon him, "*Allah protects you from the people*" 5:67 And He says, "*And be patient under the Judgement of your Lord, surely, you are before Our Eyes.*" 52:48. And, "*Is it not that Allah suffices His worshiper.*" 39:36 This last verse has been explained that Allah is sufficient for His Prophet, praise and peace be upon him, against his enemies and the idolaters. As for those who mocked and plotted against the Prophet, praise and peace be upon him, Allah says, "*We suffice you against those who mock.*" 15:95 "*And when the unbelievers plotted against you, they sought to either take you captive or have you killed, or expelled. They plotted – but Allah (in reply) also plotted. Allah is the Best in plotting.*" 8:30

Lady Ayesha, Mother of Believers, may Allah be pleased with her, tells us "Before the verse "*Allah protects you from the people*" 5:67 was sent down, the Prophet, praise and peace be upon him, had guards." After its revelation, he looked out of his tent and told his guards to leave him saying, "Leave me my people. My Lord has given me protection."

We are also told that the Prophet, praise and peace be upon him, was traveling and it had reached mid-day so he dismounted and his Companions found a tree under which he might rest from the heat of the day. As he rested a Bedouin named Ghawrath, Al Harith's son came with sword drawn to him and said, "Who will protect you from me?" The Prophet, praise and peace be upon him, "Allah, the Exalted." Upon hearing this, the hand of the Bedouin began to tremble and his sword fell from it, and he struck his head on the tree so hard that his skull was exposed. The Prophet, praise and peace be upon

him, forgave him and the Bedouin returned to his tribe saying, "I have come to you from the best of people."

Al Khattabi sheds more light upon the incident saying that when Ghawrath had made up his mind to kill the Prophet, praise and peace be upon him, he alone knew of his intention. Ghawrath stood at the head of the Prophet, praise and peace be upon him, with his sword drawn and the Prophet, praise and peace be upon him, said, "O Allah, You are sufficient for me against him." Whereupon Ghawrath fell on his face on account of a pain that smote him between his shoulders, and his sword fell from his hand.

There was a similar occurrence at Badr when he left his Companions to relieve himself, but this time it was one of the hypocrites who followed him.

We are also told of the time when the Prophet, praise and peace be upon him, was on an expedition to Dhu Amar against the tribe of Ghatafan. Du'thur, Al Harith's son, who was their chieftain and the bravest man amongst the Ghatafan had made it very well known to his tribe that when the chance presented itself he would kill the Prophet, praise and peace be upon him, however when the time presented itself he did not. When he returned to his tribe they asked the reason why he had not killed him. He told them that that he had seen a tall white man who pushed him in the chest and that he had fallen backwards and his sword fell from him, and he was sure he had seen an angel. He told his tribesmen that it was this that had caused him to become a Muslim. It has been said that the following verse refers to this incident, *"Believers, remember the favor which Allah bestowed upon you when certain people were about to stretch their hands towards you, but He restrained them."* 5:11 incident.

Upon the sending down of this verse the Prophet, praise and peace be upon him, who had previously been concerned about the Koraysh declared, "Whosoever wants to harm me will be disappointed."

In an attempt to harm the Messenger of Allah, praise and peace be upon him, the wife of Abu Lahab, Umm Jamill had strewn thorns in the Prophet's path, but it was as though he walked on soft sand. When she heard a chapter had been sent down censuring her and her husband she went to the Messenger of Allah, praise and peace be upon him, who was sitting with Abu Bakr beside the Ka'ba with a stone pestle in her hand. She stopped before Abu Bakr and demanded to know the whereabouts of the Prophet, praise and peace be upon him. She could not see him sitting next to him as Allah had made him invisible to her. In contempt she said to Abu Bakr, "I have heard that he has satirized me, and by Allah, if I had found him, I would have smashed his mouth with this pestle!"

Al Hakam, Abi'l-As's son tells of the time they conspired to kill the Prophet, praise and peace be upon him. When they came across him, they found him praying, and heard a terrible sound behind them, it was so frightening that they thought not one person would be left alive in Tihama. He tells us they all fainted and did not regain consciousness until he after the Prophet, praise and peace be upon him, had concluded the prayer and returned to his family. One night he and his companions agreed to make another attempt on his life and lay in wait until they saw him, but suddenly the hills of Safwa and Marwa stood between him and them.

Omar tells us that at one time he and Abu Jahm, Hudhayfa's son agreed between themselves to kill the Messenger of Allah. It was night time and as they approached his home they began to listen for him. Then they heard him begin to recite the verses, *"The Resurrection Verifier; and what is the Resurrection Verifier? What makes you to know the Resurrection Verifier is? Thamood and Aad belied the Clatterer. Thamood, they were destroyed by the violent shout (of Gabriel) as for Aad, they were destroyed by a howling, violent wind that He subjected upon them for seven nights and eight days consecutively and you might have seen them struck down as if they were the stumps of palm trees that had fallen down. Can you see any remnant of them now?"* 69:1-8. Upon hearing these verses Abu Jahm struck Omar on his arm saying "Save yourself!" and they ran away in fright. This incident contributed to the conversion of Omar.

Among the attempts upon the life of the Prophet, praise and peace be upon him, is this famous incident. The chieftains from each branch of the Koraysh tribes plotted to kill the Prophet, praise and peace be upon him. One night they concealed themselves around the Prophet's house and lay in wait for him. Later that night he came out from his house and as he did so, he recited the following verses, *""Ya Seen. By the Wise Koran, you (Prophet Muhammad) are truly among the Messengers sent upon a Straight Path. The sending down of the Mighty, the Most Merciful so that you may warn a people whose fathers were not warned, and so were heedless. The Phrase has become obligatory upon most of them, yet they do not believe. We have bound their necks with fetters up to their chin, so that their heads are raised and cannot be lowered. We have set a barrier before them and a barrier behind them, and, We have covered them so that they do not see."* 36:1-9. Then he stooped to pick up a handful of dust and cast it over them, and immediately a deep sleep descended upon them and the Prophet, praise and peace be upon them, passed through their midst without anyone seeing him.

As we mentioned in an earlier section, Allah protected His Prophet, praise and peace be upon him, and Abu Bakr during their migration when they stayed in the Cave and we heard how Allah caused a spider to spin its web over the mouth of the cave and two pigeons to settle on its ledge. Added to this is the conversation Umayyh, Ubbay's son had with his companion to

whom he said, "The spider's web must have been there before the Prophet was even born." The Koraysh concluded no one could possibly be in the Cave and left.

Allah protected his Prophet, praise and peace be upon him, again during his migration. Suraka, Malik's son, whose grandfather was Jushum spotted the Prophet, praise and peace be upon him, and Abu Bakr in the distance so he armed himself and rode out after them. Suraka almost caught up with them when the feet of his horse sank into the ground and he was thrown from the horse. Suraka took hold of his diving arrows and cast them, but did not receive the answer for which he hoped. He remounted and rode on and as he drew near he heard the Prophet, praise and peace be upon him, reciting the Koran. The Prophet, praise and peace be upon him, did not turn around, however Abu Bakr did and said, "He is catching up with us!" Whereupon the Messenger of Allah recite the verse "*Do not sorrow, Allah is with us*" 9:40. And he supplicated against Suraka. Suraka's horse sank once more into the ground and he was thrown. Suraka got up and pulled the horse by its reins and the horse emerged with something resembling smoke coming from its feet. Suraka cried out, "I know you have supplicated against me, supplicate again for me and I will act as a decoy for you; neither shall I harm you nor will others harm you." Suraka told them of the plans of his fellow tribesmen and the Prophet, praise and peace be upon him, told him not to let anyone follow them. Suraka returned to his tribesmen and told them they were no where to be seen so it was pointless to search for them in that direction.

Before Suraka parted company with the Prophet, praise and peace be upon him, asked, "How would you like to wear the robes of Chosroes (the King of Persia)?" Suraka was astonished and knew that the word of the Prophet, praise and peace be upon him, would surely be fulfilled, so he requested the statement be written down for him as a sign, and so Abu Bakr wrote it down on a piece of leather, which Suraka then placed in his quiver for safekeeping and returned to Mecca. In the years that followed as the Prophet, praise and peace be upon him, was returning from the Encounter of Hunain, Suraka met him again and embraced Islam.

It has also been transmitted that the Prophet, praise and peace be upon him, and Abu Bakr were spotted by a herdsman who then hastened to Mecca with the intention of informing the Koraysh. However, upon reaching Mecca, his mind went blank and he neither knew what he was doing there nor the reason why he had gone there, so he returned home.

Abu Jahl had sworn that when he saw the Prophet, praise and peace be upon him, he would crush his skull with a rock. The time presented itself and Isaac's son tells us that as Abu Jahl took hold of a rock the Koraysh urged him on to throw it at the Prophet, praise and peace be upon him, who was in prostration. Allah protected His Prophet, praise and peace be upon him, and caused the rock stick to his hands and his hands were raised up to his neck,

whereupon he abandoned his intention. After the conclusion of the prayer Abu Jahl asked the Prophet, praise and peace be upon him, to supplicate for him whereupon his hands were released from the rock. When he returned to his companions they asked what had happened and he told them, "A stallion, the like of which I have never seen before appeared behind him, and it looked at me as if it was going to devour me." The Prophet, praise and peace be upon him, told his Companions, "That was Gabriel. If Abu Jahl had come any nearer, he would have been seized."

Another attempt was made on the life of the Prophet, praise and peace be upon him, this time it was a man from the children of Mughira. As-Samarkandi tells us that Allah caused him to become blind and therefore unable to see the Prophet, praise and peace be upon him, although he was still able to hear what he said. Scholars say that the verses "*We have bound their necks with fetters up to their chin, so that their heads are raised and cannot be lowered. We have set a barrier before them and a barrier behind them, and, We have covered them so that they do not see.*" 36:8-9 refer to this and the preceding story.

One day, the Prophet, praise and peace be upon him, and his Companions set out to visit the tribe of Kurzaya. Isaac's son tells us, that when they reached their destination, they sat down to rest against a wall of one of the fortresses. Amr, Jihash's son learned of their arrival and sent one of his tribesmen to throw a millstone down from its walls upon him. Before they could achieve their aim, the Prophet, praise and peace be upon him, arose and returned to Medina and told them what had happened. It has been said that the verse, "*Believers, remember the favor which Allah bestowed upon you when certain people were about to stretch their hands towards you, but He restrained them.*" 5:12 is applicable to this event.

The Jewish tribe of Nadir had made a pact with the Prophet, praise and peace be upon him, and part of the pact was that they would assist him when called upon. As-Samarkandi tells us that the Prophet, praise and peace be upon him, now sought their help in paying the blood money for the tribesmen of Kalb who had been killed by Amr, Umayyah's son. Upon their arrival Huyayy, Akhtab's son invited the Prophet, praise and peace be upon him, and his Companions to sit down with him expressing his wish to feed them and give them that for which they had come. The Prophet, praise and peace be upon him, Abu Bakr and Omar sat down, and Huyayy got up on the pretence that he wanted to relieve himself and left the room. However, Huyayy's intention was to kill him. After a while Gabriel came to the Prophet, praise and peace be upon him, and told him of the plot, so without a word he left and went home.

Abu Hurayrah tells us that Abu Jahl had sworn that he would tread on the neck of Prophet Muhammad, praise and peace be upon him, the next time he

saw him in prostration. Abu Jahl's companions came to him and told him that the Prophet, praise and peace be upon him, was praying near the Ka'ba, so Abu Jahl approached him, then turned away in fright, protecting himself with his hands. His companions asked what had happened and he told them, "As I approached I looked down and saw a trench full of fire into which I almost fell. It was a terrifying sight and the fluttering of wings filled the earth." Later, the Prophet, praise and peace be upon him, told his Companions that the fluttering of wings were those of angels and said, "If he had come any nearer they would have torn him limb by limb." It was then that the verse "*Indeed, surely the human is very insolent.*" 96:6 was revealed.

Hamza, the uncle of the Prophet, praise and peace be upon him, had killed in combat the father and uncle of Shayba, Othman Al Juhani's son. At the Battle of Hunain the chance to revenge these deaths presented itself and Shayba cried out, "Today my revenge will be taken against Muhammad!" As the fighting intensified he came, with sword ready to strike, up behind the Prophet, praise and peace be upon him, and said, "As I drew near a fiery flame, swifter than lightning rose up before me so I turned and fled. The Prophet, praise and peace be upon him, was aware of my presence and called me back then placed his hand upon my chest. Before that he had been the most hated of all people to me, then he told me, 'Draw near and fight!' This I did and went ahead of him fighting with my sword. Even if I had met my father, I would have fought against him rather than the Prophet, praise and peace be upon him."

It was the year of the Opening of Mecca and Fadala, Amr's son tells us, "I wanted to kill the Prophet as he circumambulated the Ka'ba. As I drew near to him he asked, 'Is it Fadala?' and I replied that it was. He then asked, 'What were you saying to yourself?' and I replied, 'Nothing'. The Prophet, praise and peace be upon him, laughed and asked Allah to forgive me then placed his hand on my chest and my heart became still. By Allah, as soon as he lifted it, Allah had not created anyone more beloved to me than him."

Amir, At-Tufayl's son and Arbad, Kays son, plotted together to kill the Prophet, praise and peace be upon him. Amir said to Arbad, "I will distract Muhammad so you can strike him." But Arbad was prevented from seeing him. He told Amir, "By Allah, whenever I intended to strike him, I found that you were between him and me – how could I strike you!"

Many Jews and soothsayers instilled fear of the Prophet, praise and peace be upon him, into the Koraysh, telling them that he would have power over them, and urged them to rise up and kill him. Allah protected him and His command was realized.

The Prophet, praise and peace be upon him, said that he was helped by the casting of terror into the hearts of his enemies who were even as far away as a months travel from him.

Section 26 – The Prophet's knowledge and sciences

Allah gave His Prophet, praise and peace be upon him, an abundance of concentrated knowledge relating to both worldly affairs and His religion. He gave to him knowledge of the instructions of Law, of politics and what was in the best interest of his nation.

He was given knowledge of the circumstances of previous nations, and became knowledgeable of the stories of prophets, messengers, tyrants and of each generation from Adam until his time coupled to knowledge of their laws and scriptures. Prophet Muhammad, praise and peace be upon him, was knowledgeable of the aspects of their lives, their battles and events. He knew details of their prominent personnel and their varying opinions. He even knew how long they lived and the wisdom of their sages.

When the unbelievers came to him, he was able to debate and clearly answer both Jew and Christian according to their own scripture. He told them of the secrets of their scriptures and spoke of their hidden sciences, and informed them of what they choose to conceal and how they had tampered with their Books.

As for Arab tribes, he was conversant with each dialect and knew the obscure words special to certain tribes. He knew each of the eloquent styles of pure Arabic. He knew the circumstances of their battles, their wisdom, similes and the meaning of their poems, his vocabulary encompassed all their words and he would use them to give clarifying parables or proverbs so that all were able to understand the depth of matters, and shed light on the obscure. He made the rules of the Law easy to understand, they were neither strict nor contradictory. The Law he brought taught the traits of good character, ethics and every kind of desirable characteristic, so much so that even an unbeliever could not raise any objection unless he became frustrated and just said anything in retaliation. Even the unbelievers in the "Time of Ignorance" who opposed or rejected him were not able to refute this and said what he brought was correct and did not attempt to prove it to be otherwise.

Prophet Muhammad, praise and peace be upon him, made lawful what was good for everyone and forbade that which was opposite, and it was through this that he protected lives, honor and property from harm, and made them fear the Fire of the Everlasting Life.

The Prophet's knowledge surpasses that of even the most dedicated people of science who are only able to acquire, even after years of study, an

incomplete understanding of perhaps one or more scientific field such as that of medicine, the interpretation of dreams, the distribution of inheritance, mathematic, lineage etc., that stem from his knowledge. His knowledge encompassed all sciences in full.

Of visions, the Prophet, praise and peace be upon him, warned, "Visions should only be interpreted by the truly knowledgeable scholars of interpretation, and the realization of the vision will be come in due course." He also said, "Visions fall into three categories, the true vision, a dream in which a person talks to himself, and a distressful dream which is from satan." He also said, "When the end of time draws near, the dream of a believer almost never lies."

Of illness, the Prophet, praise and peace be upon him, informs us of his knowledge saying, "The root of every illness is indigestion." Abu Hurayrah tells us that he said, "The intestines are the drain of the body and the veins reach it."

He spoke of many cures including those of the ear and inside the mouth, of cupping, and laxatives. Regarding the best time for cupping he told his Companions that it is on the seventeenth, nineteenth and twenty-first of the (lunar) month.

The Prophet, praise and peace be upon him, spoke of other cures one of which is for pleurisy saying, "In the aloes-wood, there are seven cures, one of which is the cure for pleurisy.

Prophet Muhammad, praise and peace be upon him, mentioned the status of the stomach saying, "The son of Adam has not filled any container worse than his stomach. If it has to be filled, then one third should be for food, another third for beverage and the remaining third for breath."

He was asked if Sabi was a person or a country whereupon he replied, "He was the father of ten children, six in Yemen and four in Syria."

The Arabs were preoccupied with matters relating to their lineage and would come to ask the Prophet, praise and peace be upon him, and their questions would be answered. Kada'a inquired about matters relating to his lineage and his inquiry was satisfied.

The Prophet, praise and peace be upon him, spoke of time, saying, "Time revolves in a circle which was its form on the day that Allah created the heavens and the earth."

He spoke of the Pool of Al Kawthar, and described it saying, "Its corners form a square."

As for the remembrance of Allah (dhikr) the Prophet, praise and peace be upon him, gave the good news, "A good deed has ten more like it, therefore, one hundred and fifty on the tongue is equal to fifteen hundred on the Scales."

The Messenger of Allah, praise and peace be upon him, informed his Companions that everywhere between the east and the west is a direction of prayer (qibla).

The Prophet, praise and peace be upon him, advised his scribe to put his pen behind his ear because it would be easy for him to remember where he had placed it.

Allah said that the Prophet, praise and peace be upon him, was illiterate. He was not tutored by literate persons, nor yet raised in the company of knowledgeable people, however he was extremely knowledgeable. There are many transmissions that speak of the way in which he said letters should be correctly written, for example he said, "Do not extend the (Arabic) letter "seen" in Basmala." One day, Mu'awiyah was sitting with the Prophet, praise and peace be upon him, when he advised Mu'awiyah to put some cotton in the inkwell and to cut his quill obliquely. As for writing letters he told him to make the letter "ba" straight, the letter "seen" distinct and not to misshape the letter "meem". He told him to write the Name "Allah" well, and to extend in both writing and reading the "Alif" equal to "aa" in the attribute "Al Rahmaan" and said the same applies to "Al Raheem" with the extension of "ee".

The Prophet's knowledge of the facets of language was not limited to Arabic. His knowledge enabled him to speak in many languages. If a person were to spend his life studying languages he would only be able to accomplish some of his goal. Allah says of His Prophet, praise and peace be upon him, "Never before did you recite any Book, or inscribe it with your right hand." 29:48.

There is no room for even an unbeliever to refuse what we have just mentioned, nor yet for a rejecter to bring something contrary to it, claiming, "*Tales of the Ancients*" 25:5, or "*A mortal teaches him*" 16:103 because in the same verse Allah, Himself proves the falsity of their argument saying, "*The tongue of him at whom they hint is a non-Arab; and this is a clear Arabic tongue.*" The claim of the unbelievers that the Prophet, praise and peace be upon him, was tutored by Salman from Persia, or a Greek captive is rendered void. The Prophet, praise and peace be upon him, first met Salman after his migration to Medina by which time many of the verses of the Koran had already be sent down. As for the Greek, his name is not clear, but we what we know is that he embraced Islam and that they would sit together at Marwa. The tongue of both Salman and the Greek was foreign, whereas the Koraysh who spoke clear Arabic were fluent and articulate, yet despite their

capabilities none were able to produce a single verse, let alone a chapter comparable to the Koran. If the most eloquent of Arabs rich in the art of the composition of poetry and language were unable to meet the challenge, it is inconceivable that persons whose mother tongue is other than Arabic would be capable of doing so.

It was rare for the Prophet, praise and peace be upon him, to visit the countries of the "People of the Book", yet his enemies claimed that he sought their help. His youth was spent in the company of Arabs during which time, he like prophets before him, shepherded sheep. Only once or twice, in the company of fellow Arabs who spoke only Arabic, did he visit non-Arab lands and even then his stay was short and there would have been insufficient time for him to acquire even a fraction of their language. He neither sought the company of rabbis, priests, astronomers or soothsayers in Mecca or Medina, or for that matter elsewhere, his knowledge was gifted to him by Allah.

Section 27 – The Prophet's communication with angels and jinn

Amongst the multitude of miracles, illuminating signs and gifts is Prophet Muhammad's, praise and peace be upon him, communication with angels and jinn that have been made known to us through his prophetic quotations. Allah supported him with both obedient angels and jinn, and many of the Companions were also blessed to see them.

Allah warns, *"but if you support one another against him, (know that) Allah is his Guardian, and Gabriel."* 66:4. He also says, *"And when Allah revealed to the angels, saying, 'I shall be with you. Give courage to the believers.'* 8:12. Also, *"And when you (Prophet Muhammad) prayed to your Lord for help, He answered, 'I am sending to your aid a thousand angels in succession.'* 8:9. And, *"(Remember) how We sent to you a company of jinn, who, when they came and listened to the Koran said to each other, 'Be silent.'* 46:29.

Concerning His Words, *"For indeed he saw one of the greatest signs of his Lord."* 53:18 Abdullah, Masood's son tells us that Prophet Muhammad, praise and peace be upon him, saw the Archangel Gabriel. There is a very well known quotation relating to the Night Journey that speaks of his conversation with the Archangel Gabriel, the Angel Israfil as well as other angels, and also tells how he witnessed the immensity of their number and the appearance of some.

As we said earlier, some of his Companions were also blessed to see angels at different times and places. One of the most famous sightings is the time when his Companions saw Gabriel who had assumed the form of a man and came to ask the Prophet, praise and peace be upon him, about Islam, Belief (Iman) and Perfection (Ihsan). Sa'ad saw the angels Gabriel on the Prophet's right and Michael on his left as men wearing white robes.

At the Battle of Badr a Companion reported having seen the heads of the unbeliever's flying off into the air, but the one who struck them was unseen. On another occasion, Abu Sufyan, Harith's son saw men clad in white riding on piebald horses riding between the heaven and earth.

The angels would come to Imran, Hussain's son and shake him by the hand, and when the Prophet, praise and peace be upon him, showed Hamza the Archangel Gabriel at the Ka'ba, Hamza fainted. On what has become known as the "Night of the Jinn", Abdullah, Masood's son saw the jinn and also heard them speak. He described them as resembling the men of Zutt (tall Sudanese men).

During the Battle of Uhud, Sa'ad's son tells us that when Mus'ab was martyred an angel came, took his form and raised the banner. When the Prophet, praise and peace be upon him, said "Advance Mus'ab" the angel replied, "I am not Mus'ab" and he realized it was an angel.

Omar, Al Khattab's son tells of the time when they were sitting with the Prophet, praise and peace be upon him, and an elderly man with a walking stick came and greeted the Prophet, praise and peace be upon him. He returned the greeting and said, "Your voice is like that of the jinn, who are you?" He replied, "I am Hama, Al Haym's son and my grandfather is Laqis son of Iblis (satan). He told the Prophet, praise and peace be upon him, that he had met Prophet Noah, peace be upon him, and his successors. The Prophet, praise and peace be upon him, taught him some of the chapters of the Koran.

When Khalid was sent to destroy the pagan temple of Al Uzza at Nakhlah, he killed a naked black woman who came out with her hair flying. Upon his return he told the Prophet, praise and peace be upon him, of the occurrence whereupon he said, "That was its priestess who impersonated Al Uzza."

Prophet Muhammad, praise and peace be upon him, was engaged in prayer when suddenly satan, the stoned and cursed, rushed towards him in an attempt to disrupt his prayer, but Allah gave the Prophet, praise and peace be upon him, power over him. After the prayer he told his Companions that he wanted to tie satan to one of the pillars in the Mosque so that they could look at him, but then the Prophet, praise and peace be upon him, recalled to mind the supplication of his brother, Prophet Solomon, "*Forgive me my Lord, and give me a kingdom the like of which will not befall any after me.*" 38:35. So the Prophet, praise and peace be upon him, in his excellent manner, let him go.

Yet again, this subject is so immense one must be aware that the preceding is just but a taste.

Section 28 – Narrations about his characteristics, and signs of his Messengership

When it comes to the signs of Prophet Muhammad's Prophethood and Messengership one must know that they were inscribed in previous scriptures, and transmitted from monks, rabbis and the knowledgeable People of the Book. His description, nation, names and his signs, even the seal that was to grace the area between his shoulder blades was known to them. In the poetry of Tubba, the story of the king of Yemen who wanted to destroy Yathrib with its Jews but were told by Prophet Samuel that a prophet would migrate there is told. There were other poets who wrote about the signs of Prophet Muhammad, such as Al Aws, Haritha's son who lived between the era of prophets and worshipped One God rather than idols. Ka'b, Lu'ayy's son, was the first person to call for prayer gatherings on a Friday and he too spoke of the coming of a Prophet. Sufyan, Mujashi's son, from Tamin proclaimed the coming of an Arab prophet and mentioned his name as being Muhammad. Quss, Sa'ida's son, a Christian bishop from Najran was knowledgeable of the signs of Prophet Muhammad, praise and peace be upon him, as was Sayf, Dhi Yazin's son, a king of Himyar who conquered Yemen and defeated the Abyssinians and spoke to Abdul Muttalib of a hidden book that he had read in which it was announced that a prophet would be born in Tihama. Zaid, Amr's son whose grandfather was Nufayl, described the Prophet, praise and peace be upon him, and said he would be from the children of Abdul Muttalib. The description and news of the forthcoming prophet was also known by Waraqqa, Nawfal's son, Athkalan Al Himyari and the Jewish scholar Samuel.

Before the Torah and the Gospel were tampered with the description and mention of the names of the attributes of the last Prophet of Allah, praise and peace be upon him, together with his signs and place of birth, were to be found and the sincere people who had knowledge of their untampered Books embraced Islam.

Amongst the Jewish converts were the rabbi, who took the name of Abdullah, son of Salaam, the sons of Sa'ya, the son of Yamin, Mukharyia, and Ka'b as well as other Jewish scholars. Amongst the Christians was Buhaira, Nestor and the governor of Bosra, Daghadir, the bishop of Syria, Al Jarud, Salman of Persia, the Negus of Abyssinia and others.

News of these conversions reached and were acknowledged by the Emperor Heraclius, the Pope of Rome, Christian hierarchy, the head of the Coptic church in Egypt, the prominent Jewish scholar Suriya's son, Akhtab and his brother, Ka'b, Asad's son, Az-Zubair, Batiya's son to mention but a few, however all were blinded by envy, pride and rivalry and refused to accept the fact that the Prophet, praise and peace be upon him, was an Arab and not of their race.

There are many authentic records that speak of how both the Jews and Christians could not do otherwise but admit to the existence of these descriptions that Prophet Muhammad, praise and peace be upon him, were written in their scriptures. Whenever any of the People of the Book came to challenge him, Prophet Muhammad, praise and peace be upon him, would quote their scriptures as an argument against them. He reproached them for tampering with the words in their scriptures, and for the concealment of their contents, and the twisting of words that would otherwise made his affair clear to the unsuspecting.

He invited the Christian Bishops to join him in a supplication in which he and his family were willing to make that those who lied would be cursed, but they declined. When the bishops realized they would be exposed in their true light, they avoided confrontation with him thereby avoiding the exposure of their falsified books. Had they found their books contained other than that which he said, it would have been by far easier for them to present it rather than be subjected to the confiscation of their property, in some cases their lives, and status. He challenged the Jews with a verse from the Koran saying, *"Bring the Torah and recite it, if you are truthful."* 3:94, but they chose not to respond.

Section 29 – A brief insight into aspects of his birth, childhood and adulthood

The birth of our Beloved Prophet, praise and peace be upon him, together with Its miracles have been transmitted to us by his mother Lady Amina, may Allah be pleased with her, and those in attendance.

As our beloved Prophet, praise and peace be upon him, was born a radiant light accompanied him and he lifted his head towards the heavens and the mother of Othman's Abil-As's son witnessed stars lowering themselves and a light so bright appeared that she could see nothing other than light.

Ash Shifa, the mother of Abdur Rahman, Awf's son attended his birth and tells us, "When he dropped into my hands he sneezed and I heard a voice saying, 'May Allah have mercy upon you!' The entire horizon became illuminated for me whereby I was able to see the castle of the Greeks."

On the night of his birth, the palace of Chosroes, King of Persia shook and its balconies collapsed, the waters of Tiberius receded and the perpetual flame of Persia, that had never once been extinguished for a thousand years became extinguished.

Not long after his birth it was decided that he should be raised in the desert and Allah choose Halima who was very poor to be his foster mother and wet-nurse. Halima and her husband Abi Kabshah were immediately aware of the blessings

that constantly came their way. Before fostering him, her breast milk had been insufficient to satisfy her own baby, but when she agreed to take her new charge her breasts filled with an abundance of milk, and her she-camel that was old produced milk and her sheep became fertile. They noticed the Prophet's maturity, his exceptional strength and growth and how he surpassed that of their own children.

Shortly after his return to Mecca his mother passed away whilst returning from visiting family members in Medina and he went to live with his uncle Abu Talib. Abu Talib was aware of the blessings that came to his family after he and his wife had taken the young Muhammad into their care. When he was with them their food and drink satisfied them, but on the occasions when he was absent, they would eat and drink but remain unsatisfied.

Abu Talib had several sons and when they woke up in the morning their appearance was unkempt, however, the appearance of the Prophet, praise and peace be upon him, was always neat, his hair oiled and there was mascara around his eyes. The mother of Ayman, who was his nurse, also commented, "There was never a time, either as a child or when he reached adulthood, that I heard him complain of hunger or thirst."

Before Prophet Muhammad's advent, praise and peace be upon him, the satans and jinn would journey to the heavens and eavesdrop upon the events destined for mankind, then use it to their advantage. In some cases they gave news to fortune-tellers who became consultants for their clients. Upon the Prophet's birth, praise and peace be upon him, the heavens became guarded by meteors that chase would-be eavesdroppers away and thereby prevent the mischief of the satans and jinn.

Prophet Muhammad's aversion to the idols was inherent in him, and he was never party to the evil that constituted daily life during the "Time of Ignorance". His modesty was protected by Allah and the story has reached us regarding this protection during the rebuilding of Ka'ba. It was customary for the Koraysh when they built to carry the stones in their robes and more often than not their private parts became exposed. When Prophet Muhammad, praise and peace be upon him, took part in the rebuilding of Ka'ba, he was about raise his robe to do the same but he was prevent by the heaven from its doing. When his uncle asked what was stopped him, he replied, "I have been prevented from exposing my privates."

There are many reports that speak of clouds or trees that shaded him during his travels. Before he married Lady Khadijah, may Allah be pleased with her, he undertook to trade on her behalf. Just before his return, Lady Khadijah happened to glance up into the sky, and tells us that angels were seen by herself and others shading him.

On one of his journeys, he dismounted from his ride to rest under a dead tree. The area around the tree was blessed by his presence and became green, as did the tree that now flourished, spread and lowered its branches to shade him.

As for the normal shadows that are cast by either the light of the sun or moon, he had none because he himself was radiant with his own light.

Flies did not alight on either his clothes or body.

Until he was raised to the Prophethood and Messengership, his love to withdraw himself from the world was innate.

As his death approached he told those dear to him of its nearness and that his tomb would be in his house in Medina. The rooms of his wives opened into the Mosque and the area between his room, later to become his resting place, and the pulpit are part of the Meadows of the Garden of Paradise.

Shortly before he passed away, Allah gave the Prophet, praise and peace be upon him, a choice. He gave an indication of this choice to his Companions amongst whom was Abu Bakr who immediately understood and wept. He told them, "There is a worshiper among the worshipers of Allah to whom Allah has given the choice between this world or that which is with Him. The worshiper has chosen that which is with Allah."

Allah honored His Prophet, praise and peace be upon him, even at the moment of death and from these signs we are yet again able to have a glimpse into his nobility. As death approached, Allah sent the Angel of Death to him who asked for his permission to take his soul away. The angel had never before asked the permission of anyone to do this, and when the time came the angels prayed over his precious body. As his Companions were about to prepare him for his funeral a voice was heard saying, "Do not remove the shirt from him when he is washed." It has been reported that after his passing Al Khidr (the Man in Green) and the angels visited his family and consoled them.

Section 30 – Summary of the miracles given to the Prophet, praise and peace be upon him, together with their special characteristics

The aim of this chapter has been to present some of the Prophet's miracles and the signs of his Prophethood, many of which have not been included, but what has been mentioned is sufficient. The chains or narrators have been shortened as they would in themselves require the compilation of many volumes that are only of value to the scholars of hadith.

The miracles of Prophet Muhammad, praise and peace be upon him, are more evident than those of other prophets in two ways. First, he was given

miracles that are too numerous to count, and none of his fellow prophets were given a miracle that our Prophet did not bring one that was similar or more excellent.

As for their being numerous, one must recall that all the parts of the Koran are miracles, even sentences of a few words, or short chapters such as "Al Kawthar" chapter 108 are miracles in their own right. This is substantiated by the verses that read, *"Let them produce a phrase like it, if what they say is true!"* 52:34 or

"Produce a chapter comparable to it" 2:23 There are approximately seventy-seven thousand words in the Holy Koran, and the Koran is divided into more than seven thousand parts with each part being a miracle in itself. Facets of its miraculous nature is its eloquence and elite composition, therefore each part contains a double miracle.

Another facet of its miraculous nature is that it gives knowledge of the Unseen, and in just one chapter alone one is able to find many descriptions, and each description is a miracle, therefore the number of miracles is increased yet again. The magnitude of the number of miracles contained in the Koran cannot be determined, it is so great in itself.

The prophetic quotations contain details of miracles as well as the miraculous aspects of the life of Prophet Muhammad, praise and peace be upon him.

Secondly, is the undisputable clarity and broad spectrum of the miracles given to Prophet Muhammad, praise and peace be upon him. Previous Messengers were given miracles relative to their time and in a science which their people excelled. For example, during the time of Prophet Moses, peace be upon him, sorcery had reached its climax, and so Moses was given miracles to present to Pharaoh and others that resembled their own skills but clearly surpassed and were far superior than those of the magicians and sorcerers of his time. What he brought shattered the normal patterns of sorcery and the sorcerers were unable to compete, and surrendered. The recognized that the signs Moses brought were clearly miracles, supernaturally sent by Allah.

The same applies to Prophet Jesus, peace be upon him, the people of his time excelled in medicine, when someone was pronounced incurable he remained as such, there was no hope. So when Jesus brought them by the permission of Allah cures beyond the bounds of their medicine, such as the raising of the dead, curing the blind and healing the leper without the use of medicine, it was a sign for his people that what he brought was indeed from Allah. The same circumstances apply to the miracles of all the other prophets, peace be upon them. In each case these miracles were a sign to people that the person who stood before them and to whom had been given miraculous skills was a prophet sent to them by Allah and they should follow him.

Allah sent Prophet Muhammad, praise and peace be upon him, at a time when the Arabic language had reached its apex, and at a time in which they were proud of their historical transmission, predication and omens. As we mentioned before, the sending down of the Koran excelled all forms of the Arabic language and therefore impossible to imitate. It contains a unique composition and style the like of which was previously unheard and which even the most eloquent were unaware. Then, there is its contents, the disclosure of hidden secrets, events, inner thoughts and their like, all of which were proven true, so that even the most hostile critic could not raise a voice.

As for the predictions and omens of soothsayers and their like, Prophet Muhammad, praise and peace be him, made them void. Even before the jinn and satans had been prevented from eavesdropping in the heavens by meteors and guards, only one prediction out of ten could be claimed to be anyway near factual.

Prophet Muhammad, praise and peace be upon him, brought news of earlier generations and stories of previous prophets. He told them of nations that had vanished and of events beyond the knowledge of even those who devoted themselves to the study of such knowledge.

The Koran is a miracle, watched over by Allah, that will remain with mankind until the Day of Resurrection and provides clear proof for each generation. There has never been an era that has passed without its truthfulness being made manifest to them. Through its reading belief is fortified and the proof is clear. It cannot be said that hearing is the same as seeing with one's own eyes. Whereas witnessing increases certainty. The soul's trust is elevated from the knowledge of certainty to the vision of certainty.

The miracles of previous prophets have long since faded away, they existed only during the lifetime of their prophet, but the greatest miracle of our Prophet, praise and peace be upon him, will never cease. Its signs are continually renewed and will never disappear. Abu Hurayrah tells us that the Prophet, praise and peace be upon him, said, "Each Prophet was given of a kind that other nations believed. I have been given the Revelation which Allah has sent to me, and it is my hope that on the Day of Resurrection I will be the one with the most followers."

As for the miracles of previous prophets, those who stubbornly opposed them tried to find ways to make people doubtful of their miraculous nature, but they cannot do the same with the Koran. The Koran consists of words devoid of trickery, magic or illusion and it is this that people find clearer than all other miracles.

Imam Abul Ma'ali and other scholars are of the opinion that the Koran is a more conclusive form of breaking normal boundaries than all the other miracles given to previous prophets. Of miracles such as the staff of Moses he said that those who saw such a matter immediately thought it had been taught to Moses by a master magician with superior knowledge of that art. This thought remained with many of its witnesses until a thorough investigation disproved their conjecture.

Imam Abul Ma'ali continues, and refers to the challenge to bring something similar to the Koran and reminds us that despite the hundreds of years that have passed no one has done so, all have been unsuccessful because Allah has prevented them from its doing.

Despite the ignorance of the Arabs, before Islam, they were more apt to acknowledge their Creator and sought nearness to Allah through their idols. There were those who believed in the Oneness of Allah before the advent of Prophet Muhammad, praise and peace be upon him, and followed their instinct and purity of heart. When the Prophet, praise and peace be upon him, brought the Book of Allah to them, they were able to comprehend its wisdom, and its miraculous nature was immediately instilled in them because of their predisposition. They accepted and believed him and each day they increased in belief, they abandoned all worldly affairs to be in the company of Prophet Muhammad, praise and peace be upon him, and migrated to follow him.

The Judge concludes this chapter with the supplication, "I seek help with Allah, He is sufficient for me and the Best Guardian."

PART TWO

THE RIGHTS OF THE PROPHET, PRAISE AND PEACE BE UPON HIM, DUE FROM HIS FOLLOWERS

CHAPTER 1

THE OBLIGATION TO BELIEVE AND OBEY HIM AND FOLLOW THE WAY OF THE PROPHET (SUNNAH)

Section 1 – The obligation to believe him, praise and peace be upon him

Part One contained conclusive evidence of the prophethood of Prophet Muhammad, praise and peace be upon him, coupled to the authenticity of the message he brought. With these established factors it is incumbent to believe in him and what he brought.

Allah tells us to, *"Believe in Allah, and His Messenger, and in the Light which We have sent down."* 64:8. He speaks of the Prophet saying, *"We sent you (Prophet Muhammad) as a witness and as a bearer of glad tidings and warning, so that you believe in Allah and His Messenger and that you support him, revere him (Prophet Muhammad), and exalt Him (Allah) at the dawn and in the evening."* 48:8-9. He also says, *"Believe in Allah and His Messenger, the Unlettered Prophet."* 7:158.

From these verses it is made known to the individual that there is an obligation to believe in Prophet Muhammad, praise and peace be upon him. Without it, belief is incomplete because one's belief is only valid with the belief in the Oneness of Allah and the acceptance and belief in Prophet Muhammad, praise and peace be upon him. Allah warns, *"Whosoever disbelieves in Allah and His Messenger; We have prepared a Blazing Fire for the unbelievers."* 48:13.

Abu Hurayrah heard the Messenger of Allah, praise and peace be upon him, say, "I have been ordered to struggle with people until they bear witness that there is no god except Allah, and believe in me, and what I have brought. When they do this, their blood and property are protected from me, except when an Islamic right is violated. Their reckoning is with Allah."

The meaning of belief in the Prophet, praise and peace be upon him, is that one bears witness to his prophethood, the Message Allah entrusted to him, being supportive of all that he brought and said. What is in one's heart is then born witness by the tongue, that he is indeed the Messenger of Allah, praise and peace be upon him.

This meaning of belief is ratified by the hadith in which the Archangel Gabriel came to the Prophet and said, "Tell me about Islam." The Prophet, praise and peace be upon him, replied, "It is that you bear witness that there is no god except Allah and that Muhammad is the Messenger of Allah" Then Gabriel asked him about the meaning of belief to which he replied, "It is that you believe in Allah, His Angels, His Books and His Messenger... (and of course the third pillar of Islam Ihsan)."

Belief in the Prophet, praise and peace be upon him, implies the acceptance of the heart whereas Islam only demands its verbalization. However, if the testimony is simply upon the tongue without the confirmation of the heart, that is tantamount to hypocrisy. Allah speaks of the hypocrites saying, "*When the hypocrites come to you they say, 'We bear witness that you are the Messenger of Allah.' Allah knows that you (Prophet Muhammad) are indeed His Messenger, and Allah bears witness that the hypocrites are truly liars!*" 63:1. Such people lie with their tongues concealing what is really in their hearts and such testimony has no benefit in the Everlasting Life because their witnessing is incomplete and they will join the unbelievers. As for their punishment it will be in the deepest part of the Fire, below that of the unbelievers. However, in this life because they uttered the verbal testimony such people are judged by Muslim judges to be Muslims, because judges do not have access to see the reality of what is in the heart. Judges have been forbidden to investigate the reality of a person's witnessing because the Prophet, praise and peace be upon him, censured the actions of a certain person by asking him, "Why then didn't you split open his heart?" Verbal testimony is part of Islam and confirmation with the heart is part of belief.

There are however, other aspects that lie between the two and the question arises if someone accepts in his heart but dies before he had a chance to bear witness with his tongue what then is his status? Scholars differ in their opinion. Some are of the opinion that there is a precondition that the verbal witnessing should have been uttered to complete his faith. Others hold the opinion that the person died as a believer and will enter the Garden. Their opinion is based upon the saying of the Prophet, praise and peace be upon him, that reads, "Whosoever has an atom's weight of belief in his heart will come out of the Fire." Because the Prophet, praise and peace be upon him, only spoke of what was in the heart, the sound opinion is that the person neither resisted nor yet was negligent by not uttering the witnessing.

Also, the question is raised about the condition of someone who believes in his heart but waits for a long time to bear witness, knowing full well that it is a necessity, or, perhaps neither speaks nor testifies to it even once during his entire life, there is also a difference of opinion as to his status. Some scholars say he is a believer because inwardly he has confirmed it, but because his witnessing is part of the requirement, then he is considered to have resisted by not doing so and will remain in the Fire for ever. It is also said that such a

person cannot be considered as a real believer until he accompanies his belief with the verbal testimony. This is because testifying means entering into a contract and is a requirement of belief. The most sound opinion is that a delayed confirmation is only completed when the verbal testimony is uttered.

Section 2 - The obligation to obey the Prophet, praise and peace be upon him

There is an obligation upon all Muslims that requires obedience to the Prophet, praise and peace be upon him. This obligation is made apparent in the Koran which he delivered. Allah says, *"Believers, obey Allah and His Messenger, and do not turn away from him when you are hearing. Do not be like those who say, 'We hear,' but they do not listen."* 8:20. And, *"Say, 'Obey Allah, and obey the Messenger If you obey him, you shall be guided."* 24:54. *"Obey Allah and the Messenger in order to be subjected to mercy."* 3:132. *"Whosoever obeys the Messenger, indeed he has obeyed Allah."* 4:80. And, *"Whatever the Messenger gives you, accept it; and whatever he forbids you, abstain."* 59:7. *"Whosoever obeys Allah, and the Messenger, they are with those whom Allah has favored."* 4:68. *"We did not send a Messenger except that he should be obeyed, by the permission of Allah."* 4:63.

In these verses Allah clearly states that when someone obeys His Messenger, praise and peace be upon him, he is in fact also obeying Allah. Obedience to whatever Prophet Muhammad, praise and peace be upon him, commanded and abstaining from whatsoever he forbade are synonymous to being obedient to Allah. Allah also speaks of the reward for such obedience and warns of the punishment that will fall upon whosoever disobeys.

Abu Hurayrah heard the Messenger of Allah, praise and peace be upon him, say, *"Whosoever obeys me has obeyed Allah. Whosoever disobeys me has disobeyed Allah. Whosoever obeys my envoy has obeyed me and whosoever disobeys my envoy has disobeyed me."*

The Prophet, praise and peace be upon him, also said, *"When I forbid you to do something, abstain. When I command you to do something, do as much as you are able."*

As for the unbelievers who resist the Prophet, praise and peace be upon him, Allah informs us, *"On that Day when their faces are turned about in the Fire, they shall say, 'Would that we had obeyed Allah and obeyed the Messenger!'"* 33:66, but it is too late and their wishful thinking will be of no benefit to them, it will be a constant source for regret.

Abu Hurayrah recalled the time when the Prophet, praise and peace be upon him, spoke of the Garden, and said, *"All of my nation will enter the Garden*

except those who refuse." The Companions asked, "O Messenger of Allah, who will refuse?" He replied, "Whosoever obeys me will enter the Garden whereas whosoever disobeys me has refused."

Another time the Prophet, praise and peace be upon him, told his Companions. "My likeness and the likeness of what Allah has sent me with is like a man who comes to his people saying, 'O people, I have seen the army with my own eyes, and I am a sincere warner – save yourselves!' One group of his people obey him and travel at nightfall, they go at their leisure and are saved. Another group reject him and remain. The army arrives in the morning and they are annihilated. Such is the likeness of those who obey me and follow what I bring, and the likeness of those who disobey me and belie what I bring,"

The Prophet, praise and peace be upon him, drew another simile saying, "It is similar to a person who builds a house and then prepares a fine feast in it and sends forth a summoner. Whosoever answers the summoner enters the house and eats from the feast, whereas whosoever does not answer the summoner neither enters the house nor eats from the feast."

The "house" referred to in the preceding hadith means the Garden and the "summoner" is Prophet Muhammad, praise and peace be upon him. Whosoever obeys the Prophet, praise and peace be upon him, has obeyed Allah, whereas whosoever disobeys the Messenger of Allah, praise and peace be upon him, has in fact disobeyed Allah.

Section 3 - The obligation to follow the Prophet, praise and peace be upon him, and obey his prophetic way

Allah says, "Say, 'If you love Allah, follow me (Prophet Muhammad) and Allah will

love you, and forgive your sins." 3:31. He also says, "Believe in Allah and His Messenger, the Unlettered Prophet, who believes in Allah and His Words.

Follow

him in order that you are guided." 7:158. And, "But no, by your Lord, they will not believe you until they make you the judge regarding the disagreement between them, then, they will not find in themselves any discomfort concerning your verdict, and will surrender to you in full submission." 4:65.

From the preceding verses it is very clear that there is an obligation to follow, obey and be guided by Prophet Muhammad, praise and peace be upon him. Allah also speaks of His Prophet's exemplary character saying, "*In the Messenger of Allah you have a fine example for he who hopes for Allah and the Last Day.*" 33:21. At-Tirmidhi explained that 'a fine example' means that one should emulate him by following his way of life and neither oppose him in either word or action.

Verse 7 in "The Opener" reads "*The path of those upon whom You have favored*". Sahl explained that is means to follow the prophetic way. Whosoever follows the command of Allah to do this is promised by Him that they will be guided because Allah sent Prophet Muhammad, praise and peace be upon him, with His guidance and the religion of truth to purify us, and to teach us the Holy Koran coupled with the wisdom, all of which guides to the Straight Path.

In the verse that reads "*If you love Allah, follow me (Prophet Muhammad) and Allah will love you, and forgive your sins*" 3:31 it is understood that whosoever follows the Prophet, praise and peace be upon him, preferring him over and above personal desires and inclinations will be forgiven by Allah.

Ka'b, Ashraf's son and some others who were either Jews or Christians went to the Messenger of Allah one day and told him they loved Allah. The Jews and Christians also claimed, "*We are the children of Allah and His loved ones.*" 5:18 Hasan Al Basri tells us that it was on account of their claim that they loved Allah that Allah sent down the verse "*Say, if you love Allah, follow me (Prophet Muhammad) and Allah will love you.*" 3:31. Allah makes it clear that His love will come upon those who follow His Prophet, praise and peace be upon him.

We are told by Az-Zajjaj that the phrase "*if you love Allah*" means that if you sincerely desire to obey Allah then you should follow His command because the love of a worshiper of Allah and His Messenger, praise and peace be upon him, lies in obedience and being pleased with the commands of both Allah and His Prophet, praise and peace be upon him. The love of Allah for such worshipers is that He pardons them and blesses them with His Mercy. Our attention is drawn to the fact that love from Allah manifests itself in protection and success, whereas the love of a worshiper manifests itself in obedience.

A poet wrote:

"Do you disobey Allah when you claim to love Him?
By my life, this is a strange example!
If your love had been true, then you would have obeyed Him.
The lover obeys the one he loves."

It has been explained that the love of a worshiper is expressed in his exaltation of Allah and in his awe of Him, and the love of Allah for His worshiper is the mercy He bestows together with His concern for him.

The Prophet, praise and peace be upon him, warned, "You must follow my prophetic way and the way of the rightly guided Caliphs. Cling to it voraciously and beware of new things. New things are innovations and each innovation (that is not in the Spirit of Islam) is misguidance." In addition to this warning Jabar reported having heard, "Each misguidance is in the Fire."

The Prophet, praise and peace be upon him, called upon his Companions to obey and take action saying, "Do not let any one of you be found reclining on his bed after hearing news of my order that either commands or forbids, so that later on he says, 'I do not know, I follow only what is found in the Book of Allah.'"

Lady Ayesha, Mother of Believers, may Allah be pleased with her, tells us that the Messenger of Allah, praise and peace be upon him, would do something in order to simplify a matter for his followers. However, there were some who were negligent from its doing. When news of their negligence reached the Prophet, praise and peace be upon him, he would praise Allah and say, "What do you think of people who neglect to do something I myself do? By Allah, my knowledge of Allah is greater than theirs and my fear of Allah is greater than theirs!"

Regarding those who oppose the Koran, the Prophet, praise and peace be upon him, said, "For those who hate the Koran, it is hard and difficult (for them to bear), it is their judge. Whosoever clings to what I say, understands and retains it, it will be like the Koran for him, but whosoever considers the Koran and what I say as being unimportant and disregards it will lose this world and the Hereafter. My nation is commanded to take my words, obey my commands and follow my prophetic way. Whosoever is pleased with my words is pleased with the Koran, and Allah instructs, '*Whatever the Messenger gives you; accept it*' 59:7.

The Prophet, praise and peace be upon him, described his followers saying, "Whosoever follows me is of me, but whosoever abandons my prophetic way is not of me." Abu Hurayrah tells us that he told them, "The best speech is the Book of Allah and the best guidance is the guidance of Muhammad. The worst matters are innovations (that are not in the spirit of Islam)."

On another occasion the Prophet, praise and peace be upon him, spoke of knowledge saying, "There are three types of knowledge; a precise verse, an established prophetic way, and a just share of inheritance. All other knowledge is superfluous."

Al Hasan said that the Prophet, praise and peace be upon him, told his Companions, "The doing of a little of my prophetic way is better than doing a lot of an innovation (that is not in the spirit of Islam)."

The Prophet, praise and peace be upon him, gave the good news that Allah will bring a person into the Garden on account that the person clung to his prophetic way.

The importance of clinging to the prophetic way when corruption abounds is reported by Abu Hurayrah who heard the Prophet, praise and peace be upon

him, say, "Whosoever clings to my prophetic way in a corrupt society will be rewarded with the reward of a hundred martyrs."

The Prophet, praise and peace be upon him, warned of times to come saying, "The children of Israel divided into seventy-two sects. My nation will divide into seventy-three, all will be in the Fire except one." The Companions asked who would be the exception whereupon he replied, "They are those who establish themselves on what I and my Companions do today."

Bilal, Al Harith's son recalled the indication of the Prophet, praise and peace be upon him, that a time will come when his prophetic quotations will be neglected and people will follow innovations (that are not in the spirit of Islam). The Prophet, praise and peace be upon him, said, "Whosoever revives any of my prophetic ways that have abandoned after me will receive the reward of all those who act upon it without decreasing any of their reward. Whosoever introduces a misguided innovation which is not pleasing to Allah and His Messenger will have the like of all those who act upon it without decreasing their burden."

Anas reported the saying of the Prophet, praise and peace be upon him, "Whosoever revives my prophetic way has revived me, and whosoever does this will be with me in the Garden."

Section 4 - The narrations of the early generations of Muslims and the esteemed learned persons concerning the following of the prophetic way and accepting the guidance of the Prophet

The father of Abdur Rahman was asked by his nephew, "In the Koran we find the prayer when one is fearful, and the prayer at home, but we cannot find the prayer of a traveler." The father of Abdur Rahman replied, "Allah sent Prophet Muhammad, praise and peace be upon him, to us when we did not know anything, we did what we saw him doing."

The son of the Caliph Omar, Abdul Aziz's said, "The Messenger of Allah, praise and peace be upon him, had his prophetic way and the leaders that came after him made ways. To adopt them is to confirm the Book of Allah and to act upon them is obedience to Allah and the strengthening of the religion of Allah. No one should change or alter the prophetic way or consider the opinion of those in opposition. Whosoever follows the sunna is guided, and whosoever seeks help by it will be amongst those who win. Whosoever opposes it and follows a path other than that of the believers Allah will assign to him that which he turns to and roast him in Hell, and that is an evil arrival."

Shehab's son heard the saying of knowledgeable people that if one holds fast to the prophetic way it is a means of salvation.

During the caliphate of Omar, Al Khatab's son Omar sent a letter to his governors instructing them to learn the prophetic sayings relating to the shares of inheritance and dialects. He wrote, "People will try to argue with you (using the Koran), when this occurs overcome them with the prophetic way. The people who follow the way of the Prophet, praise and peace be upon him, have the greatest knowledge of the Book of Allah."

When Omar prayed two units of prayer at Dhu'l Hulayfa he was asked why he had done so. He replied, "I do what I saw the Messenger of Allah, praise and peace be upon him, doing."

Imam Ali joined the Greater Pilgrimage and the Lesser Pilgrimage together whereupon Othman, who was unaware of the joining asked, "Who has told you to do this, when I have forbidden the people to do so?" Ali respectfully replied, "I do not abandon the way of the Messenger of Allah, praise and peace be upon him, in preference to the statement of another."

Imam Ali said, "I am neither a prophet nor have I received a revelation, rather I act according to the Book of Allah and the prophetic way of Muhammad, praise and peace be upon him, as much as I can."

Omar's son spoke of the prayer of the traveler saying, "The prayer of the traveler consists of two units of prayer, whosoever opposes the prophetic way is an unbeliever."

Ubay, Ka'b's son stressed the importance of following Allah and the prophetic way saying, "You must follow the path of Allah and the prophetic way. The worshiper whose eyes overflow with tears out of fear of Allah as he follows the path of Allah and the prophetic way, will never be subjected to the punishment of Allah. A worshiper who follows the path of Allah and the way of His Prophet, praise and peace be upon him, and whose skin trembles out of the fear of Allah at His remembrance can be compared to a tree whose leaves are dry. In the same way that a blustery wind smites it and causes all of its leaves to fall, the sins of the worshiper fall from him just as the dried leaves fall. No matter how minor a person's action maybe following the way of the Prophet, it is far more beneficial than striving hard on the (misguided) path of innovation (which is against the spirit of Islam). Therefore, one must examine one's actions see whether they are in compliance with those of the prophets and their prophetic ways or those of striving against them."

The Caliph Omar Abdul Aziz received a letter from one of his governors that spoke of the deterioration of conditions in his province and the increase of thievery. He asked whether or not he should arrest such people on suspicion or only when clear proof was presented to him that was in accordance with the prophetic way. Omar replied, "Arrest them only when there is clear proof in

accordance with the prophetic way. If the truth does not correct them, Allah will not correct them."

Commenting on the words of Allah, "*Should you dispute about anything refer it to Allah and the Messenger.*" 4:59, Omar explained that it means that in the case of disagreement one should consult the Book of Allah and also the prophetic way.

One day Omar was heard saying as he stood before the Black Stone in Ka'ba. "You are only a stone and can neither help nor harm. If I had not seen the Messenger of Allah, praise and peace be upon him, kiss you, I would not kiss you" and he kissed it.

Abdullah, Omar's son was observed making his she-camel turn about in a certain place and was asked why he had made her do this. He replied, "I do not know. Once I saw the Messenger of Allah, praise and peace be upon him, doing it, so I do it."

The father of Othman Al Hiri said, "Whosoever places the authority of the prophetic way above himself either by word or deed speaks with wisdom. But whosoever gives passion authority over himself speaks by innovation."

Sahl At-Tustori described his school of jurisprudence saying, "The foundations of our school are three: following the Prophet, praise and peace be upon him, in character and actions, eating that which is lawful, and making our intention sincere in all actions."

The jurist Ahmad, Hanbal's son said, "One day I was with a party of people who stripped off all their cloths and went into the water. I applied the saying of the Prophet, praise and peace be upon him, that says, 'Whosoever believes in Allah and the Last Day should enter the baths in a loin cloth' so I did not strip. That night I had a vision in which a voice said to me, 'O Ahmad, Allah has forgiven you because you implemented the prophetic way and He has made you an imam who will be followed.' I asked, 'Who are you?' He replied, 'Gabriel'"

Section 5 The danger in opposing the right of the Prophet to be obeyed

(Before reading this chapter one should understand that any good innovation promoting activities in the Spirit of Islam is encouraged and never condemned. Those who condemn activities that reflect the Spirit of Islam are grossly deficient in Islamic knowledge and consequently their intellect fails them.

This leads to flawed opinions and they are found to be fanatical, lacking compassion. Such people hold firm to the opinion that if the Prophet,

praise and peace be upon him, did not do something, we should not do it, and if this is so then people from far away countries would not be able to go by boat or airplane on pilgrimage – which is one of the pillars of Islam – because the Prophet, praise and peace be upon him, only went on foot or by camel!

An innovation that is condemned is one that replaces the Prophetic way and goes against the Spirit of Islam. If anyone should tell you that anything the Prophet, praise and peace be upon him, did not do is to be taken as a bad innovation, when it is known to comply with the Spirit of Islam, it is through sheer ignorance.)

There is great danger in opposing the command of the Prophet, praise and peace be upon him. If one were to change his prophetic way then one would be misguided and be among the innovators and therefore subject to the threat and severance of Allah. Allah warns *"So let those who disobey His command beware, lest they are struck be sedition, or, they are stricken with a painful punishment."* 24:63. He also warns, *"But whosoever opposes the Messenger after guidance has been made clear to him and follows a path other than that of the believers, We shall let him follow what he has turned to and We shall roast him in Hell – and evil arrival."* 4:115.

Abu Hurayrah tells us of the time the Prophet, praise and peace be upon him, visited a graveyard. During the visit he described some of his nation saying, "Some (on the Day of Judgement) will be driven away from my Pool (Kawthar) just as a stray camel is driven away. I will call to them saying, 'Come here, come here!' But it will be said, 'After you they made changes.' Whereupon I will say, 'Go away, go away!'"

The Prophet, praise and peace be upon him, told his Companions, "Anyone who adds something to my commands, which is not part of them, is a deviant."

One day someone brought a writing that had been inscribed on the shoulder-blade of an animal. The Prophet, praise and peace be upon him, said, "What is wrong with some people that they dislike what their Prophet brought them, preferring someone else to their Prophet, or another book to their Book?" Whereupon it was revealed, *"Is it not enough for them that We have sent down to you the Book that is recited to them?"* 29:51

Prophet Muhammad, praise and peace be upon him, told his Companions, "Those who go to extremes in speech will be destroyed."

The first Caliph, Abu Bakr As-Siddiq said, "Of the things the Messenger of Allah, praise and peace be upon him, used to do, I have omitted none. I feared that had I left out any of his commands I would have deviated."

CHAPTER 2

THE NECESSITY TO LOVE THE PROPHET

Praise and peace be upon him

Section 1 - The necessity to love the Prophet

Allah says, *"If your fathers, your sons, your brothers, your wives, your tribes, the property you have acquired, the merchandise you fear will not be sold, and the homes you love are dearer to you than Allah, His Messenger and the struggling for His Way, then wait until Allah shall bring His command."* 9:25.

This verse demonstrates encouragement, advice, proof and indication of the necessity to love Prophet Muhammad, praise and peace be upon him. It is also sufficient to demonstrate that this duty is of tremendous proportion. It is an obligation and the right of the Prophet, praise and peace be upon him.

You will have observed how Allah reprimands those whose love of relatives and property are dearer to them than Allah and His Messenger, praise and peace be upon him. Allah concludes His warning with the threatening words *"then wait until Allah shall bring His command."* And from this it is understood that those whose love is other than for Allah and His Messenger, praise and peace be upon him, are astray and are not guided by Allah.

Anas tells us that one day the Prophet, praise and peace be upon him, told his Companions, "None of you will believe until I am more beloved to him than his children, his father and all people." Anas also reported, "There are three things that if someone were to seek refuge in them they would experience the sweetness of belief. They are that Allah and His Messenger, praise and peace be upon him, are more beloved to him than anything else; that he loves a person only for the sake of Allah, and he loathes the notion of reverting to disbelief as much as he would loathe to be cast into the Fire."

One day Omar, Al Khattab's son went to the Prophet, praise and peace be upon him, and told him, "I love you more than anything except my soul which is between my two sides." The Prophet, praise and peace be upon him, replied, "None of you will believe until I am dearer to him than his own soul." Omar immediately replied, "By the One who sent down the Book to you, I love you more than my soul which is between my two sides." The Prophet, praise and peace be upon him, replied, "Omar, you have reached it."

Sahl warned, "If someone does not think that the Messenger of Allah, praise and peace be upon him, is his master in all matters or should think that he does not fall under his jurisdiction he does not taste the sweetness of his prophetic way, because he said, "None of you will believe until I am dearer to him than himself."

Section 2 - The reward for loving the Prophet

Anas tells us of the occasion when a man came to the Prophet, praise and peace be upon him and asked, "When will the Last Hour come, O Messenger of Allah?" Whereupon the Prophet, praise and peace be upon him, inquired, "What have you prepared for it?" The man replied, "I have neither prepared an abundance of prayer, fasting or charity for it, but I love Allah and His Messenger." The Prophet, praise and peace be upon him, told him, "You will be with the one you love."

Safwan, Qudama's son was told the same when he declared his love for the Messenger of Allah, praise and peace be upon him.

The Prophet, praise and peace be upon him, took hold of the hands of his grandsons Al Hasan and Al Hussain and said, "Whosoever loves me and loves these two, their father and mother, will receive the same degree as myself on the Day of Resurrection."

One day a man came to the Prophet, praise and peace be upon him, and told him, "O Messenger of Allah, I love you more than my family and possessions. I always remember you and could not wait to come just to look at you. I bear in mind that I will die and you will die, and I know that when you enter the Garden you will be raised up with the Prophets, but when I enter it I will not see you." Shortly after Allah sent down the verse "*Whosoever obeys Allah, and the Messenger, they are with those whom Allah has favored, the prophets, the sincere, the martyrs and the righteous, and these are the best company.*" 4:69. Having received this verse the Prophet, praise and peace be upon him, called the man back and recited it to him.

Another man came to visit the Prophet, praise and peace be upon him, and could not stop gazing at him. The Prophet, praise and peace be upon him, gently inquired the reason why, whereupon the man replied, "May my father and mother be your ransom! I enjoy gazing at you and on the Day of Resurrection, Allah will exalt you on account of the high esteem which He has prepared for you!" It is also said that it was then that Allah sent down the verse mentioned above.

We are given the good news transmitted by Anas that the Prophet, praise and peace be upon him, said, "Whosoever loves me will be with me in the Garden."

Section 3 - The narrations of the early generations of Muslims and imams concerning their love for the Prophet and their longing for him

Abu Hurayrah tells us that the Messenger of Allah, praise and peace be upon him, told his Companions, "Those in my nation whose love will be the strongest are those who come after me. Amongst them there are some who would have traded their family and wealth to have seen me."

Many of the Companions, including Omar and Amr, Al As's son tell us that there is no one more beloved to them than the Messenger of Allah, praise and peace be upon him..

Abda, the daughter of Khalid, Ma'dan's son spoke of her father saying, "Khalid never went to bed without yearning for the Messenger of Allah, praise and peace be upon him, and his Emigrant (Muhajirun) and Helper (Ansar) Companions, and he would name each one of them. He would say, 'They are my root and branch, my heart longs for them, I have yearned for them for a long time, O my Lord, hasten my return to You!'"

Isaac's son tells us that at during the encounter of Uhud the father, brother and husband of one of the Ansari women were killed as they fought alongside the Messenger of Allah, praise and peace be upon him. However, despite her loss, her only concern was for the safety of the Prophet, praise and peace be upon him. The lady asked anxiously for news of the Prophet, praise and peace be upon him, whereupon she was told, 'Praise be to Allah, he is as well as you would wish.' She asked, "Show him to me so that I may see him." When she caught sight of him, she exclaimed, "Now that I know you are safe, all my afflictions have become as nothing."

When Imam Ali, may Allah honor his face, was asked about his love for the Prophet, praise and peace be upon him, he replied, "By Allah, we loved him more than our wealth, sons, father and our mothers, and more than cold water during times of great thirst!"

The Caliph Omar went out one night and see that all was well in the community and happened to see a lighted lamp in the house of an elderly lady who was carding some wool. As she worked away she said, "The praise of the good be upon Muhammad, may the blessed bless him! I stand in tears before dawn. If only I knew when death gives us different forms whether the Abode will join me to my beloved." Upon hearing these heart-felt words Omar sat down and wept.

The foot of Abdullah, Omar's son became numb and he was reminded, "Remember the most beloved of all people to you and it will go away." Abdullah cried out, "O Muhammad!" and the numbness left.

As death approached Bilal, his wife called out, "O sorrow." Bilal responded, "O what joy, I will meet those I love, Muhammad and those with him!"

One day a lady came to Lady Ayesha, Mother of Believers, may Allah be pleased with her, and asked her to show her the tomb of the Prophet, praise and peace be upon him. Lady Ayesha showed her the tomb whereupon the lady started to weep and continued weeping until she died.

When the Meccans took Zaid, Ad-Dathina's son out of the Sacred Precincts to martyr him, Abu Sufyan, Harb's son, said to him, "I ask you by Allah, don't you wish that Muhammad was with us now so that he would be in your place and that it would be his head that will be severed, and you were with your family?" Zaid replied, "By Allah, I would not wish that Muhammad would be in a place where even a thorn would prick him if that was the condition of me being returned to my family!" Abu Sufyan said, "I have never seen anyone who loved another in the way the Companions of Muhammad love Muhammad!"

Abbas' son tells us of the time a woman from Mecca came to the Prophet, praise and peace be upon him, in Medina. Upon her arrival the Prophet, praise and peace be upon him, asked her on oath to swear that she had not left her home on account of her husband's anger, or because she wanted a change in her surroundings, and that the only reason for her leaving was because of her love of Allah and His Messenger, praise and peace be upon him.

As the son of Az-Zubair lay martyred, Omar's son stood over him and prayed for his forgiveness and said, "By Allah, according to what I know of you, you were a person who fasted, prayed and loved Allah and His Messenger", praise and peace be upon him.

Section 4 - The signs of loving the Prophet, praise and peace be upon him

Someone who claims that he/she loves another will prefer that person to all others, he will also prefer what they like, if it were otherwise then he would be acting and his love would not be sincere. The following signs will be apparent in those who truly love the Prophet, praise and peace be upon him,

First: The first sign of love for the Prophet, praise and peace be upon him, is that he/she will follow his example, apply his prophetic way in words, deeds, obedience to his commands, avoidance of whatever he prohibited and adopt his manner in times of ease, hardship, joy and disappointment. Allah says, "*Say (Prophet Muhammad, 'If you love Allah, follow me and Allah will love you.'*" 3:31.

Second: The second sign is that he/she will set aside his own desires and appetite in preference to the law established and encouraged by the Prophet, praise and peace be upon him. Allah says, "*Those before them who had made their dwelling in the abode (City of Medina), and because of their belief love those who have emigrated to them; they do not find any (envy) in their chests*

for what they have been given and prefer them above themselves, even though they themselves have a need." 59:9

Third: The third sign is that a person's anger of others is only for the sake of seeking the pleasure of Allah. Anas, Malik's son was told by the Prophet, praise and peace be upon him, "My son, if you can refrain from holding a grudge in your heart from morning to evening, then do so." He then added, "My son, that is part of my prophetic way. Whosoever revives my way has loved me, and whosoever loves me is with me in the Garden."

If a person possesses this fine quality, then he/she has perfect love for Allah and His Messenger. If he is found to be slightly lacking in this quality then his love is imperfect, but not devoid of it. The proof of this is found in the saying of the Prophet, praise and peace be upon him, when a person faced punishment for imbibing. As the person was about to receive his punishment a man cursed the offender, whereupon the Prophet, praise and peace be upon him, said, "Do not curse him. He loves Allah and His Messenger."

Fourth: The fourth sign is that one mentions the Prophet, praise and peace be upon him, in abundance – whosoever loves something, it is constantly upon his tongue.

Fifth: The fifth sign is yearning to meet the Prophet, praise and peace be upon him. Every lover yearns to be with their beloved. When the tribe of Ash'arites approached Medina, they were heard chanting, "Tomorrow, we will be with those we love, Muhammad and his Companions!"

Sixth: The sixth sign is that as well as the remembrance of the Prophet, praise and peace be upon him, someone who loves him will be found praising and respecting him whenever he is mentioned and display humility, and lower himself when he hears his name. We are told by Isaac At-Tujibi that after the passing of the Prophet, praise and peace be upon him, whenever the Companions heard his name they became humble, their skin trembled and they wept. As for the other followers of the Prophet, praise and peace be upon him, some experienced the same out of love and yearning for him, whereas others did so out of respect and esteem.

Seventh: The seventh sign is the love expressed for the Prophet, praise and peace be upon him, and the People of his House, and his Companions – the Emirants (Muhajirun) and the Helpers (Ansar) alike for his sake. A person with this sign will be found hostile to those who hate them.

Of Al Hasan and Al Hussain, may Allah be pleased with them, the Prophet, praise and peace be upon him, said, "O Allah, I love them, so please love them." Al-Hasan said that the Prophet, praise and peace be upon him, also said, "O Allah, I love him, so love the one who loves him." Of his two

grandsons, the Prophet, praise and peace be upon him, also said, "Whosoever loves them, loves me." Then he said. Whoever loves me, loves Allah. Whosoever hates them hates me and whosoever hates me hates Allah."

The Prophet, praise and peace be upon him, said, "O Allah, Allah, my Companions. Do not make them targets after me! Whosoever loves them loves them because they love me, and whosoever hates them it is through their hatred of me. Whosoever harms them, harms me. Whosoever does something to hurt me does it as if it is hurtful to Allah. Whosoever does something that appears to be hurtful to Allah is about to be seized."

Of his family, the Prophet, praise and peace be upon him, said referring to Lady Fatima, may Allah be pleased with her, "She is part of me, whosoever hates her hates me."

The Prophet, praise and peace be upon him, told Lady Ayesha to love Osama, Zaid's son because he loves him.

The Prophet, praise and peace be upon him, spoke of the Helpers (Ansar) saying, "The sign of certain faith is love for the Ansar, whereas the sign of hypocrisy is hatred for them."

Omar's son tells us that the Prophet, praise and peace be upon him, said, "Whosoever loves the (good) Arabs loves them because he loves me. Whereas whosoever hates them hates them because of their hatred of me."

The fact is when someone loves another, he loves everything that person loves, and this was indeed the case with the Companions. When Anas saw the Prophet, praise and peace be upon him, eating a piece of pumpkin, he said, "From that day I loved pumpkins." Al-Hasan, the grandson of the Prophet, may the peace of Allah be upon them, went with Jafar to Salma and asked her to prepare some food the Prophet, praise and peace be upon him, used to eat.

Omar once saw the Prophet, praise and peace be upon him, wearing a pair of yellow colored sandals, so he too wore a pair of the same color.

Eighth: The eighth sign is hatred of anyone who hates Allah and His Messenger, praise and peace be upon him. Such people are those who show hostility towards Allah and His Messenger, praise and peace be upon him. Believers having this sign avoid all who oppose the prophetic way, and are in opposition to those who introduce innovations into the prophetic way (that are against the spirit of Islam) and find the law he established burdensome. Allah says, "*You shall find no nation believing in Allah and the Last Day loving anyone that opposes Allah and His Messenger.*" 58:22.

Ninth: The ninth sign is found in those who love the Koran which the Prophet, praise and peace be upon him, brought, by which the Prophet and they were guided. When asked about the Prophet, praise and peace be upon him, Lady Ayesha, may Allah be pleased with her, said, "His character was that of the Koran." Part of the love of the Koran is listening to its recitation, acting according to it, understanding it, keeping within its bounds and the love of Prophet Muhammad's way.

Sahl, Abdullah's son spoke of this sign saying, "The sign of loving Allah is love of the Koran. The sign of loving the Koran is the love of the Prophet, praise and peace be upon him. The sign of loving the Prophet, praise and peace be upon him, is love of his prophetic way. The sign of loving the prophetic way is the love of the Hereafter. The sign of loving the Hereafter is hatred for this world. The sign of hatred for this world is that you do not amass any of it except for provisions and what you need to arrive safely with in the Hereafter."

Masood's son said, "No one needs to ask himself about anything other than the Koran, if he loves the Koran then he loves Allah and His Messenger" praise and peace be upon him.

Tenth: The tenth sign of love for the Prophet, praise and peace be upon him, is to have mercy on his nation by advising them well, striving for the betterment of their interest and removing anything that is harmful from them in the same way that the Prophet, praise and peace be upon him, was "*gentle and merciful to the believers.*" 9:128.

Eleventh: The eleventh sign of perfect love is found in whosoever restricts himself through self-denial, preferring poverty to the attractions of the world.

The Prophet, praise and peace be upon him, told Abu Sa'id Al Khudri, "Poverty for those of you who love me flows quicker than a flood from a mountain's peak to its base."

A man came to the Prophet, praise and peace be upon him, and said, "O Messenger of Allah, I love you." The Prophet, praise and peace be upon him, warned, "Be careful of what you say." The man repeated his love for him thrice, whereupon the Prophet, praise and peace be upon him told him, "If you love me prepare yourself quickly for poverty."

Section 5 - The reality and meaning of loving the Prophet

There are integrated opinions in what constitutes love of Allah and His Prophet, praise and peace be upon him, and many things have been said about it, however the reality is that each differing party refers to different states.

Sufyan said, and perhaps he was thinking of the words of Allah that say, "If you love Allah, follow me." 3:31 "Love consists of following the Messenger of Allah" praise and peace be upon him.

Scholars have said:

"Love of the Messenger, praise and peace be upon him, is to believe in his victory, to protect and obey his prophetic way, and being fearful of opposition to it."

"Love is the constant remembrance of the beloved."

"It is preferring the beloved."

"Love is the heart that follows the will of its master, he loves what he loves and hates what he hates."

"Love is the harmonious inclination of the heart to the beloved."

Most of these opinions indicate to the fruits of love rather than the reality of love. The reality of love is the inclination to what one finds agreeable and harmonious either by:

1. the pleasure of its perfection, such as the love of beautiful appearances, melodic tones, delicious food and beverages, all of which one inclines naturally to because they are agreeable.
2. finding pleasure in the perfection of noble inner qualities which is experienced by the intellect as well as the heart, such as the love of scholars of Islam, people with upright natures whose lives and deeds are exemplary. It is natural for a person to incline to a passionate form of love for such things almost to the extreme.
3. a person can love something on account of finding it agreeable to him by reason of receiving its benefit and blessings. It is a natural disposition to love what one finds to be good.

Once these three approaches have been understood, relate these three causes to the love of the Prophet, praise and peace be upon him, and discover that these three things inspiring love are also applicable to him.

The beauty of his physic, external appearance and his perfect character have already been discussed so there is no necessity to mention them again.

We have already mentioned the benefits and blessings the nation of Prophet Muhammad, praise and peace be upon him, receives. And we have also mentioned the attributes of Allah with which he was blessed and through which mankind benefits such as the compassion he has for his nation, his mercy towards us, his guidance, tenderness towards us and his struggle to save us from the Fire. Allah described His Prophet, praise and peace be upon him,

saying, "We have not sent you (Prophet Muhammad) except as a mercy to all the worlds." 24:107, and "O Prophet, We have sent you as a witness, a bearer of glad tidings, and to bear warning; a caller to Allah by His permission and as a light shedding lamp." 33:45-46. And, "It is He who has raised among the illiterate (Arabs), a Messenger from themselves, to recite to them His verses, to purify them and to teach them the Book and the Wisdom." 62:2. Also, "and guides them to a Straight Path," 5:16.

There cannot be any goodness worthier or of greater importance than the goodness found in the Prophet, praise and peace be upon him, for believers. There is no other favor that could be more universally beneficial and of greater advantage than his blessing to all Muslims because he is our path to guidance. He is the one who rescues us from the error of our blindness. He is the one who calls us to success and honor! He is our path to our Lord and our intercessor. He is the one who will speak on our behalf and bear witness for us and bring us, Allah willing, to the Everlasting Life with its happiness!

It should now be clear to you dear reader, that the love of the Prophet, praise and peace be upon him, is obligatory on account of the authentic quotations we have brought to you in which we related the nature of his overflowing goodness and universal beauty.

If a person can love a person on account of his generosity towards him once or twice during his life, or that he saves him from danger or harm even once – and bear in mind that such are only of a temporal nature – then what of a person who gives him unending happiness and protects him for the everlasting punishment of Hell? That person deserves greater love!

A king is loved when his conduct is good and a ruler is loved when his conduct is upright. Even if a knowledgeable person or a person of noble character lives far away he will be loved on this account. But when someone possess all the perfection of these qualities, that person is more entitled to be loved and more deserving of attachment!

Imam Ali, may Allah be pleased with him, described the Prophet, praise and peace be upon him, saying, "Whosoever came across him suddenly became timorous of him. Whosoever kept company with him loved him." You will no doubt recall the story we related of one of the Companions who simply could not take his eyes away from him because of the love he had for the Prophet, praise and peace be upon him.

Section 6 - The obligation of the delivery of advice to the Prophet when requested

Allah says, *"There is no fault for the weak, the sick, and those lacking the means to spend (to stay behind), if they are true to Allah and His Messenger."* 9:91. Commentators say that if people are sincerely true to Allah and His Messenger, praise and peace be upon him, then they are sincere Muslims secretly and openly.

The Messenger of Allah, praise and peace be upon him, stressed three times, "The religion is active advice." His Companions asked, "To whom, O Messenger of Allah?" He replied, "To Allah and His Book, His Messenger and Muslim leaders, and the ordinary man." An imam commented that this is an obligation.

Imam Abu Sulayman Al Busti said, "Advice is a word used to designate the desire for the object of what is good. It is not possible to explain it with just a single word capable of containing all its meanings. Linguistically, it is based on sincere care."

Abu Bakr, Abi Isaac's son explained, "Advice is delivering the outcome of the advice of something that is righteous and harmonious."

Advice is the delivery of sincere care, its benefit is conveyed and carried from one to another as follows:

Advice in reference to Allah and for His Sake is to deliver firm belief in His Oneness, describing Allah in the way in which Allah describes Himself, and disconnecting Allah from His attributes as described in the dictionary of human behavior. It is the desire for what Allah loves, avoidance of what Allah hates and sincerity in worshipping Allah.

Advice in reference to the Book of Allah is to deliver belief in it, act in accordance to it, its fine recitation, humility on account of it, and esteem for it. It is also its understanding and seeking jurisprudence therein as well as protecting it from the misinterpretation of extremists and the assault of heretics.

Advice in reference to the Messenger of Allah, praise and peace be upon him, is the delivery of the affirmation of his prophethood and obedience to him in whatever he commands or forbids. Abu Sulayman and Abu Bakr both said, "It is to support, help and protect the Prophet, praise and peace be upon him, in both life and after death. It is to revive his prophetic way by seeking, protecting and spreading it and adopting his noble characteristics and manners.

Of the obligations of the heart, Ahmad, Muhammad's son said that it is one of the obligations of the heart to deliver advice for the sake of the Messenger of Allah, praise and peace be upon him.

During the life time of the Prophet, praise and peace be upon him, the delivery of the advice of his Companions was to help him, protect him, oppose his enemies, obey him and spend their lives and property striving to serve him, and this is found in the Words of Allah, *"Among the believers there are men who have been true to their covenant with Allah."* 33:23. *"You shall believe in Allah and His Messenger and struggle for His Way with your possessions and yourselves."* 61:11.

The delivery of advice of Muslims for the sake of the Prophet, praise and peace be upon him, after his death is to ensure that his esteem is maintained, to show respect and great love for him. Strive to learn from his prophetic way, understand his jurisprudence, love his family and Companions. Avoid whatsoever he disliked and hate whatever deviates from his prophetic way and being watchful for its occurrence. It is to have mercy for his nation, the seeking of knowledge of his character, his life and ethics, and being steadfast in its application.

From this one realizes that the delivery of advice is one of the fruits of love of the Prophet, praise and peace be upon him, as well as being amongst its signs.

Imam Abu'l Kasim Al Qushayri said that Amr, Al Layth's son, who was one of the Kings of Khurasan, famous for his heroism and known as As-Saffar, was seen in a vision and asked, "What has Allah done with you?" He replied, "He has forgiven me." Amr was then asked on what account had Allah forgiven him to which he replied, "One day I climbed to the peak of a mountain and looked down upon my armies and its vast number pleased me. Then I wished I could have been with the Messenger of Allah, may Allah praise and venerate him and grant him peace, so that I might come to his assistance and help him. It was because of this that Allah forgave me."

To Muslims the delivery of advice is to obey their imams when they order with truth. It is also to help them, remind them of the truth in the best manner, draw their attention to matters they overlook and also to the affairs of Muslims of which they are unaware. One should neither attack them nor cause them trouble, or bring about dissension amongst the people, or alienate them from people.

Advice for the sake of the ordinary Muslim is to deliver it for their best interest and guide them to it. It is to assist them in matters of their religion and this world not only by speech but through action. It is to warn those who are heedless, inform the ignorant, and give to the needy. It is the concealment of their faults, and repelling what would harm them and bring to them benefit.

CHAPTER 3 THE NECESSITY TO PRAISE,

RESPECT AND HONOR THE PROPHET

Section 1 - Authoritative verses in the Koran to praise, respect and honor the Prophet

Allah made it obligatory to support, revere and respect His Prophet, praise and peace be upon him. He says, *"We have sent you (Prophet Muhammad) as a witness and as a bearer of glad tidings and warning. So that you f(people) believe in Allah and His Messenger and that you support him and revere him."* 48:8-9.

Allah also says, *"Believers do not advance before Allah and His Messenger... Believers, do not raise your voices above the voice of the Prophet, nor speak loudly to him as you do to one another lest your works should be annulled without your knowledge, Fear Allah. Allah is the Hearer, the Knower."* 49:1.

Also, *"Do not make the calling of the Messenger among yourselves like the calling to one another."* 24:63

In the first verse quoted, our attention is drawn to the obligation to honor Prophet Muhammad, praise and peace be upon him, and show him the greatest respect. Scholars such as Al Akhfaṣ and At-Tabari are of the opinion that it also means that he should be helped and assisted.

Believers are warned in the second quoted verse not to speak before him, to do otherwise would constitute extremely bad manners. Sahl, Abdullah At-Tustori's son said that the verse means, do not speak before he speaks and when he speaks listen to him in silence.

Al Hasan and several Companions said that when it came to decision making, the Companions were forbidden to carry out any matter before the Prophet, praise and peace be upon him, had spoken and given his instruction. They were not permitted to precede him in such matters.

Allah concludes this verse with the caution that good deeds may amount to nothing without one's knowledge, then He warns that believers must fear Him. As-Sulami said it means that one must fear Allah if you disregard or neglect what is due to the Prophet, praise and peace be upon him, remember that Allah hears and knows what we do.

It has been said that this verse was sent down when a delegation from the tribe of Tamin came and shouted out "Muhammad, Muhammad, come out to us." And that Allah censured them for being ignorant and said *"most of them lack understanding."* 49:4. However, it has also been said that the verse was revealed about people other than the tribesmen of Tamin.

It has also been said that the former verse was sent down in reference to a conversation between Abu Bakr and Omar that took place in the presence of the Prophet, praise and peace be upon him, that erupted into a dispute in which voices were raised. After the revelation of this verse Abu Bakr went to the Prophet, praise and peace be upon him, and said, "By Allah, O Messenger of Allah, after this I will only speak to you as one speaks to someone when telling him a secret!" From then onwards Omar also spoke to the Prophet, praise and peace be upon him, in the same manner as Abu Bakr, however his voice was so low that it was almost inaudible to the Messenger of Allah, praise and peace be upon him. Then Allah sent down the verse, *"Those who lower their voice in the presence of the Messenger of Allah are those whose hearts Allah has tested for warding off (evil). They shall receive forgiveness and a great wage."* 49:3

It has also been said that it was sent down about Thabit, Kay's son, the spokesman appointed by the Prophet, praise and peace be upon him, to counter the boasting of the tribesmen of Tamim. Thabit was somewhat hard of hearing and it was his habit to raise his voice. When the verse was revealed he became fearful and remained in his home fearing that his deeds were now worthless. Later, he went to the Prophet, praise and peace be upon him, and told him, "O Prophet of Allah, I fear that I am destroyed. Allah has forbidden us to raise our voices, and I have a loud voice." The Prophet, praise and peace be upon him, comforted him and gave him good news saying, "Thabit, are you not happy to live in a manner that is worthy of praise, and be slain as a martyr, and enter the Garden?" Thabit was martyred in the Battle of Yamama.

Of the third verse Abu Muhammad Makki explained, *"Do not make the calling of the Messenger among yourselves like the calling to one another"* as meaning that no one should either speak before him or coarsely to him. Also, that the Prophet, praise and peace be upon him, should be respected and held in high esteem and not called out to as one would call to each other, rather he should be called with the noblest titles such as Messenger of Allah or Prophet of Allah.

Safwan, Assal's son tells of the time when the Prophet, praise and peace be upon him, was on a journey and a Bedouin approached, and called to him in a loud voice, "Muhammad, Muhammad!" He was told to lower his voice because it had been forbidden to raise one's voice to the Prophet, praise and peace be upon him.

Of the verse *"Believers, do not say 'Observe us'"* 2:104 a commentator explained that this phrase was in common use among the Helpers (Ansar) and bears the conditional meaning of "Observe us, and we will observe you". Out of respect the Ansar were forbidden to use the phrase when speaking to the Prophet, praise and peace be upon him. It has also been said that the Jews would use the same phrase in mockery of the Prophet, praise and peace be upon him, because the word "Ra'ina" in Hebrew means evil.

Section 2 - The esteem, respect and reverence due to the Prophet

Amr, Al-As's son, spoke of the great love and respect he had for the Prophet, praise and peace be upon him, saying, "There is no one more beloved to me than the Messenger of Allah, praise and peace be upon him, neither is there anyone I respect more than he. I can never get my fill of gazing at him on account of the great respect I have for him. If I were to be asked to describe him, I would be unable to do so, because I am unable to gaze at him enough."

Anas tells us, "The Messenger of Allah went out accompanied by the Emigrants and Helpers together with Abu Bakr and Omar. None of them except Abu Bakr and Omar raised their eyes to look at him. They would look at the Prophet, praise and peace be upon him, and he would look at them, they would smile at him and he would smile at them."

Osama, Sharik's son described a gathering in which the Prophet, praise and peace be upon him, and some of his Companions were present. He said, "I came to the Prophet and noticed that his Companions sat around him as still as if there were birds perched upon their heads." Hind, Abi Hala's daughter said something similar, "When he spoke those sitting around him would bow their heads as if there were birds perched on top of them."

When Urwa, Masood's son, who was yet to embrace Islam, was sent by the Koraysh as an envoy to the Prophet, praise and peace be upon him, prior to the signing of the treaty of Hudaybiyah. He was astounded by the overwhelming amount of respect the Companions had for the Prophet, praise and peace be upon him. Urwa commented never before had he seen such tremendous respect paid to anyone. He said that whenever the Prophet, praise and peace be upon him, made ablution he saw his Companions rush to receive some of his leftover water, and in fact nearly fought to receive it. They would take his spittle and wipe it over their faces and bodies. If a strand of hair fell from him they would rush to retrieve it. When he gave an instruction they rushed to fulfill it. When he spoke they lowered their voices in presence. Out of respect he noticed his Companion did not stare at him. Upon Urwa's return to the Koraysh, he told them "I have visited Chosroes in his kingdom, Caesar in his empire, and the Negus in his kingdom, and by Allah, I have never seen any king or emperor treated with the same respect that the Companions of Muhammad show to Muhammad."

Prior to the treaty of Hudaybiyah, the Prophet, praise and peace be upon him, sent Othman, who was respected by the Koraysh, to tell of their intent to enter the Sacred Mosque in total peace. The Koraysh refused to give their permission, however they told Othman they would permit him to perform the sacred rights at Ka'ba. Othman declined to accept out of respect for the

Prophet, praise and peace be upon him, saying, "I will not do so until the Messenger of Allah does."

Anas spoke of the time the Prophet's hair was been shaved and said, "I saw the Messenger of Allah, praise and peace be upon him, having his hair shaved. His Companions stood around him and whenever a lock of hair fell, one of them would pick it up."

In an earlier section we spoke of how Kayla came to the Prophet, praise and peace be upon him, and saw him sitting in a squatting position and that she trembled. Kayla said her trembling was on account her great timidity and respect she had for him.

When the Companions would come to visit the Prophet, praise and peace be upon him, Al Mughira tells us that they would tap on his door with their fingernails.

Al Bara, Azib's son said, "I wanted to ask the Messenger of Allah, prayer and peace be upon him, about a matter, but waited for several years to do so on account of my timidity of him."

Section 3 - The respect and high regard for the Prophet after his death

In the same way as it was necessary to respect the Prophet, praise and peace be upon him, during his lifetime, it is very necessary to respect him now that he has passed away. Included in this is the respect one must show whenever the Prophet's sayings or way are mentioned, as well as when one hears mention of his name, his family and Companions.

Abu Abraham At-Tujibi tells us that there is an obligation upon everyone who believes to be humble, fearful, respectful, and still whenever the Prophet, praise and peace be upon him, is mentioned in their presence. The same degree of respect and manners that was shown by the Companions during his lifetime should be emulated, just as if he were still in our presence.

One day Abu Ja'far, the Prince of Believers had a dispute with Malik in the Mosque of the Prophet, praise and peace be upon him, Malik reminded him, "Prince of Believers, do not raise your voice in this Mosque. Allah taught us how to behave by saying, *"Believers, do not raise your voices above the voice of the Prophet."* 49:2 and drew his attention to *"those who lower their voice in the presence of the Messenger of Allah are those whose hearts Allah has tested for warding off (evil)."* 49:3 He also reminded him of the warning in the verse *"those who call out to you (Prophet Muhammad)."* 49:4 thereby reminding him that even though he had passed away the same respect due to him during his life time is due to him thereafter. Ja'far was humbled by this reminder and

asked Malik, "Abu Abdullah, when you supplicate do you face the direction of prayer or do you face the Messenger of Allah?", praise and peace be upon him, Malik replied, "Why would you turn your face from him when he is your means and the means of your father Adam to Allah on the Day of Resurrection? I face him and ask him to intercede because Allah grants his intercession. Allah says, "*If, when they had wrong themselves, they had come to you...*" 4:64."

Malik said of Job As-Sakhtiyani, "I have never reported anything from any other without finding Job to be better than him. I went on the Greater Pilgrimage twice and had chance to observe him. Whenever the Messenger of Allah, praise and peace be upon him, was mentioned, he wept and his eyes became red. When this occurred and I realized the great amount of respect he had for the Prophet, praise and peace be upon him, and I would write things down from him."

Mus'ab Abdullah's son said, "Whenever the Prophet, praise and peace be upon him, was mentioned Malik became so pale that it caused distress to those in his company. One day he was asked about this and replied, 'If you had seen what I have seen, you would not be surprised by this. I would observe Muhammad, Munkadir's son, the master of Koran reciters. On most occasions when he was asked about a prophetic quotation he wept until his eyes became red. I observed Jaf'ar, Muhammad's son who would joke and laugh a lot, but when the Prophet, praise and peace be upon him, was mentioned in his presence, he grew pale and I never saw him relate a saying of the Messenger of Allah, praise and peace be upon him, without first making ablution. When I used to visit him I would find him either praying, fasting or reciting the Koran. He only spoke about necessary things that were of concern to him. He was amongst the men of knowledge who feared Allah.'

The face of Abdur Rahman, Al Kasim's son turned pale, just as if the blood had drained from it, and his tongue became dry whenever the Prophet, praise and peace be upon him, was mentioned. It was on account of the timidity he felt for him. When I visited Amir, Abdullah's son whose grandfather was Az-Zubair, and the Prophet, praise and peace be upon him, was mentioned in his presence he would weep until he had no more tears left to shed. Az-Zuhri was one of the most easy-going and friendly people and I observed that whenever the Prophet, praise and peace be upon him, was mentioned in his presence he became oblivious of all, it was as if he were not the same person. I would visit Safwan, Sulayman's son who was among those most diligent in their worship and offered prayers throughout the night. Whenever the Prophet, praise and peace be upon him, was mentioned he wept and continued to do so and those around him got up and left."

Whenever Katada heard a prophetic quotation he would break out in a sob and became very agitated.

When a lot of people gathered around Malik, someone said, "Would that you would appoint someone to whom you could dictate, then he could make the people hear." Malik replied, "Allah said, *'Believers, do not raise your voices above the voice of the Prophet,'* 49:2. The respect due to him during his lifetime is the same now that he is dead."

Sirin's son would laugh, but when a prophetic quotation was mentioned he became humble.

Abdur Rahman, Mahdi's son instructed those in his company to be silent whenever a prophetic quotation was mentioned, and told them, "Do not raise your voices above the voice of the Prophet", praise and peace be upon him. The reason for this lies in his interpretation of the preceding verse. He said that people must be silent whenever a prophetic quotation is read, just as if they would if they were in the presence of the Prophet, praise and peace be upon him, listening to him speaking.

Section 4 - The high regard of the early generations of Muslims for the transmission of the Prophetic quotations

The Judge of Medina, Abraham, Abdullah's son tells us that "Malik, Anas' son happened to pass by Abu Hazim who was teaching some of the prophetic quotations. Malik asked permission to listen, however there was no place to sit and he said, "I dislike listening to a prophetic quotation standing up."

We are told by Malik that a man went to Al Musayyab's son and found him resting. He asked about a certain prophetic saying, whereupon Al Musayyab's son sat upright and gave him the quotation. The man said to Al Musayyab, "I wish you had not troubled yourself." Whereupon he replied, "I would dislike to convey to you a prophetic quotation whilst resting."

Whenever Malik, Anas' son was about to transmit a prophetic quotation he, out of respect, would make ablution, put on his robe and then transmit. When he was asked why he had done so, he replied, "Because it is the saying of the Messenger of Allah, praise and peace be upon him."

When people visited Malik, his maid would go to them and ask, 'The shaykh asks whether you have come to hear prophetic quotations or if it is because you have a question.' If they had questions, he would come out to hear them, but if it was to hear a prophetic quotation he would first make ablution, put on some perfume and fresh robes on top of which he would wear a dark cloak. He would wear a turban and then place the hood of his cloak over his head. A platform would be set up for him and he would go out to his visitors in a state of humility, and aloes were burned until he finished teaching the prophetic sayings. When he was asked why he did this he replied, "I like to show my

respect for the sayings of the Messenger of Allah, praise and peace be upon him, and I will only teach them when I have made ablution."

Malik disliked being asked about a hadith while walking in the street, standing up or when he was in a hurry. He said, "I like to ensure that people understand the sayings of the Messenger of Allah, praise and peace be upon him,"

Malik was transmitting some of the sayings of the Prophet, praise and peace be upon him, and during that time Abdullah, Mubarack's son tells us that a scorpion stung him sixteen times. Malik's face changed color and became pale, but it did not stop him from continuing his teaching. At the end of the lesson, after the people departed, Abdullah said to him, "I saw you do something extraordinary today!" Malik replied, "Yes, I endured it out of respect for the Messenger of Allah, praise and peace be upon him."

The Judge Jarir, Abdul Hamid's son asked Malik about a prophetic quotation while he was standing up. Malik ordered that he should be arrested. He was then told, "But this is the judge!" Malik replied, "A judge should have better manners."

Hisham, Al Ghazi's son was standing up when he asked Malik about a prophetic saying. Malik struck him twenty times with a whip and then had pity on him and taught him twenty prophetic quotations. Hisham said, "I wish he had given me more strikes, and then more prophetic quotations!"

Section 5 - The Prophet's devotion to his family, descendants and wives

An element of respect and devotion to Prophet Muhammad, praise and peace be upon him, is one's devotion to his family, wives who are the Mothers of Believers, and descendants, may Allah be pleased with them. Such respect and devotion was evident in the close Companions of the Prophet, praise and peace be upon him, and the early generations.

Allah said, "*O family of the House, Allah only wishes to distance fault from you and cleanse you.*" 33:33. Allah also tells us, "*his (Prophet Muhammad's) wives are their mothers.*" 33:6.

We are told by Zaid, Arqam's son that one day the Prophet, praise and peace be upon him, said thrice, "I beseech you by Allah! The People of my House!" When Zaid asked whom he meant by the "People of his House", he replied, "The family of Ali, the family of Ja'far (son of Abu Talib), the family of Uqayl (son of Abu Talib), and the family of Al Abbas."

Shortly before the Prophet, praise and peace be upon him, passed away he told his Companions, "I am leaving you with something. Take hold of it and you

will not go astray: the Book of Allah, my family and the people of my House. Take care to follow my instruction regarding them."

The Prophet, praise and peace be upon him, said, "Recognition of the family of Muhammad is freedom from the Fire. Love of the family of Muhammad is crossing over the Bridge. Friendship for the family of Muhammad is safety from the Fire." A scholar explained recognition means the recognition of their place in relation to the Prophet, praise and peace be upon him. This recognition is coupled to the recognition of rights and respect due to them because of it."

Omar, Salama's son tells us that the verse, "*O family of the House, Allah only wishes to distance fault from you and cleanse you.*" 33:33 was sent down in the house of Umm Salama whereupon, the Prophet, praise and peace be upon him, called for his daughter Lady Fatima and her sons Hasan and Hussain and wrapped them in a garment as Ali stood behind him and said, "O Allah, these are the People of my House, so remove all impurity from them and purify them completely".

Saad, Abi Wakkas' son spoke of the verse in which the curse of Allah is invoked, "*To those who dispute with you concerning him after the knowledge has come to you, say, 'Come, let us gather our sons and your sons, our womenfolk and your womenfolk, ourselves and yourselves. Then let us humbly pray and so lay the curse of Allah upon the ones who lie.'*" 3:61. Saad said that when this verse was received the Prophet, praise and peace be upon him, called Ali, Hasan, Hussain and Fatima and said, "O Allah, these are my family."

Of the rank of Ali, may Allah honor his face, the Prophet, praise and peace be upon him, said, "Whosoever has me for his master, Ali is his master. O Allah, befriend the one who befriends him and oppose the one who opposes him!" The Prophet, praise and peace be upon him, told Ali, "Only a believer will love you and only a hypocrite will hate you."

The Prophet, praise and peace be upon him, told his uncle Al-Abbas, "By the One in whose hand is my soul, belief will not enter a persons heart until he loves Allah and His Messenger. Whosoever harms my uncle has harmed me. A man's uncle is like his father." He also told Al-Abbas, "My uncle, feed Ali with your children." Then he gathered them and wrapped them in his robe and said, "This is my uncle, and my father's own brother and these are the people of my House, so shield them from the Fire as I am shielding them." Whereupon the threshold of the door and the walls of the house were heard saying, "Amen, Amen."

The Prophet, praise and peace be upon him, would take hold of the hand of Osama, Zaid's son and Al-Hasan and supplicate, "Love them, O Allah, because I love them."

Abu Bakr said, "Respect Muhammad by respecting the People of his House." He also declared, "By the One in whose hand is my soul, the near kin of the Messenger of Allah are dearer to me than my own kindred."

The Prophet, praise and peace be upon him, told his Companions, "Allah loves those who love Hasan." Referring to his two grandsons, Al-Hasan and Al-Hussain, the Prophet, praise and peace be upon him, said, "Whosoever loves these two, their father and their mother will be with me on the Day of Resurrection." May Allah be pleased with them.

Of the Koraysh, the Prophet, praise and peace be upon him, said, "Whosoever demeans the Koraysh, Allah will demean them." He also said, "Give preference to the Koraysh, and do not precede them."

To Umm Salama, the Prophet, praise and peace be upon him, said, "Do not injure me by injuring Ayesha."

Ukba, Al Harith's son tells of the time when he saw Abu Bakr putting Al Hasan on his shoulders and said, "By my father, he looks like the Prophet! He does not look like Ali!" Ali just laughed.

Abdullah, Hasan's son, who father was Al Hussain said, "I was in need of something so I went to Omar, Abdul Aziz's son and he told me, 'If you have a need, send for me or write to me. I am ashamed before Allah that you should have to come to me."

The mother of Zaid, Thabit's son passed away and after the funeral prayer he fetched his mule so that he might mount. Abbas' son saw him, came and took hold of the stirrup whereupon Zaid politely said, "Let go, nephew of the Messenger of Allah." Abbas' son said, "This is the way we behave with the knowledgeable." Then Zaid kissed Abbas' hand and said, "This is the way in which I was instructed to behave with the People of the House."

The daughter of Osama, Zaid's son who had been a Companion of the Prophet, praise and peace be upon him went, and was now elderly went to see the son of Omar Abdul Aziz with the help of her servant who held her by the hand. Upon seeing her Omar respectfully got up and walked towards her and assisted her by taking hold of her hand, and thereafter placed his hands on his garment. He walked some of the way with her, then sat her down in his place while he, himself sat down in front of her and gave her anything she asked.

When Omar, Al Khattab's son was distributing the spoils of war, he gave his son Abdullah three thousand whereas he gave Osama, Zaid's son three thousand five hundred. Abdullah asked his father, "Why did you give Osama more than me? By Allah, he did not fight in the battle before me." His father replied, "It was because Zaid was dearer to the Messenger of Allah, praise and

peace be upon him. than your father, and Osama was dearer to him than you, so I preferred the love of the Messenger of Allah to my love."

When Jaf'ar, Sulayman's son flogged Malik, Anas's son, Malik became unconscious and people came to nurse to him. When he regained consciousness he said, "I bear witness to you that I have made my flogging an act in which I forgive and forgo my rights." He was asked later on why he had made such a statement, whereupon he replied, "I am afraid of dying and meeting the Prophet, praise and peace be upon him, with the shame that one of his family entered the Fire because of me." It has been said that the Caliph, Al Mansoor said that Malik could retaliate against Ja'far, but Malik declined saying, "I seek refuge in Allah. By Allah, every time the whip left my body I forgave because of his kinship to the Messenger of Allah, praise and peace be upon him."

Abu Bakr, Ayyash's son said, "If Abu Bakr, Omar and Ali had come to me I would have addressed the needs of Ali first on account of his kinship to the Messenger of Allah, praise and peace be upon him. I would rather fall from heaven to earth than prefer either of them to Ali."

Abbas' son was told, "So-and-so has passed away" mentioning one of the names of the Prophet's wives, may Allah be pleased with them, whereupon he prostrated and those around him asked, "Do you prostrate at this hour?" (which was during an eclipse). He replied, "What greater sign could there be than the departure of one of the wives of the Prophet."

Abu Bakr and Omar would visit Umm Ayman, who had been the maid of the Prophet, praise and peace be upon him, and said, "The Messenger of Allah used to visit her."

Halima As-Saadiyaa, who had been the foster mother of the Prophet, praise and peace be upon him, used to visit the Prophet, praise and peace be upon him, whereupon he would spread out his cloak for her to sit on and attended to anything she needed. After the passing of the Prophet, praise and peace be upon, Abu Bakr and Omar would do the same whenever she visited them.

Section 6 - The Prophet's respect for his Companions, his attachment to them and their recognition.

Another aspect of the respect and obedience due to the Prophet, praise and peace be upon him, is that one should respect his Companions, follow them, recognize their rights, praise them, ask for their forgiveness, shy away from discussing their differences, show enmity to those hostile towards them, and reject the misguidance of the Shi'a and innovators, as well as the reports of historians or ignorant transmitters (or the poison subtly introduced by orientalists) who attempt to detract from their esteem. If something is reported

about them regarding the differences that took place between them, the most correct approach is to adopt the best interpretation and look for the appropriate way because they are deserving of such. None of the Companions should be mentioned in a bad manner nor yet rebuked, the correct approach is to mention their good deeds, virtues and praiseworthy qualities and remain silent about other matters. Upon this subject, the Prophet, praise and peace be upon him, said, "Whenever my Companions are mentioned, hold your tongue."

Allah says, *"Muhammad is the Messenger of Allah. Those who are with him are harsh against the unbelievers but merciful to one another."* 48:29. He also says, *"As for the first Outstrippers among the migrants and supporters ... Allah is pleased with them and they are pleased with Him."* 9:100. Also *"Allah was pleased with the believers when they swore allegiance to you under the tree and He knew what was in their hearts."* 48:18. And, *"there are men who have been true to their covenant with Allah."* 33:23.

Hudhayfa heard the Messenger of Allah, praise and peace be upon him, say, "Follow those after me, Abu Bakr and Omar." He also said, "My Companions are like stars, whichever of them you follow you will be guided." We are told by Anas that the Prophet, praise and peace be upon him, said of his Companions, "The likeness of my Companions is like salt in food, it is not good without it."

The Prophet, praise and peace be upon him, said, "O Allah, Allah, my Companions. Do not make them targets after me! Whosoever loves them loves them it is because they love me, and whosoever hates them it is through their hatred of me. Whosoever harms them, harms me. Whosoever does something to hurt me does it as if it is hurtful to Allah. Whosoever does something that appears to be hurtful to Allah is about to be seized."

Prophet Muhammad, praise and peace be upon him, warned, "Do not curse my Companions. If anyone were capable of spending the weight of Mount Uhud in gold, it would not even reach the measure of one of them, nor yet their half." He also said, "Should anyone curse my Companions, the curse of Allah will fall upon him, and that of the angels and all mankind. Allah will not accept any exchange or recompense from him."

Jabir tells us that the Prophet, praise and peace be upon him, said, "Allah chose my Companions over everyone else in existence except for the prophets and messengers. He chose four of them for me, Abu Bakr, Omar, Othman and Ali, and He made them to be my best Companions, and all of my Companions are good."

Of Omar the Prophet, praise and peace be upon him, said, "Whosoever loves Omar has loved me, and whosoever hates Omar hates me."

The jurist Malik, Anas's son and others said, "Whosoever hates and curses the Companions has no right to the Muslim treasury. Their judgment was found on the verse, *"Those who came after them say, 'Forgive us our Lord, and forgive our brothers who were believers before us. Do not put in our hearts any spite towards those who believe.'*" 59:10. Malik also was of the opinion that whosoever is outraged by the Companions of the Prophet, praise and peace be upon him, is an unbeliever, on account of the verse that reads, *"and through them He enrages the unbelievers."* 48:29.

Abdullah, Al Mubarack's son said, "There are two qualities if found in a person will bring about their salvation. They are truthfulness and love for the Companions of Muhammad."

Khalid, Sa'id's son said that the Prophet, praise and peace be upon him said, "O my people, I am pleased with Abu Bakr, so make it known. O my people, I am pleased with Omar, Ali, Othman, Talha, Az-Zubair, Saad, Sa'id and Abdur Rahman, Awf's son, so make it known. O my people, Allah has forgiven the people of Badr and Al Hudabiyyah. O my people, protect me in my Companions and my relatives by marriage. Do not let any of them have cause to demand of you any restitution for an injustice committed against them. A wrongful claim will not be granted on the Day of Resurrection."

The Prophet, praise and peace be upon him, spoke of the importance of loving his Companions saying, "I will be the guardian of whosoever protects me in my Companions on the Day of Resurrection, and whosoever protects me in my Companions will come to me at the Pool (Kawthar), but whosoever does not protect me in my Companions will not come to me at the Pool and will only see me from a distance."

Malik, Anas's son said, "Prophet Muhammad, praise and peace be upon him, taught his followers the manner to which Allah guided him, and by which He made him a mercy for the worlds. In the darkness of night he would go to Al Baqi (the cemetery in which many of his family and Companions are buried) and supplicated for forgiveness for them in the same way that a person goes to see someone off on a journey. Allah had commanded him to do that, and the Prophet, praise and peace be upon him, commanded his nation to have love and friendship for them and to be in opposition to those who opposes his Companions."

Section 7 - The respect for the things and places associated with the Prophet

Another element of the one's reverence and esteem for Prophet Muhammad, praise and peace be upon him, is found in all things and places connected to him in Mecca, Medina and elsewhere.

Of Medina, the Prophet, praise and peace be upon him, said, "The curse of Allah, the angels and all mankind falls upon whosoever innovates something (against the spirit of Islam) in it or shelters an innovator (of something against the spirit of Islam) therein."

Saffiyah, daughter of Najda tells us that Abu Madhura had a long lock of hair on his forehead that touched the ground when he sat down. When he was asked why he did not cut it he replied, "I will not cut off something that the hand of the Messenger of Allah, praise and peace be upon him, touched."

The Sword of Islam, Khalid, Al Waleed's son had some strands of the Prophet's hair that he placed inside his cap. During one of the battles the cap fell off whereupon he fought zealously to retrieve it. He told his companions that he had not fought for the sake of the cap, rather he had fought to retrieve the strands of the Prophet's hair that were tucked within it so that he would not be deprived of their blessing, and also to avoid them falling into the hands of the unbelievers.

Omar's son was seen placing his hand on the seat of the Prophet's pulpit and then wipe it over his face.

It was on account of the esteem Malik had for the Prophet, praise and peace be upon him, that we would not ride a mount in Medina. He would say, "I am too shy before Allah to trample with the hoof of an animal upon the earth in which the Messenger of Allah, praise and peace be upon him, is buried."

Someone in Medina said, "The soil of Medina is bad." This outrageous statement caused Malik to pronounce the judgment against him that he should be beaten and jailed. The man had connections to the hierarchy of Medina but Malik did not retract his judgment and said, "He claims the soil in which the Prophet, praise and peace be upon him, is buried is not good!"

Jihjah Al Ghifari snatched hold of the Prophet's staff from Othman's hand and proceeded to try and break it across his knee. Upon seeing this the people shouted at him. Thereafter he was stricken by an itching disease in his knee and despite its amputation he died within the year.

The Prophet, praise and peace be upon him, said, "Whosoever swears to a lie on my pulpit will have a seat in the Fire."

A believer was blessed to visit the City of Medina and as he approached he sang the following song:
"The veil has been lifted from us and a moon shines
out to those who look on, banishing all illusions.
As our mounts reach Muhammad,
it is forbidden for us to be found in our saddles.

We are drawing near to the best man to have ever walked upon the earth, so it is with respect and honor that we hold this ground."

When a pious shaykh went on pilgrimage he went on foot. When asked why he had done so, he replied, "What, an offending worshiper going to the home of his master riding! Had I been able to walk upon my head, I would not have walked upon my feet!"

Reverence and respect for the places in which the Revelation were received and which the angels Gabriel and Michael visited, as well as places where the angels descended, also places that heard the sounds of worship and exaltation, and the blessed soil that surrounds the body of the Master of all mankind, praise and peace be upon him, and places from which the religion of Allah and the prophetic quotations of the Messenger of Allah, praise and peace be upon him, were spread are necessities.

One must also revere and respect the places where verses of the Koran were studied, the mosques in which the prayer was offered, places where virtues and good deeds were witnessed, places that saw proofs and miracles, places associated with the rites of the religion and the stations of the pilgrimage and the waymarks of the Master of all the messengers of Allah, praise and peace be upon him. The places where the Seal of the Prophets, praise and peace be upon him, lived and from which the prophecy gushed and where its waves overflowed. The places that witnessed the message, and the first earth that the skin of the Prophet, praise and peace be upon him, touched after his death – its fragrance should be inhaled, its residence and walls kissed.

"O abode of the best of all Messengers
the one by whom people are guided
and he who was chosen to receive the verses.
For you I have intense, passionate love,
and a yearning which kindles the embers of my heart.
I have a vow – if I fill my eyes with those walls
and the places where you walked,
then my turbaned gray head will be covered with dust
from so much kissing.
Had it not been for obstacles and enemies,
I would always visit them,
even if I were to be dragged upon my feet.
But I will be guided in my eagerness to greet the inhabitants
of those houses and rooms.
By a scent purer than the most splendid musk which covers him
each morning and evening.
Pure, and ever increasing blessings are bestowed upon him
through the prayers for peace and blessings upon him."

CHAPTER 4

THE PRAISE ON THE PROPHET, praise and peace be upon him, ITS VERDICT, OBLIGATION, AND VIRTUE

(It is worth noting, that the word "prayer" occurs in two different expressions. The first is in the obligatory prayer to Allah, and the second is the prayer on the Prophet, praise and peace be upon him, which is a statement of praise of the Prophet when mentioned by Allah and His angels and it is a supplication of praise done by believers.)

Section 1 - What is meant by the prayer on the Prophet

Allah tells us, "*Allah and His angels praise and venerate the Prophet. Believers, praise and venerate him and pronounce peace upon him in abundance.*" 33:56. Abbas' son stresses the fact that Allah and His angels praise and venerate Prophet Muhammad, praise and peace be upon him. It has been said that Allah showers His mercy upon His Prophet, praise and peace be upon him, and His angels supplicate for him.

Al Mubarrad said, "The root of the prayer is the invocation of mercy. It is mercy from Allah. From His angels it is graciousness and a supplication for the Mercy of Allah.

A hadith sheds further light and tells us that when someone praises the Prophet, praise and peace be upon him, while waiting for the commencement of the prayer, the angels say, "O Allah, forgive him! O Allah have mercy upon him."

Abul Aliya explained, "The praise of Allah is His praising of the Prophet to His angels, and the praise of the angels is supplication."

In reference to the command of Allah to His worshipers to supplicate for peace upon the Prophet, praise and peace be upon him, the Judge Abu Bakr, Bukyr's son said, "This verse was sent down on the Prophet, and Allah commanded his Companions to supplicate for peace upon him. Those who came after are also commanded to supplicate for peace upon the Prophet not only when they visit his tomb but whenever he is mentioned."

Three definitions have been given to the supplication "As Salaamu alaykum" The first is that the word "salaama" is that of safety for you and with you. The second is "As-Salaamu" meaning your protection, being guarded and preservation as found in the Name of Allah "As-Salaam". The third is "As-Salaam" derived from the meaning of "musalaama" (reconciliation) and

submission to the Prophet, praise and peace be upon him, as in the Words of Allah, *"But no, by your Lord, they will not believe you until they make you the judge regarding the disagreement between them, then, they will not find in themselves any discomfort concerning your verdict, and will surrender to you in full submission."* 4:65

Section 2 - The ruling about the prayer on the Prophet

Dear reader, one must be aware that Allah has commanded us to praise His Prophet, praise and peace be upon him. Praising the Prophet, is a general obligation and is not restricted to a specific time. There is no dispute about its obligatory nature, however Abu Jaf'ar At-Tabari was of the opinion that this verse, *"Allah and His angels praise and venerate the Prophet. Believers, praise and venerate him and pronounce peace upon him in abundance."* 33:56 is a recommendation is overruled.

When one praises the Prophet, praise and peace be upon him, one fulfills the obligation, the performance of which voids the wrong action that would be present if one were not to do so. The minimum is to say it once as in the case when one bears witness to his Prophethood, however it is very desirable to say it more often and one finds its doing to be highly recommended in the authentic quotations of Prophet Muhammad, praise and peace be upon him.

The Judge Abu Bakr, Bukayr's son tells us, "Allah has made it an obligation upon His creation to praise and ask for peace upon Prophet Muhammad, praise and peace be upon him. Allah did not assign a specific time, and the obligation of believers is that one should do it as often as possible and never neglect its doing."

The Judge Abu Abdullah, Sa'id's son tells us, "The position of Imam Malik (of the Maliki school of jurisprudence), his companions as well as other knowledgeable people is that the prayer on the Prophet is a general obligation and conditional to belief, and is not limited to the obligatory five daily prayers. However, whosoever praises the Prophet, praise and peace be upon him, once in his lifetime has removed the minimum obligation."

The followers of Imam Shafi'i (of the Shafi'i school of jurisprudence) say that the obligation which Allah and His Messenger, praise and peace be upon him, command applies only to the obligatory prayer. There is no disagreement that it is not obligatory.

The consensus of not only all the early scholars but those who came after is that the prayer on the Prophet, praise and peace be upon him, in the final sitting before the closure of the prayer is not an obligatory part of the prayer.

Imam Shafi'i is the exception and says that any prayer that does not contain the prayer on the Prophet, praise and peace be upon him, in the final sitting of one's prayer when one bears witness to the Oneness of Allah before the greeting of peace (the tashahuhd) is invalid.

The Maliki school of jurisprudence, the people of Medina, Sufyan Ath-Thawri, and the people of Kufa in the company of others are of the opinion that it is recommended to say the prayer in the final sitting of one's prayer when one bears witness to the Oneness of Allah before the greeting of peace, and it is disliked that it be omitted.

If the prayer is omitted due to forgetfulness, Isaac, Abraham's son says the prayer does not have to be repeated, however if it is omitted intentionally then the prayer must be repeated.

We are told by Abu Ya'la that the Maliki school of jurisprudence has three opinions, the first is that it is obligatory, the second it is sunna, and the third it is recommended.

Jabir tells us that the Prophet, praise and peace be upon him, taught them what is to be said in praise of him during the final sitting of the prayer, (tashahuhd) in the same way he taught them a chapter of the Koran. Omar's son said Abu Bakr would teach them what is to be said in praise of the Prophet during the final sitting of the prayer (tashahuhd) from the pulpit in the same way children are taught.

There is a prophetic quotation that says, "No prayer is valid for those who do not offer the prayer on me." Al Qassar's son explained, this quotation with the meaning that the prayer is incomplete without it or, it refers to someone who has not offered the praise on the Prophet, praise and peace be upon him, at least one during his lifetime. However, scholars of prophetic quotations consider this quotation to be weak.

Masood's son heard the Prophet, praise and peace be upon him, say, "Whosoever offers the obligatory prayer but does not ask for blessings upon me, and the people of my House, his prayer is not accepted."

Ad-Darakutni said, "The correct interpretation is that of Abu Ja'far Muhammad, son of Al Hussain who said, "If I were to offer a prayer in which I did not ask for blessings upon the Prophet, praise and peace be upon him, or the people of his House, I would think it was incomplete."

Section 3 - Times when it is recommended to say the prayer on the Prophet

The Prophet, praise and peace be upon him, heard a man making a supplication in his prayer without asking for blessings upon him whereupon the Prophet, praise and peace be upon him, commented, "This is hasty." Then he called the man and told those in his company, "When one of you supplicates, he should begin by praising Allah and then say the prayer on His Prophet, thereafter he can supplicate for whatever he wishes."

The Caliph Omar, Al Khattab's son, may Allah be pleased with him, spoke of one's supplication and prayer and said, "The supplication and prayer are suspended between the heaven and the earth. None of it rises to Allah until you say the prayer on the Prophet." Ali, may Allah honor his face said something similar with the addition, "and on the family of Muhammad." It has also been transmitted that the supplication is veiled until the suppliant offers the prayer on the Prophet, praise and peace be upon him.

Masood's son advised, "If any of you wishes to ask Allah for something, he should first begin by praising and exalting Him in the way He is deserving, then he should ask for blessings upon the Prophet, praise and peace be upon him. It is then that the supplication is most likely to be answered."

Jabir heard the Prophet, praise and peace be upon him, say, "Do not make me to be like the disposable jug of a rider, he fills his jug, puts it down then loads his baggage. If he needs to drink, he drinks from it, if he needs to make ablution he does so. If not, he pours it away. Place me at the beginning of the supplication, in its middle and the end."

Ata's son spoke of the supplication saying, "The supplication has pillars, wings, means and moments. When its pillars are strong it is acceptable. If its wings are acceptable, it flies. If its moments are accepted, it is given success. If its means are acceptable, it wins. Its pillars are the presence of the heart, mercy and humility and the heart's suspension before Allah and severance from the reliance on means. Its wings are truthfulness and sincerity. Its moments are before dawn. Its means are the prayer on the Prophet." May Allah praise and venerate him and grant him perfect peace.

It is reported in the Prophetic quotations "The supplication between the two prayers is not rejected." Also, "Each supplication is veiled below the heavens until the praising of the Prophet, praise and peace be upon him, is said, it is then that it ascends."

Abbas' son concluded his supplication with the words, "Please accept my supplication" then he praised the Prophet saying, "O Allah I ask You to praise Prophet Muhammad, Your Worshiper, Prophet and Your Messenger better than anyone else amongst all Your creation."

The Prophet, praise and peace be upon him, should be praised whenever mention of his name is heard and when his name is written. He should also be praised when hearing the Call to Prayer because he said, "If my name is mentioned in front of a person and he does not praise me, for him it is as if his nose is rubbed in the dust."

The scholar Habib's son disliked anyone to mention the name of the Prophet, praise and peace be upon him, when slaughtering an animal, and the famous Maliki scholar, Sahnun, disliked the name of the Prophet, praise and peace be upon him, to be mentioned when someone expressed their surprise. To this Qasim's son added "when sneezing" (because it is rendered secondary).

A compiler of one of the six major references of Prophetic Sayings by the name of Nisai reports the command that one should increase one's praising of the Prophet, praise and peace be upon him, on a Friday.

Issac's son tells us that one should praise the Prophet, praise and peace be upon him, upon entering the mosque.

Amru, Dinar's son tells us that when you enter houses (in which no one is there), you should say, "Peace, be upon the Prophet and the mercy of Allah and His blessing, and peace be upon us and upon the good people of Allah. Peace be upon the inhabitants of the house, and the mercy of Allah and His blessing." To this Abbas' son added, "What is meant here by houses is mosques."

Al Qama tells of how he entered the Mosque. He said, "When I enter the Mosque I say peace be upon you O Messenger of Allah, coupled with the mercy and blessing of Allah. Allah and His Angels praise the Prophet."

The daughter of the Prophet, Lady Fatima, may Allah be pleased with her, tells us that the Prophet himself, praise and peace be upon him, would ask Allah to praise him when entering the Mosque.

The Companions reported that the prayer upon the Prophet, praise and peace be upon him, should be said by the imam and also the congregation during the funeral prayer (after the second pronouncing of Allahu Akbar).

A highly recommended practice, accepted by all the nation of Prophet Muhammad, praise and peace be upon him, is that one should praise him in letters and whatever is written after In the Name of Allah, the Merciful, the Most Merciful (Bismillah Ir Rahman Ir Raheem).

Ukba, Amru's son said in his narration, "O Allah, praise Muhammad, the illiterate Prophet and the family of Muhammad."

The Prophet, praise and peace be upon him, gives us the good news saying, "The angels ask for forgiveness for whosoever praises me in a book as long as my name remains in that book."

Abu Masood Ansari tells us of another saying of the Prophet, praise and peace be upon him, "Say, O Allah, praise Muhammad and the family of Muhammad as you praised the family of Abraham, and bless Muhammad and the family of Muhammad as You blessed Abraham in all the worlds. Indeed You are the all Praised and Glory. As for peace (you say according to the way), it is has been taught to you."

Section 4 - The manner in which the prayer on the Prophet and asking for peace upon him should be made

Abu Humayd As Sa'idi tells us that the Prophet, praise and peace be upon him was asked what is to be said when one offers the prayer upon him. The Prophet, praise and peace be upon him, replied, "Say, 'O Allah, praise Muhammad, his wives and descendants as You praised the family of Abraham, and grant blessing upon the family of Muhammad as You granted blessings to the family of Abraham in all the worlds. You are the Praised, the Glorious."

Ka'b Ujra's son reported the supplication with a slight variation saying, "O Allah, praise Muhammad and the family of Muhammad as You praised Abraham. You are the Praised, the Glorious."

Abu Sa'id Al Khudri reported the quotation as "O Allah, praise Muhammad, Your worshiper and Your Messenger."

Imam Ali, may Allah honor his face, said, "The Messenger of Allah counted them out on my hand and told me that Gabriel had counted the supplications on his hand, saying, 'This is how it was sent down from the Lord of Might – O Allah, praise Muhammad and the family of Muhammad as You praised Abraham and the family of Abraham. You are the Praised, the Glorious. O Allah grant blessings to Muhammad and the family of Muhammad as You granted blessings to Abraham and the family of Abraham. You are the Praised, the Glorious. O Allah, grant peace to Muhammad and the family of Muhammad as You granted peace to Abraham and the family of Abraham. You are the Praised the Glorious.'"

Abu Hurayrah heard the Prophet, praise and peace be upon him, say, "Whosoever wishes to be given the fullest measure when he supplicates upon us, the People of the House, should say, 'O Allah, praise Muhammad, the Prophet, his wives, the Mothers of Believers, his descendants and the People of his House, just as You praised the family of Abraham. You are the Praised, the Glorious."

When Zaid, Kharija Al Ansari's son asked the Prophet, praise and peace be upon him, how he should supplicate for blessings upon him, the Prophet, praise and peace be upon him, replied, "O Allah bless Muhammad and the family of Muhammad, just as You blessed Abraham. You are the Praised, the Glorious."

Salama Al Kindi spoke of the time when Imam Ali taught them how to pray on the Prophet, praise and peace be upon him. Imam Ali taught them:

"O Allah, the One who spread out the leveled expanses
and created the heavens!

Bestow Your noble praise, Your ever increasing blessings
and the compassion of Your Tenderness upon Muhammad,
Your worshiper and Your Messenger,
the Opener of what was closed.

The Seal of what came before.

The one who announces the truth by the Truth.

The one who triumphs over the armies of falsehood
as he was entrusted to do.

He who took upon himself with eagerness
Your command to obey You to gain Your pleasure.

He retains within him Your Revelation,
preserves Your guidance and carries out Your command
so that mankind can receive Your blessings,
kindling because of him, a brand with which they can bring to their families.

Hearts were guided by him
after they had been plunged into trials and sinful actions.

He illuminated the clear signs,
luminous rules and way-marks of Islam.

He is Your trusted guardian,
the treasurer of Your hidden knowledge,
Your witness on the Day of Rising,
the one You sent with Your blessings
and in truth Your Messenger, a mercy.

O Allah, give him a spacious abode in Your Eden
and reward him with good multiplied many times over
from Your overflowing Favor, that You gave to him without effort
through the victory on gaining Your reward and generous gift.

O Allah, place whatever he builds above what other people build
and give to him a noble place of rest and hospitality.

Complete his light for him, and recompense him from Your worshipers
by acceptance and words that please, with just words,
decisive action and immense proof."

Note:

Imam Jazoli collected such prayers on the Prophet, praise and peace be upon him, and compiled them in seven chapters in his famous book "Dalail Al

Khayrat", so that one chapter can be read each day of the week. This work can be found in Arabic and English on Allah.com).

Referring to the verse "*Allah and His angels praise and venerate the Prophet.*" 33:56. Imam Ali, may Allah honor his face, said, "Obedient to You, my Lord. The praise of Allah, the Good and Merciful, the near angels, those who are true, the martyrs, the good people, and all that exalts You, O Lord of all the worlds, be upon Muhammad, son of Abdullah, the Seal of the Prophets, the Master of the Messengers, and the Leader of those who fear You, and the Messenger of You, the Lord of all the worlds. The witness, the bearer of good news, the one who invites people to You by Your permission, the light-giving lamp – and peace be upon him!"

Abdullah, Masood's son said, "O Allah, bestow Your blessings and mercy upon the Master of all the Messengers, the Leader of those who fear You, the Seal of the Prophets, Muhammad, Your worshiper and Messenger, the leader of the good and the Messenger of Mercy. O Allah, raise him to the praised station which will be the envy of the first and the last. O Allah, praise Muhammad and the family of Muhammad as You praised Abraham. You are the Praised, the Glorious. Give blessings to Muhammad and the family of Muhammad as You granted blessings to Abraham and the family of Abraham. You are the Praised the Glorious."

Al Hasan Al Basri said, "Whosoever wishes to drink the fullest cup from the Pool (Kawthar) of the Chosen one (Prophet Muhammad) should say, 'O Allah, praise Muhammad and the family of Muhammad, and his Companions, his sons, daughters, wives and descendants, the People of his House, his relatives by marriage and the Ansar (Helpers), and his followers, as well as those who love him, and bless us along with all of them, O Most Merciful of the merciful."

Abbas' son would supplicate saying, "O Allah, accept the greatest intercession of Muhammad, and raise him to the highest station. Grant his every request in the Next Life and this Life as You answered the prayers of Abraham and Moses"

Wuhayb Al Ward's son would supplicate saying, "O Allah, give Muhammad the best of whatever he asked You for himself, and give to him the best of what any of Your creation has asked of You for him. And give Muhammad the best of all that You will be asked for until the Day of Resurrection."

The supplication of Masood's son was, "When you ask for blessings upon the Prophet, make the prayer excellent. You do not know if it will be shown to him. Say, 'O Allah, bestow Your praise, Your mercy and Your blessings on the Master of the Messenger, the Leader of those who fear You, the Leader of the Good and the Messenger of Mercy."

The preceding are but a taste of the multitude of prayers both brief and long in praise of our beloved Prophet and his family, praise and peace be upon him and them.

The supplication of Imam Ali in the final sitting of his prayer in which one bears witness to the Oneness of Allah before the greeting of peace reads: "Peace be upon the Prophet. Peace be upon all the Prophets and Messengers of Allah. Peace be upon the Messenger of Allah, peace be upon Muhammad, son of Abdullah. Peace be upon us and upon all believers, men and women alike, those who are absent and those who are present. O Allah, forgive Muhammad and accept his intercession and forgive the People of his House. Forgive me and my parents, and their descendants, and have mercy upon them. Peace be upon all the righteous worshipers of Allah. Peace be upon you, O Prophet and the mercy of Allah and His blessings."

Abu Omar, Abdul Barr's son and others are of the opinion that one should not ask for mercy for the Prophet, praise and peace be upon him, rather one should ask for praise and blessings specific to him. They say that one should only ask for mercy and the forgiveness for others.

In the prayer on the Prophet, praise and peace be upon him, Abu Muhammad, Abu Zaid's son included, "O Allah, have mercy on Muhammad (because the Prophet, praise and peace be upon him, was sent as a mercy himself) and the family of Muhammad as You had mercy to Abraham and the family of Abraham." This is not based on a prophetic quotation rather its proof lies in the words in the greeting of peace. "Peace be upon you O Prophet, the mercy of Allah and His blessings."

Section 5 - The excellence of the prayer on the Prophet, asking for peace upon him and supplicating for him

Abdullah, Amr's son reports the saying of the Prophet, praise and peace be upon him, "When you hear the Caller to Prayer, repeat what he says and ask for blessings upon me. Whosoever asks for blessings upon me once, Allah blesses him ten times. Thereafter ask for the rank of go-between (wasila) for me. It is a rank in the Garden reserved for only one of the worshipers of Allah and it is my hope that it will be for me. My intercession is granted to whosoever asks for the rank of "wasila" for me."

Anas, Malik's son tells us the good news that the Prophet, praise and peace be upon him, said, "Whosoever asks for blessings upon me once, Allah blesses him tenfold and ten sins fall from him and he is raised by ten degrees." In addition to this are the words, "and ten good deeds are written for him."

Anas also tells us that the Arch-Angel Gabriel told Prophet Muhammad, praise and peace be upon him, "Whosoever praises you once, Allah praises him ten times and raises him by ten degrees." Abdur Rahman, Awf's son says something similar, he reports the Prophet's saying, "I met Gabriel who told me, 'I bring to you good news that Allah has said that whosoever asks for peace for you, He blesses him with peace. Whosoever asks for blessings upon you, Allah blesses him.'"

Zaid, Al Hubab's son heard the Prophet, praise and peace be upon him, say, "Whosoever says, 'O Allah, praise Muhammad and raise him to Your nearness on the Day of Resurrection' will indeed receive my intercession. Those nearest to me on the Day of Resurrection are those who have said the most prayers upon me."

Abu Hurayrah heard the Prophet, praise and peace be upon him, say, "The angels ask forgiveness for whosoever praises me in a letter or book, as long as my name remains on that page."

Amr Rabi'a's son heard the Prophet, praise and peace be upon him, say, "The angels continue to bless anyone who asks for blessings upon me, as long as he continues doing so. Therefore do so in abundance or even a little."

Ubayy, Ka'b's son said that upon the passing of the first quarter of the night, the Prophet, praise and peace be upon him, arose and said, "O people, remember Allah! The quake has come which will be followed by its sequel. Death will come with all that accompanies it." Ubayy asked, "O Messenger of Allah, I say a lot of praising upon you, how much of my praising should I devote to you?" The Prophet, praise and peace be upon him, replied, "Do as much as you like." Ubayy asked, "A quarter?" He replied, "Do as much as you like, and if you do more it is better." Ubayy inquired again, "A third?" He replied, "Do as much as you like, and if you do more it is better. Ubayy asked, "Two-thirds?" Again he replied, "Do as much as you like, and if you do more it is better." Whereupon Ubbay said, "O Messenger of Allah, I will devote all my praising for you." The Prophet, praise and peace be upon him, said, "Then you will have enough and your sins will be forgiven."

Abu Talha tells us of the time he saw the Prophet, praise and peace be upon him, happier than he had ever seen him, and asked him about it. The Prophet, praise and peace be upon him, told him. "Indeed, Gabriel has just left me and brought me good news from Allah that He has sent me to give good news that when any of my nation asks for prayers upon me (praise and veneration), Allah and His angels bless that person ten times for its doing."

The Prophet, praise and peace be upon him, said, "People will come to me who I will only recognize on account of the abundance of prayer they said upon me."

Wahb's son tells us that the Prophet, praise and peace be upon him, said, "Whosoever asks for peace on me ten times, it is as if he had freed a slave!"

We are also blessed with the knowledge that has reached us from the Prophet, praise and peace be upon him, "The first to be saved from the terrors and its places on the Day of Resurrection will be the one who supplicated most for me."

Speaking of the tremendous blessings received for one's praising of the Prophet, praise and peace be upon him, Abu Bakr As Siddiq said that the prayer on the Prophet wipes out sin in the same way that cold water extinguishes a fire. To ask for peace upon the Prophet, praise and peace be upon him, is better than freeing slaves (meaning higher in reward despite this the Companions continued to free slaves until it was eliminated as it was their habit to mix different ranks of deeds.)

Jabir, Abdullah's son tells us that the Prophet, praise and peace be upon him, said, "Whenever anyone hears the Call to Prayer and says, 'O Allah, Lord of this perfect call and this established prayer, grant Muhammad the rank of go-between (wasila) and excellence, and raise him to the praised station which You have promised him' will receive my intercession on the Day of Resurrection."

Saad Abi Wakkas tells us of another supplication to be made upon hearing the Call to Prayer, "When anyone hears the Call to prayer and says, 'I bear witness that there is no god except Allah alone, with no partner and Muhammad is His worshiper and Messenger. I am pleased with Allah as my Lord and Muhammad as the Messenger, and Islam as my religion' will be forgiven."

Section 6 - Reproaching those who do not ask for blessings upon the Prophet and their wrong doing

Abu Hurayrah tells us that he heard the Messenger of Allah, praise and peace be upon him, say, "Dust be upon the face of whosoever does not ask for me to be praised when I am mentioned in his presence! Dust be upon the face of whosoever Ramadan commences and finishes before he has received forgiveness! Dust be upon the face of whoever's parents reach old age and they are not the cause of his entering the Garden!" .

As the Prophet, praise and peace be upon him, climbed upon the pulpit he said "Ameen". This occurred three times whereupon Mu'adh inquired about its nature. The Prophet, praise and peace be upon him, told him, "Gabriel came to me and said, 'Muhammad, whenever your name is mentioned in front of a person and he does not ask for blessings upon you and dies thereafter, that person will enter the Fire. Allah will distance him, say 'Ameen', so I said, 'Ameen'. Gabriel told me, 'When Ramadan comes and it is not accepted from a

person and he dies, it is the same, say 'Ameen' so I said 'Ameen'. If someone has two parents, or just one, and does not show kindness and goodness to them and dies, it is the same, say 'Ameen' so I said 'Ameen'."

The Prophet, praise and peace be upon him, defined a miser saying, "A miser is someone who does not supplicate for praise upon me when I am mentioned in his presence." On the same subject, Jafar, Muhammad's son reports the saying of the Prophet, praise and peace be upon him, "When I am mentioned in the presence of a person and he does not supplicate for praise upon me, he has swerved away from the Path to the Garden."

From Abu Hurayrah we learn that the Prophet, praise and peace be upon him, said, "When people gather together, sit and depart without mentioning Allah and supplicating for praise upon His Prophet, a dark shadow falls upon them that will be a cause for regret in the Hereafter. If Allah wills, He will punish them, if He wills, he will forgive them." Abu Hurayrah also reported, "Whosoever forgets to pray on me (the Prophet, praise and peace be upon him), has forgotten the Path to the Garden."

The Prophet, praise and peace be upon him, mentioned an element of bad manners, and Katada tells us that he said, "An element of bad manners towards me is that when I am mentioned in the presence of someone, that person does not supplicate for praise upon me."

The Prophet, praise and peace be upon him, tells us, "When people sit in a gathering and depart without saying the prayer upon me, they depart on something fouler than the odor of a corpse." In addition to this the Prophet, praise and peace be upon him, said, "When people sit in a gathering in which they do not supplicate for me grief descends upon them, when they enter the Garden, they will not receive some of its reward."

Jesus At-Tirmidhi tells us that a knowledgeable person said, "Whenever a person supplicates for praise upon the Prophet, praise and peace be upon him, once in a gathering, he receives the reward for whatever takes place in that gathering."

(May Allah praise and venerate our Master Muhammad, and grant him perfect peace in abundance, increasing continuously throughout time and all eternity.)

Section 7 - The distinguishing of the Prophet through the revelation of the supplication for praising him

One day the Messenger of Allah, praise and peace be upon him, spoke of the greetings of peace upon him that would be made after his death. Abu Hurayrah tells us he said, "Whenever anyone will greet me with peace, Allah will return

my soul to me so that I may return the greeting." Abu Hurayrah also tells us that he said, "I will hear whosoever asks for me to be praised in my tomb. Even if someone is far away from me and supplicates for praise upon me, that too is conveyed to me."

Masood's son tells us that the Prophet, praise and peace be upon him, spoke of the action of the angels saying, "Angels roam the earth to convey peace to me from my nation."

Omar's son advised, "Offer an abundance of prayer on your Prophet every Friday, because its presented to him on that day."

Al-Hasan, Ali's son heard the Prophet, praise and peace be upon him, say, "Praise me wherever you are. Your prayer will reach me."

It has been said that the name of the person who asks for praise upon the Prophet, praise and peace be upon him, is shown to him as the person offers it.

Al-Hasan, Ali's son said, "Whenever you enter the (Prophet's) Mosque, greet the Prophet."

Sulayman, Suhaym's son tells us of a vision he had and says, "I saw the Prophet in a vision and asked him, 'O Messenger of Allah, do you recognize the greeting of those who come to you?' The Prophet, praise and peace be upon him, replied, 'Yes, and I answer them.'"

Shehab's son heard the Messenger of Allah, praise and peace be upon him, tell his Companions, "Offer an abundance of prayer on me in the radiant night (the night preceding Friday) and the radiant day (Friday) because it will be conveyed from you. The earth does not consume the bodies of prophets, and when a Muslim asks for me to be praised an angel conveys it to me and mentions his name."

Section 8 - Disputation concerning invoking supplications of praise on other than the Prophet and his fellow prophets

The majority of knowledgeable scholars of Islam say that it is permitted to ask for prayers upon people other than prophets.

Abbas' son holds a different opinion and says that it is not permissible.

Sufyan Ath-Thawri was of the opinion that it is disliked to ask for prayers to be said upon anyone other than a prophet,

Judge Eyad's tells us that one of his shaykhs said, "In Malik' school of jurisprudence it is not permitted to single-out for prayer any prophet other than

Muhammad (unless it is combined with Prophet Muhammad, praise and peace be upon him)."

In the reference "Al Mabsut", Malik is quoted as having said to John, Isaac's son, "I dislike that people pray on anyone other than the prophets. We should not exceed what we have been commanded to do."

John, John Al Laythi's son said he did not accept this opinion. He said there is nothing harmful in offering prayers on any of the prophets or other people. To prove his point he quoted the transmission of Omar's son and the quotation in which the Prophet taught us the prayer on himself, and draws our attention to the phrase, "And on his wives and family." He said, "In the appendix of Abu Imran Al Fasi I found related from Abbas' son the dislike of offering the prayer on singling-out anyone other than the Prophet, praise and peace be upon him, as he indicated, 'That is what we say. It was not previously used.'"

Abu Hurayrah tells us that the Messenger of Allah, praise and peace be upon him, told them, "Ask for blessings upon the Prophets of Allah and His Messengers, and Allah will convey the blessings to them as He conveys them to me."

Generally speaking the word "prayer" means supplication and asking for mercy, unless stated otherwise in an authentic hadith or the consensus of scholars that restrict its meaning.

Allah says, *"It is He who has mercy on you, and His angels."* 33:43. He also says, *"Take charity from their wealth, in order that they are thereby cleansed and purified, and pray for them."* 9:103. And *"On those will be prayers and mercy from their Lord,"* 2:157

The Prophet, praise and peace be upon him, was heard supplicating for blessings upon his Companions, he said, "O Allah, bless the family of Abu Wafa."

When people brought the obligatory charity to him for distribution, he supplicated,

"O Allah, bless the family of so-and-so."

In the hadith mentioning the prayer on the Prophet, praise and peace be upon him, we find, "O Allah, bless Muhammad, his wives and descendants," or "and the family of Muhammad." The latter has been explained with the meaning of either his followers, his nation, or the People of his House (either in combination or mixed). It has also been explained as meaning his followers, group or tribe, or a person's children, or his people. On the other hand, it has also been said that it refers to the family of the Prophet, may Allah be pleased with them, to whom charity is forbidden.

When the Prophet, praise and peace be upon him, was asked, "Who are the family of Muhammad?" Anas tells us that he replied, "All those who fear Allah."

When Al Hasan offered the prayer upon the Prophet, he would say, "O Allah, bestow Your praise and Your blessings on the family of Muhammad," meaning himself, because he did not neglect the obligatory command of Allah. This is similar to the Prophet's saying, "I was given one of the flutes of the family of David."

Abu Jumayd As Sa'idi would supplicate, "O Allah, bless Muhammad, his wives and descendants."

Omar's son tells us that the Prophet, praise and peace be upon him, would ask for blessings upon Abu Bakr and Omar. This is also mentioned in Imam Malik's reference *Muwatta*. In other words he would supplicate for Abu Bakr and Omar.

Anas, Malik's son said, "When we used to supplicate for our companions in the Unseen we would say, 'O Allah, bestow the prayers of a good person who prays at night and fasts in the day on so-and-so.'" Sufyan adhered to the same.

Abbas' son did not offer a prayer upon anyone unless that person was a prophet. He did this to distinguish the special esteem and respect he had for them.

We know it is necessary to distinguish Prophet Muhammad, praise and peace be upon him, from other prophets by asking for praise and venerations upon him, because of the command of Allah. *"Believers, praise and venerate him and pronounce peace upon him in abundance."* 33:56. Whereas Allah mentioned other people in terms of asking for forgiveness and expresses pleasure. He says, *"Those who came after them say, 'Forgive us our Lord, and forgive our brothers who were believers before us."* 59:10, also *"and those who followed them in doing good, Allah is pleased with them."* 9:100.

The scholars of Islam say that the prayer for someone was made either as a supplication or as a greeting when the Prophet, praise and peace be upon him met someone. It does not imply esteem or respect, and quote the verse, *"Do not make the calling of the Messenger among yourselves like your calling to one another."* 24:63

(In conclusion, the practice when one mentions a prophet, is that we pray upon him in combination with Prophet Muhammad in a similar way to this "upon so-and-so, and our Prophet, the praise and peace").

Section 9 - Visiting the tomb of the Prophet, how he should be greeted and the virtue of one's visit

Omar's son tells us that the Prophet, praise and peace be upon him, said, "My intercession is assured for those who visit me." Visiting the tomb of Prophet Muhammad, praise and peace be upon him, is both excellent and to be desired.

We are told by Anas, Malik's son that the Prophet, praise and peace be upon him, said, "Anyone who, for the Sake of Allah, visits me in Medina is near me, and on the Day of Resurrection I will intercede for him."

He also said, "Whosoever visits me after my death, it is as if he visited me while I am alive."

The jurist, Isaac, Abraham's son said a person should go to Medina when he/she makes the Greater Pilgrimage with the intention of praying in the Prophet's Mosque, and seek the blessings of seeing his Meadow (Rawda), pulpit, tomb, the place where he sat, places that were touched by his blessed hand, places where his blessed feet walked, and the pillar on which he would lean, the places where Gabriel descended bring the Revelation to him, the places connected with his Companions and the leaders of Muslims who lived there.

Abi Fudayk's son heard someone say, "We have heard that all who stand before the tomb of the Prophet should recite the verse, '*Allah and His angels praise and venerate the Prophet*' 33:56 and then say, 'May Allah praise you, O Muhammad.' If this is said seventy times an angel will call to that person saying, 'May Allah bless you!' and all his needs will be taken care of."

When Omar Abdul Aziz bade farewell with the greetings of peace to Yazid, Abi Sa'id Al Mahri's son, he asked, "I would like you to do something for me. When you reach Medina and visit the tomb of the Prophet, greet him on my behalf with peace." It has also been reported that whenever he wrote letters from Syria to the people of Medina he would also ask them to do the same.

Amongst the early generation was a man who observed Anas, Malik's son approach the tomb of the Prophet, praise and peace be upon him. He tells us that Anas stopped, raised his hands as if he were about to pray, greeted the Prophet, praise and peace be upon him, then left.

Malik said that when someone visits the tomb of the Prophet, praise and peace be upon him, and supplicates, he should stand facing the tomb and not the direction of prayer. He should draw closer and greet him but not touch the tomb with his hands. In his reference "Al Mabsut" he writes, "I do not think people should stand at the tomb of the Prophet, rather they should greet him and depart."

Abi Mulayka's son said, "Those who wish to stand and face the Prophet, praise and peace be upon him, should face the lamp in the direction of prayer at the end of the tomb near his blessed head."

Omar's son would greet the Prophet, praise and peace be upon him, at the tomb. Nafi said that he saw him visit the tomb more than a hundred times and Omar's son would say, "Peace be upon the Prophet, may Allah praise him and grant him peace. Peace be upon Abu Bakr" and leave thereafter. Omar's son was also observed placing his hand where the Prophet, praise and peace be upon him, sat on the pulpit and then wipe his hand over his face.

Qusayt's son and the son of Al Utbi said, "Whenever the Mosque was empty, the Companions would touch the knob of the pulpit near the tomb with their right hand. Then they would face the direction of prayer and supplicate."

In the reference "Muwatta" Malik wrote that he would stand at the tomb of the Prophet, praise and peace be upon him, and say the prayer upon the Prophet, then pray for Abu Bakr and then Omar. Malik said that the person who is greeting should say, "Peace be upon you, O Prophet, and the mercy of Allah and His blessings."

The Judge Abul Walid Al Baji spoke about the respect due to the Prophet, praise and peace be upon him, when visiting his tomb, "I think the visitor should supplicate for the Prophet using the words praise and veneration and choose a different word for Abu Bakr and Omar, as Omar's son indicated."

Habib's son tells us how one should enter the Prophet's Mosque. He said, "One should enter saying, 'In the Name of Allah and peace be upon the Messenger of Allah. Peace be upon us from our Lord. Allah and His angels praise Muhammad. O Allah, forgive us our sins and open for us the gates of Your Mercy and Your Garden and protect us from the accursed satan!'"

Having done this Habib's son tells us that one should go to the Meadow (Rawda) which is an area of the Mosque that lies between the tomb and the pulpit and offer two units of prayer in which one praises Allah before standing before the tomb. One should ask Allah for the absolute fulfillment of one's intention which brought you there to visit him and for help in its realization. However, if your two units of prayer are performed outside the Rawda, it suffices, but it is preferable to perform them in the Rawda. Of the Rawda the Prophet, praise and peace be upon him, said, 'The area between my house and the pulpit is one of the Meadows of the Garden. My pulpit is on one of the raised gardens in the Garden.'

We are also informed that thereafter one should proceed and stand in a state of humility and respect before the tomb of the Prophet, praise and peace be upon him, and ask for blessings upon him and give what praise one can. Then

proceed to greet Abu Bakr and Omar and supplicate for them. One should offer as many prayers as one can in the Prophet's Mosque day and night. It is also highly recommended to visit the Mosque of Quba and the graveyard in which the martyrs are buried, may Allah be pleased with them.

Malik wrote a letter to Muhammad, who was possibly the son of Al Hasan Ash Shaybani in which he said, "The Prophet, praise and peace be upon him, should be greeted when you enter and leave his Mosque." Muhammad said, "Before leaving the Mosque stand near the tomb. The same applies when it is time for you to depart from Medina."

Lady Fatima, may Allah be pleased with her, said that she heard the Prophet, praise and peace be upon him, say, "Whenever you enter the (Prophet's) Mosque, supplicate for praise upon the Prophet and say, 'O Allah, forgive me my sins and open the doors of Your Mercy to me.' When you leave, supplicate for praise upon the Prophet, may Allah praise him and grant him peace, and say, 'O Allah, forgive me my sins and open the doors of Your overflowing favor to me.'"

Muhammad, Sirin's son said, "Whenever people entered the Prophet's Mosque, they would supplicate, 'May Allah and His angels praise and venerate Muhammad. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. In the Name of Allah we have entered and in the Name of Allah we will depart. We rely upon Allah.' Upon their departure they said something similar.

The practice of the Messenger of Allah, praise and peace be upon him, when he entered the Mosque was to say, "O Allah, open the doors of Your mercy to me and make the gates of Your provision easy for me."

Abu Hurayrah said, "Whenever one of you enters the Prophet's Mosque, let him supplicate for praise upon the Prophet, praise and peace be upon him, and say O Allah open the way for me!"

Malik wrote in his reference "Al Mabsut", "It is not essential for the inhabitants of Medina who enter and leave the Prophet's Mosque to stand at the tomb, this is for visitors."

He also said, "There is no harm for those who either intend to go on a journey or have returned from a journey to stand at the tomb of the Prophet, may Allah praise and venerate him and grant him peace, and ask for blessings upon him, and supplicate for him, then Abu Bakr and Omar."

Al Qasim's son observed that when the inhabitants of Medina left or entered the City they would come to the tomb and greet the Prophet, praise and peace be upon him. He commented, "That is considered to be the best practice."

Al Baji said, "Between the inhabitants of Medina and visitors there is a difference. Visitors have come with a specific intention to do so whereas the inhabitants live there and their intention is not to go there for the sake of the tomb and greeting."

Ahmad, Sa'id Al Hindi's son made reference to people standing at the tomb in his book. He said, "Neither cling to it nor touch it, nor stand before it for a long time."

In the reference "Utibiyaa" it is written, "When in the Mosque of the Prophet, may Allah praise and venerate him and grant him peace, commence with the prayer on the Prophet which you say before the final greeting of the prayer. The best place to offer voluntary prayers in the Prophet's Mosque is in the place where the Prophet, praise and peace be upon him, used to pray in the location of the pillar scented with aroma of the wooded perfume of khaluq. The best place to offer the obligatory prayer is in the front rows. I prefer visitors of offer voluntary prayers there rather than in their accommodation."

Section 10 - The manner to be adopted upon entering the Prophet's Mosque and its excellence, and the excellence of Mecca and Medina

Allah says, *"A mosque founded upon piety from the first day is worthier for you to stand in."* 9:108. When the Prophet, praise and peace be upon him, was asked which mosque the verse referred to Zaid, Thabit's son and others report that he replied, "My Mosque." Abbas' son said that it refers to the mosque of Quba.

Abu Hurayrah tells us that the Prophet, praise and peace be upon him, told his Companions, "Mounts should only be saddled to visit three mosques, the Sacred Mosque, my Mosque and the Mosque of Al Aqsa (Jerusalem)."

Abdullah, Amr ibn Al As's son tells us that whenever the Prophet, praise and peace be upon him, entered the Mosque he would supplicate, "I seek refuge with Allah, the Magnificent, and with His Noble Face and timeless prayer from the accursed shaytan."

When Omar, Al Khattab's son heard a raised voice in the Prophet's Mosque he asked the person, "Who are you?" The man replied, "A man from Thaqif" Whereupon Omar said, "if you had been from one of the two Cities, I would have punished you – no one should raise his voice in our Mosques!"

Muhammad, Maslama's son informs us that no one should either intentionally raise his voice or act offensively in the Prophet's Mosque, and that one should keep oneself from doing anything that is considered dislikeable. The scholars of Islam are in agreement that this applies to all mosques. He also said that it is

disliked that anyone should speak in a manner that would distract those who are praying. It is also dislikeable to raise one's voice when saying the 'Talbiyya' (the call of pilgrims "Obedient to You" before setting off for Mecca) in any mosque except the Sacred Mosque of Mecca, and the Prophet's Mosque.

The value of a prayer offered in the Prophet's Mosque has been reported by Abu Hurayrah, who tells us that the Prophet, praise and peace be upon him, said, "The prayer in my Mosque is better than a thousand prayers in any other mosque except for the Sacred Mosque."

There is a difference in opinion regarding the word "except". Malik and other scholars are of the opinion that the preceding prophetic quotation means that the prayer in the Prophet's Mosque is better than the prayer in the Sacred Mosque, but less than a thousand times better. To support their opinion they quote Omar, Al Khattab's son who said, "The prayer in the Sacred Mosque is better than a hundred prayers in other mosques." Consequently, they understood that the excellence of the prayer in the Prophet's Mosque is nine-hundred times greater.

The inhabitants of Mecca and Kufa support the opinion of the supremacy of Mecca and amongst the supporters of this opinion from the Maliki school of jurisprudence are Ata, Wahb's son and Habib's son, and from the Shafi'i school Saji. They quote the prophetic quotation that says, "One prayer in the Sacred Mosque is better than a hundred prayers in my Mosque."

It has also been said that a prayer offered in the Sacred Mosque is a hundred thousand times better than the prayer offered anywhere else.

However, there is no disagreement among the scholars that the place of the tomb of the Prophet, praise and peace be upon him, is the best place on earth (and so are those of his descendants).

We are reminded of the prophetic quotation that reads, "What is lies between my house and my pulpit is one of the Meadows of the Garden." In addition to this Abu Hurayrah and others quoted "and my pulpit is above my Pool (Kawthar)." In another prophetic quotation we learn, "My pulpit is one of the raised gardens of the Garden."

At-Tabari said the quotation has two meanings one of which is the word "house" which is literal and where the Prophet, praise and peace be upon him, lived. The other is that "between my house and my pulpit" refers to the house being his tomb.

At-Tabari drew our attention to the fact that both meanings amount to the same, because the tomb of the Prophet, praise and peace be upon him, is in his house, so there is no conflict.

With regard to the quotation "My pulpit is above my Pool (Kawthar), it has been said that one possibility is that it is the actual pulpit in his Mosque, the second possibility is that the Prophet, praise and peace be upon him, has another pulpit in the Hereafter. The third opinion is that being present at his pulpit means the doing of good deeds that bring believers to the Pool and from which they drink. As for "One of the Meadows in the Garden", it has been interpreted with two meanings one of which is that it assures the supplication and prayer offered in the Prophetic Garden (Rawda), which is the area between the tomb of the Prophet and his pulpit, are subject to that reward. The second meaning is that this area is transported by Allah and is actually in the Garden.

Of Medina, Omar's son and several other Companions, report the saying of the Prophet, praise and peace be upon him, that "On the Day of Resurrection I will be the witness and intercessor for the person who has been steadfast in the face of its difficulties and hardship." As for those who left Medina, the Prophet, praise and peace be upon him, said, "Medina is better for them if they but knew." He also said, "Medina is like a pair of bellows, it casts out what is impure and leaves what is pure." And, "Allah gives Medina to someone who is better than he who leaves Medina on account of his aversion."

The Prophet, praise and peace be upon him, gave good news of those blessed to die in either of the two Holy Cities, he said, "On the Day of Resurrection, Allah will raise up whosoever dies in either one of the two (Mecca or Medina) on the Greater Pilgrimage or the Lesser Pilgrimage without reckoning or punishment." Another transmission reads, "He will be raised up among the trustworthy on the Day of Resurrection."

Omar's son reported the Prophet, praise and peace be upon him, saying, "Whosoever can die in Medina should do so, because I will intercede for all who die in it."

Allah says, *"The first House ever to be built for people was that of Bakkah (Mecca), blessed and a guidance for the worlds."* 3:96.

It has been said by a scholar of Islam that "guidance" means safety from the Fire. It has also been said that it implies safety from people who would otherwise do something harmful outside the precincts of the Sacred Mosque - even during the "Time of Ignorance" it was established as a place of sanctuary. Allah says, *"And We made the House (Kabah) a visitation and a sanctuary for people.* 2:125.

Some people went to Sa'dun Al Khawlani who resided in Monastir, Spain, and told him that the Berber tribe of Kutama had killed a man. They had lit a fire placed him over it and made sure the fire did not die out throughout the entire night, however the fire had not consumed his body. Sa'dun inquired, "Had he

been on three Greater Pilgrimages?" They replied that he had, whereupon he said, "I was told of a prophetic saying that anyone who goes once the Greater Pilgrimage has fulfilled his obligation, anyone who goes twice he claims his reward with his Lord, and that Allah will forbid the Fire to touch the hair and body of whosoever goes on the Greater Pilgrimage three times."

When the Prophet, praise and peace be upon him, gazed upon the Ka'ba he said, "Welcome to you! What House is greater than you or has greater holiness than yours!"

The Messenger of Allah, praise and peace be upon him, spoke of the Black Stone and Ka'ba saying, "No one supplicates to Allah at the Black Stone except that he receives an answer from Allah. It is the same beneath the water-spout (of Ka'ba)."

The Prophet, praise and peace be upon him, spoke of the blessings of praying behind the Station of Abraham in the Ka'ba. He said, "Whosoever prays two units of prayer behind the Station of Abraham will have his past and future sins forgiven, and he will be gathered with those who are safe on the Day of Resurrection."

Abbas' son tells us that he heard the Messenger of Allah, praise and peace be upon him, say, "There is no one who supplicates for something in this Multazam (the wall of Ka'ba between its door and the Black Stone) of the Mosque except that his supplication is granted." Abbas' son tells us that everything he asked for at the Multazam was always granted to him by Allah. Sufyan Ath-Thawri, Al Humaydi and Muhammad, Idris's son Al Udhri, and Abdul Hasan, Al Hassan's son said that their supplications were always answered.

Abu Osama, said, "I don't remember hearing Al Hasan, Rashiq's son transmitting this prophetic saying, however, I have never asked Allah for anything in this Multazam without my worldly request being granted, and it is my hope that my requests will also be granted in the Hereafter."

The Judge Abu Ali tells us, "I have asked Allah for many things, some of which have been granted, and it is my hope that the remainder will be granted out of the vastness of His Bounty."

Allah gives success in following the right path by His Mercy.

Praise be to Allah, Lord of all the Worlds, and the peace and blessings of Allah be upon His Beloved Prophet. Amen.

End of

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