

The Reality of the Testimony that
Muhammad ﷺ
is the Messenger of Allāh

حَقِيقَةُ شَهَادَةِ
أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

The Noble Shaykh, al-Allāmah,
‘Abd al-‘Azīz Ibn ‘Abdullāh Āl al-Shaykh

Grand Mufti for the Kingdom of Saudi Arabia
And President of the Committee of Major Scholars

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Translation by Maaz Qureshi

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First Edition: 1441H/May 2020 CE

Cover: Usul Design

ISBN: 978-1-939833-11-2

Published by:
Sunnah Publishing
Grand Rapids MI, USA
Admin@SunnahPublishing.net

Visit us on the Web:
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Transliteration Chart
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Isolated	From Right	Middle	From Left	Roman	Name
آ	ا	—	—	' / ā / * / **	'alif
ب	ب	ب	ب	b	bā'
ت	ت	ت	ت	t	tā'
ث	ث	ث	ث	th	thā'
ج	ج	ج	ج	j	jīm
ح	ح	ح	ح	ḥ	ḥā'
خ	خ	خ	خ	kh	khā'
د	د	—	—	d	dāl
ذ	ذ	—	—	dh	dhāl
ر	ر	—	—	r	rā'
ز	ز	—	—	z	zāy
س	س	س	س	s	sīn
ش	ش	ش	ش	sh	shīn
ص	ص	ص	ص	ṣ	ṣād
ض	ض	ض	ض	ḍ	ḍād
ط	ط	ط	ط	ṭ	ṭā'
ظ	ظ	ظ	ظ	ẓ	ẓā'
ع	ع	ع	ع	'	'ayn
غ	غ	غ	غ	gh	ghayn
ف	ف	ف	ف	f	fā'
ق	ق	ق	ق	q	qāf

ك	ك	ك	ك	k	kāf
ل	ل	ل	ل	l	lām
م	م	م	م	m	mīm
ن	ن	ن	ن	n	nūn
ة/ه	ة/ه	ه	ه	h / ʔ / ***	tā' / hā'/ta marbūṭah
و	و	—	—	w / ū	wāw
ي	ي	ي	ي	y / ī	yā'
ى	ي	—	—	ā	alif maqṣūrah



A Word about the Ligatures for Arabic Invocations

Imām Yaḥyā Ibn Sharaf al-Nawawī (d.676H) - رَحِمَهُ اللهُ - said, “It is highly recommended to invoke Allāh’s pleasure and mercy upon the Companions and the *tābi’in* and those that came after them from the Scholars, righteous worshippers and the rest of the people of excellence. So it is said: رَضِيَ اللهُ عَنْهُ (may Allāh be pleased with him), or رَحِمَهُ اللهُ (may Allāh have mercy upon him), or the likes of that.

As for what some of the Scholars have said that the statement, “رَضِيَ اللهُ عَنْهُ” is specific to the Companions and that for others it is only to be said, “رَحِمَهُ اللهُ”, then the affair is not as they say and there is no agreement upon it. Rather, what is correct according to the majority of the Scholars is that it is highly recommended, and the proofs for that are too many to enumerate.”¹

Imām Muḥammad Ibn Ṣāliḥ al-‘Uthaymīn (d.1421H) - رَحِمَهُ اللهُ - said concerning the statement, “صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ”, “The best of that which has been stated about it is what was mentioned by Abū al-‘Āliyah (d.90H) - رَحِمَهُ اللهُ - that the *ṣalāh* of Allāh upon His Prophet is Allāh’s praise for him in the highest gathering of Angels.”²



¹ Refer to *al-Adhkar* (p. 118) of al-Nawawī.

² Refer to *Sharḥ al-Mumtī* (3/164) of al-‘Uthaymīn.



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BRIEF BIOGRAPHY OF THE NOBLE SHAYKH 'ABD AL-'AZĪZ IBN 'ABDULLĀH ĀL AL-SHAYKH

HIS NAME, LINEAGE AND BIRTH:

He is the noble Shaykh 'Abd al-'Azīz Ibn 'Abdullāh Ibn Muḥammad Ibn 'Abd al-Laṭīf Āl al-Shaykh al-Tamīmī. He is from the descendants of Shaykh Muḥammad Ibn 'Abd al-Wahhāb (d.1206H). He was born in al-Riyadh in the year 1362H.

HIS UPBRINGING:

His father died in the year 1370H, whilst the author was still young and had not passed eight years of age. He was diagnosed with weak eyesight from the time of his birth, up until he lost it completely in the year 1381H.

He began to seek knowledge by studying the Noble *Qur'ān* in Masjid Aḥmad Ibn Sinān. He completed memorization of the *Qur'ān* by the age of twelve. Thereafter, he began to seek knowledge in the circles of some of the Scholars and in the year 1375H, he enrolled in the Imām al-Da'wah Institute. He graduated from the College of *al-Sharī'ah* in the academic year 1383/1384H. He continued to attend some of the lessons of the Scholars in the mosques.

HIS SEARCH FOR KNOWLEDGE AND HIS TEACHERS:

He read *Kitāb al-Tawḥīd*, *al-Uṣūl al-Thalāthah* and *al-Arba'ūn al-Nawawīyah* upon Shaykh Muḥammad Ibn Ibrāhīm Āl al-Shaykh (d.1389H), the former Grand *Muftī* of Saudi Arabia. That took place from the year 1374H to 1380H.

Likewise, he read texts on inheritance upon Shaykh 'Abd al-'Azīz Ibn Bāz (d.1420H), who was the Grand *Muftī* of the Kingdom of Saudi Arabia and

president of the Committee of Major Scholars, in the year 1377H to 1380H. He read texts of inheritance, Arabic grammar and Tawhīd upon Shaykh ‘Abd al-‘Azīz Ibn Šāliḥ al-Murshid; that was in the year 1379H. In the year 1375H to 1376H, he read ‘*Umdah al-Aḥkām* and *Zād al-Mustaqni*’ upon Shaykh ‘Abd al-‘Azīz al-Shathrī. In the year 1374H, he enrolled in the Imām al-Da‘wah Institute of Knowledge in al-Riyadh. After graduating from there, he enrolled in the College of *al-Sharī‘ah* in al-Riyadh in the year 1380H. There he obtained a bachelor’s degree in *Sharī‘ah* studies and Arabic in the academic year 1383H/1384H.

HIS OFFICIAL DUTIES:

The noble Shaykh ‘Abd al-‘Azīz Āl al-Shaykh went on to assume various duties in *dā‘wah*, teaching and *fatwā*. He began his teaching career at the Imām al-Da‘wah Institute of Knowledge in 1/7/1384H.

Then he took on the responsibilities of Imām and *Khaṭīb* at the Shaykh Muḥammad Ibn Ibrāhīm Mosque in the Dukhnah area of al-Riyadh, after the death of Shaykh Muḥammad Ibn Ibrāhīm (رحمته الله). That occurred in the year 1389H.

Then he became an assistant professor at the College of *al-Sharī‘ah* in 7/5/1399H. Then he became an associate professor at the College of *al-Sharī‘ah* in 13/11/1400H. In the year 1402H, he was appointed Imām and *Khaṭīb* of Namrah Mosque at ‘Arafah. In the month of *Shawwāl* in the year 1407H, he was appointed as a member of the Committee of Major Scholars.

Then he moved on from the university in 15/7/1412H for his appointment as a full time member of the Permanent Council for Research and Religious Verdicts due to resolution (1/76), dated 15/7/1412H.

During the month of *Ramaḍān* in the year 1412H, he was appointed Imām and *Khaṭīb* of Imām Turkī Ibn ‘Abdullāh Mosque in al-Riyadh. Then, by

royal decree (no. 837), he was appointed to become vice-Grand *Muftī*, at the level of minister, in 8/25/1416H. Then by royal decree (*alif/20*), he was appointed to become Grand *Muftī* for the Kingdom of Saudi Arabia and president of the Committee of Major Scholars and the Permanent Council for Research and Religious Verdicts in 1/29/1420H, after the passing of Shaykh ‘Abd al-‘Azīz Ibn Bāz (رَحْمَةُ اللَّهِ).

HIS STRIVING IN HIS WORK:

He supervised some university theses and participated in the debates. He also participated in giving *fatāwā* on the *Nūr ‘alā al-Darb* program in the year 1412H.

He has maintained a distinguished presence in the gatherings of knowledge, in addition to participating in study groups and delivering lectures and lessons. Likewise, he participates in the religious programs that air on radio and television.

May Allāh preserve our Shaykh ‘Abd al-‘Azīz Ibn ‘Abdullāh Āl al-Shaykh, prolong his life upon obedience to Him and grant him a good end. May Allah bless him in his knowledge, his *da‘wah* and the rest of his activities and accept his endeavors in service to Islām and the Muslims.



مُقَدِّمَةٌ

INTRODUCTION

All praise is for Allāh and may peace and salutations be upon the Messenger of Allāh, upon his Family, his Companions and all those who traverse upon his way and follow his example up until the Day of Judgement.

To proceed:

So this is a brief and concise treatise surrounding the reality of the testimony that Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the Messenger of Allāh. We saw fit to spread it amongst the people due to the need for it. Rather, we see it as a necessity due to what we have witnessed of ignorance from many of the Muslims, let alone others besides them, about the reality of the testimony that Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the Messenger of Allāh. We have seen them fall into that which opposes and contradicts this testimony, or in some cases, that which opposes its completion, or that which detracts from the servant's belief in it.

So it became binding upon us to clarify that out of sincerity of purpose (*naṣiḥah*) to Allāh, to His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), to the leaders of the Muslims and their common folk, in following the command of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ﴾

“And remind for verily, the reminding profits the Believers.” [Sūrah al-Dhāriyāt 51:55]

Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى﴾

“Therefore, remind men in case the reminder profits them.” [Sūrah al-A'lā 87:9]

Allāh (عَزَّ وَجَلَّ) said,

﴿فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۗ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ﴾

“So remind them (O Muḥammad), you are only someone who reminds. You are not a dictator over them.”

[Sūrah al-Ghāshiyah 88:21-22]

And there are other such *āyāt*.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “The Religion is *al-Naṣīḥah* (sincerity of purpose).¹ The Religion is *al-Naṣīḥah*. The Religion is *al-Naṣīḥah*. The Companions (رَضِيَ اللهُ عَنْهُمْ) asked, “To whom O Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)?” He replied, “To Allāh, to His Book, to His Messenger and to the leaders of the Muslims and their common folk.”²

So the obligation upon everyone who knows the truth, along with its proofs is to clarify it and to spread it amongst the people, especially in these times in which strangeness of Islām has intensified and good is now considered evil and evil is considered good. There are few who pay

¹ **Translator’s Note:** Ibn al-Ṣalāḥ (d. 577H) - رَحِمَهُ اللهُ - said concerning *al-naṣīḥah*, “It is a comprehensive statement in which the advisor intends and establishes goodness through various ways for the one to whom it is directed.” Refer to *Jāmi’ al-‘Ulūm wa al-Ḥikam* (1/222) of Ibn Rajab.

² Related by Muslim (no. 55).

attention to the truth and openly manifest it. Indeed, there is no might, nor power, except with Allāh.

How comforting is the statement of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “Islām began as something strange and it shall return to being something strange, just as it began. So *Ṭūbā* is for the strangers.”¹

I ask Allāh the Exalted, the All-Capable: to bestow upon us guidance to what is correct, and success in attaining the truth and correctness, that He inspires us to right guidance and protects us from the evil of our ourselves and that He shows us the truth as truth and allows us to follow it and that He shows us falsehood as falsehood and allows us to avoid it and that He rectifies for us our intention and deed and that He allows all those who peruse it to benefit through what has been documented in this treatise and that He makes us and our Muslim brothers cooperate upon righteousness and piety. Indeed, He (سُبْحَانَهُ وَتَعَالَى) is the Bestower of goodness, Most Generous.



¹ Related by Muslim (no. 145). **Translator’s Note:** *Ṭūbā* is a name for Paradise, it is also said that it is a tree in Paradise. Refer to *al-Nihāyah* (3/141) of Ibn al-Athīr.

تَهْنِئَةٌ

PREFACE

Before beginning with that, I will open with an introduction that I hold to be beneficial. So I say - seeking the aid of Allāh:

When Allāh created Ādam (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) and blew the soul into him, He commanded the Angels to prostrate to him. Iblīs was from the *Jinn* and not from the Angels. He was only included in the address to them because he was known for doing the deeds of the Angels, and because he resembled them and due to his worship and devotion. However, when they were commanded to prostrate, the Angels prostrated and Iblīs the accursed did not prostrate.

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا﴾

﴿لِأَدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٢٥﴾﴾

“And remember when We said to the Angels, “Prostrate yourselves before Ādam.” And they prostrated except Iblīs (Satan), he refused and was proud and was one of the disbelievers.” [Sūrah al-Baqarah 2:34]

Allāh (سُبْحَانَهُ وَتَعَالَىٰ) said in *Sūrah al-Kahf*,

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا﴾

﴿لِأَدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ﴿١٦﴾﴾

“And remember when We said to the Angels; “Prostrate to Ādam.” So they prostrated except Iblīs (Satan). He was one of the *Jinn*; he disobeyed the Command of his Lord.”

[Sūrah al-Kahf 18:50]

He refused to prostrate to Ādam (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) out of arrogance, jealousy and transgression. His punishment was to be banished from the mercy of Allāh and the curse of Allāh descended upon him. However, the wicked one increased in his transgression and intensified in his resentment towards Ādam (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) and his progeny. He sought respite from Allāh until the Day of Judgement. So Allāh gave him respite. He said at that point, as Allāh relates about him,

﴿ قَالَ فِيمَا أَعْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ
صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَأَنْبِتَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ
وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾ ﴾

“He (i.e. Iblīs) said: Because You have sent me astray, surely I will sit in wait against them (i.e human beings) upon Your Straight Path. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones.” [Sūrah al-A'raf 7:16-17]

The meaning is that he vowed to misguide the servants of Allāh from the children of Ādam from the path of truth and the way of salvation, so that they would not worship Allāh and not single Him out with *Tawhīd*¹ and

¹ **Tawhīd**: In the Arabic language, *Tawhīd* means, “to make something one or to assert the oneness of something.” Refer to *Lisān al-'Arab* (3/450) of Ibn Manzūr. In technical *Sharī'ah* usage, it means, “to single out Allāh alone for worship.” Refer to *al-Durar al-Sanniyyah* (1/48) of 'Abd al-Rahmān Ibn Ḥasan. Shaykh al-Islām 'Abd→

so that they would follow scattered paths which would hinder them from goodness and make evil beloved to them.

A similar incident occurs where Allāh informs us about him,

﴿ قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أَغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٤٠﴾ ﴾

“He (Iblīs) said: O my Lord! Because you misled me, I shall indeed adorn the path of error for them (i.e. mankind) upon the earth, and I shall mislead them all, except Your chosen, guided slaves amongst them.”

[Sūrah al-Ḥijr 15:39-40]

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْت عَلَيَّ لَئِن أَخَّرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لَأَخْتَنِكَ نَن دُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿١٦﴾ ﴾

“He (Iblīs) said: See? This one whom You have honored above me, if You give me respite (i.e. keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring by sending them astray, all but a few!”

[Sūrah al-Isrā‘ 17:62]

Subsequently, Iblīs did not cease to whisper, tempt and try to misguide Ādam (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) and his progeny, up until he became the reason for

al-'Azīz Ibn Bāz (d.1420H) - رَحْمَةُ اللَّهِ - said, “It is to single out Allāh in His Lordship, in worship, in His Names, His Attributes and His Judgement.” Refer to *Majmū' al-Fatāwā* (1/24) of Ibn Bāz.

Ādam's fall from Paradise and the son of Ādam killing his brother. He did not suffice with this. Once the children of Ādam had been in existence for a while and a long period of time had passed since Prophethood, he beautified *Shirk* for them and tempted them with it. Now he had what he wanted and his initial thought about mankind came true, they followed him and fell into *Shirk*. The first time that happened was during the time of Nūḥ's people when they worshipped the idols: Wadd, Suwā', Yaghūth, Ya'ūq and Nasr. "These were the names of righteous men amongst the people of Nūḥ (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ). When they perished, *Shayṭān* inspired their people to erect statues for them in their gatherings that they held. They named the statues with the names of those individuals. They did all of that, but they did not worship them, up until these people also perished and knowledge was lost. Then they were worshipped." This is what was stated by Ibn 'Abbās (رَضِيَ اللَّهُ عَنْهُمَا) as occurs in *Ṣaḥīḥ al-Bukhārī*.¹

Ibn Jarīr (d.310H) - رَحِمَهُ اللَّهُ - related from Muḥammad Ibn Qays who said, 'There were righteous people from the children of Ādam (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) and they had followers who took them as an example. When they died, their companions who looked at them as an example to be followed said, "If we make images of them, they will inspire us to worship when we remember them." Consequently, they made images of them and when those individuals died, another group of people took over and Iblīs came to them and said, "They only worshipped them and sought their intercession for rain, so worship them."²

This is how *Shirk* began amongst the children of Ādam (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ), it was due to Iblīs causing them to stray. However, Allāh (سُبْحَانَهُ وَتَعَالَى), with His Wisdom, Knowledge and Mercy with His servants, did not leave them without a purpose for Iblīs and his army to misguide them. Rather, He sent to them Messengers to clarify to them the true Religion and to warn them

¹ Related by al-Bukhārī (no. 4920).

² Refer to *Jāmi' al-Bayān 'an Ta'wīl al-Qur'ān* (23/639) of Ibn Jarīr al-Ṭabarī, with the checking of Maḥmūd Shākir.

against *Shirk* and misguidance, as a mercy from Him with His servants and to establish the evidence upon them.

﴿لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ﴾

“So that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. the Believers) might live after a clear evidence.” [Sūrah al-Anfāl 8:42]

Allāh (سُبْحَانَهُ وَتَعَالَىٰ) said,

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لئَلَّيْكَونَ
لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

“Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the Messengers. And Allah is Ever All-Powerful, All-Wise.” [Sūrah al-Nisā‘ 4:165]

Allāh (سُبْحَانَهُ وَتَعَالَىٰ) said,

﴿وَمَا تَرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا
يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾﴾

“And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve. But those who reject Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their disbelief.”

[Sūrah al-An‘ām 6:48-49]

There occurs in the *Ṣaḥīḥayn* from Ibn Mas‘ūd (رَضِيَ اللَّهُ عَنْهُ) who said, ‘The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “There is no one with more of a sense of honor than Allāh. Due to that, He has prohibited immoralities, whatever is apparent from them and whatever is hidden. There is no one who loves praise more than Allāh. Due to that, He has praised himself.”¹

There occurs in a wording from Muslim, “For that purpose, He sent down the Book and sent the Messengers.”²

There occurs in the *Ṣaḥīḥayn* from the *ḥadīth* of Sa‘d Ibn ‘Ubādah (رَضِيَ اللَّهُ عَنْهُ), “There is no individual who loves excuses more than Allāh. For the sake of that, Allāh sent Messengers as bringers of good news and as warners.”³

Allāh sent Messengers to establish the proof upon His servants and to excuse them. These Messages are from the blessings of Allāh upon all of His creation, since the servants are in need of them above all else. Their necessity is greater than any other necessity. Truly, their need for the Message is greater than their need for food, drink and medicine. Therefore, the slightest deficiency or absence of that will destroy the bodies. As for the Message, then in it is life for the hearts and the faiths. Rather, the Message is necessary to rectify the worldly life and the Hereafter of the servant. So just as there is no goodness for him in his Hereafter, except with following

¹ Related by al-Bukhārī (5/194) and Muslim (no. 2760).

² Related by Muslim (no. 2760).

³ Related by al-Bukhārī (8/174) and Muslim (no. 1499) and the wording is his.

the Message, then likewise there is no goodness for him in his worldly life, except by following the Message, as has been affirmed by Shaykh al-Islām Ibn Taymiyyah (d.728H) - رَحْمَةُ اللَّهِ.¹

Allāh sent the Messengers and made them human beings from amongst the people to whom they were sent, speaking their language, so as to clarify to them the true Religion.

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ
فِيضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِيَ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ
الْحَكِيمُ﴾

“And We sent not a Messenger except with the language of his people, in order that he might make the Message clear for them. Then Allāh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.” [Sūrah Ibrāhīm 14:4]

A Messenger was sent to every nation. Allāh (عَزَّوَجَلَّ) said,

﴿وَلِكُلِّ أُمَّةٍ رَّسُولٌ﴾

“And for every *Ummah* (a community or a nation), there is a Messenger.” [Sūrah Yūnus 10:47]

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

¹ Refer to *Majmū' al-Fatāwā* (19/99) of Ibn Taymiyyah, as compiled by 'Abd al-Rahmān Ibn Qāsim and his son Muḥammad.

﴿وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾

“And there never was a nation but a warner had passed amongst them.” [Sūrah Fāṭir 35:24]

They were all sent with one Religion and that is Islām; making the Religion sincerely for Allāh and singling Him (سُبْحَانَهُ وَتَعَالَى) out with *Tawḥīd* and avoiding worship of everything else besides Him.

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ آعْبُدُوا اللَّهَ
وَأَجْتَنِبُوا الطَّاغُوتَ﴾

“And verily, We have sent among every *Ummah* (community, nation) a Messenger proclaiming: Worship Allāh Alone, and avoid *al-Ṭāghūt* (all false deities).”

[Sūrah al-Naḥl 16:36]

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ
إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾﴾

“And We did not send any Messenger before you (O Muḥammad) but We inspired him saying: *Lā ilāha illā Anā* [none has the right to be worshipped but I (Allāh)], so worship Me.” [Sūrah al-Anbiyā‘ 21:25]

There occurs in the *ḥadīth* of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “The Prophets are paternal brothers. Their mothers are different, but their Religion is one.”¹ It is agreed upon.

Likewise, every Messenger commanded his people to obey him since that is required by the Message. Allāh (عَزَّوَجَلَّ) says,

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ﴾

“We sent no Messenger, but to be obeyed by Allāh’s Leave.” [Sūrah al-Nisā‘ 4:64]

The Messengers did not cease to come in succession to their peoples in order to call them to *Tawḥīd* and to the disavowal of *Shirk*.

﴿ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا﴾

“Then We sent Our Messengers in succession.”
[Sūrah al-Mu‘minūn 23:44]

Up until Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) came and ‘Īsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) after him and both of their Books gave good news of the coming of Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Allāh (عَزَّوَجَلَّ) said,

¹ Related by al-Bukhārī (4/142), and the wording is his, and Muslim (no. 2365), from the *ḥadīth* of Abī Hurayrah (رَضِيَ اللهُ عَنْهُ).

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ
مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ﴾

“Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muḥammad) whom they find written with them in the Torah and the Gospel.”

[Sūrah al-A'raf 7:157]

Allāh (عَزَّوَجَلَّ) said,

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا
لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ﴾

“And remember when ‘Īsā (Jesus), son of Maryam (Mary), said: O Children of Isrā’īl! I am the Messenger of Allāh unto you confirming the Torah which came before me, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad.” [Sūrah al-Ṣaff 61:6]

After ‘Īsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَام) has been raised up, and he had remained with the children of Ādam for a long period of time, and before the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was sent, Iblīs set out against the children of Ādam upon foot and upon riding beast. Indeed, he misguided them far astray and threw them into disbelief, *Shirk* and misguidance with its various categories, all but a few of them. Their condition became one that was hated by Allāh (سُبْحَانَهُ وَتَعَالَى), the Arabs and non Arabs amongst them, all but a few.

Then the Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sent and he said, “O people! I am only a mercy sent by Allāh.”¹

He was sent whilst the condition was as he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) informed in the *ḥadīth* that is related by Muslim (d.261H) from ‘Iyād Ibn Ḥimār al-Mujāshī‘ī (رَضِيَ اللهُ عَنْهُ) where the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said in his sermon, ‘Indeed, my Lord has commanded me to teach you what you are ignorant of, but He has taught me on this day, “All wealth that I have conferred upon a servant is lawful. I have created all of my servants as *Hunafā’*,² but it is the devils who come to them and cause them to stray from their Religion and make unlawful for them that which I have made lawful. The devils command them to associate with Me (i.e. commit *Shirk*) that for which I have sent down no authority.” Indeed, Allāh looked at the people of the earth and He hated them, the Arabs and the non-Arabs, except for some who had remained from the People of the Book, so He said, ‘I have only sent you (O Muḥammad) to test you and to test others through you. I have sent down upon you a Book that cannot be washed away by water, so that you may recite it in the state of wakefulness or sleep...’³

Allāh lifted that hated state from them by way of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He sent him as a mercy for the creation, an example to be followed and as an evidence over all of the creation. He sent him with the guidance and the true Religion before the coming the Hour, as a bringer of good news and a warner, as a caller to Allāh by His permission and a lamp spreading light. Allāh sent him as the last of the Messengers and guided the

¹ **Ṣaḥīḥ**: Related by al-Ḥākim in *al-Mustadrak* (no. 107) who authenticated it and al-Dhahabī agreed. It was also related by al-Bazzār, al-Ṭabarānī in *al-Ṣaḥīḥ* and *al-Awsat* and Shihāb in *al-Musnad* (1/96). It was authenticated by al-Albānī in *Silsilah al-Ṣaḥīḥah* (no. 490).

² **Ḥanīf**: Imām ‘Abd al-Raḥmān Ibn Nāṣir al-Sa’dī (d.1376H) - رَضِيَ اللهُ عَنْهُ - said, “That is, the one who is devoted to Allāh and averse to anything else besides Him. It is the one who is established upon *Tawḥīd* and has abandoned *Shirk* and setting up others as rivals to Allāh.” Refer to *Taysīr al-Karīm al-Raḥmān* (p. 67) of al-Sa’dī.

³ Related by Muslim (no. 2865).

misguided through him, taught the ignorant, opened the eyes of the blind through his Message, opened the ears of the deaf and enlightened the hearts of those who were heedless. The earth became illuminated after being in a state of darkness and the hearts came together after being scattered apart. Allāh established through him the straight Religion and clarified by way of him the clear white path. Through him Allāh lifted the burdens and removed the shackles and made his Message comprehensive for mankind and *Jinn*.

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَفَّةً لِّلنَّاسِ﴾

“And We have not sent you (O Muḥammad) except comprehensively to all mankind.” [Sūrah Saba‘ 34:28]

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

“Say (O Muḥammad): O mankind! Verily, I am sent to you all as the Messenger of Allah.” [Sūrah al-A‘rāf 7:158]

Allāh sent him after some time had passed from the previous Messengers and the people had distorted the lessons in the Books and changed the *sharā‘i* (divine laws) and begun depending upon the most oppressive of their views. They overruled the laws of Allāh and judged between the servants of Allāh with their corrupt statements and desires. Then Allāh guided the creation through him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and clarified through him the correct path. With him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) Allāh took the people out of darkness and brought them into the light, gave sight to the blind, guided those who were astray and separated what was between the righteous and the disobedient. He placed guidance and success in following him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and conforming to his example, and misguidance and misfortune is in disobeying and opposing him. He was full of kindness and mercy for the

Believers, eager for all of the creation to be guided. Their rejection and obstinacy would grieve him.

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ
عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ
رَءُوفٌ رَّحِيمٌ﴾

“Verily, there has come unto you a Messenger (Muḥammad) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He is anxious over you to be rightly guided, for the Believers he is full of pity, kind, and merciful.” [Sūrah al-Tawbah 9:128]

A summary of his call is: good news and a warning, and calling to Allāh with insight and wisdom,

﴿يَتَأْتِيَ النَّبِيَّ إِنَّا أَرْسَلْنَاكَ شَهِدًا وَمُبَشِّرًا وَنَذِيرًا﴾

“O Prophet (Muḥammad)! Verily, We have sent you as witness, and a bearer of good news, and a warner.”

[Sūrah al-Aḥzāb 33:45]

He is the last of the Prophets and his *Shari'ah* and his Book are a criterion over the rest of the laws and books and an abrogator of them.

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِّجَالِكُمْ وَلَكِن
رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾

“Muḥammad is not the father of any man amongst you, but he is the Messenger of Allāh and the last (end) of the Prophets.” [Sūrah al-Aḥzāb 33:40]

Allāh (عَزَّوَجَلَّ) says,

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ
الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ﴾

“And We have sent down to you (O Muḥammad) the Book (this *Qur’ān*) in truth, confirming the Scripture that came before it and *Muhayminan* (trustworthy in highness and a witness) over it (old Scriptures).”

[Sūrah al-Mā‘idah 5:48]

Allāh expanded his chest, lifted his burden and made humiliation for whosoever opposed his command. Allāh raised his mention, so he is mentioned along with Allāh (سُبْحَانَهُ وَتَعَالَى) whenever Allāh is mentioned and that is sufficient as nobility. The greatest example of that is in the two testimonies of faith (*al-shahādātān*), the foundations of Islām and the keys to the abode of peace (i.e. Paradise). They make one’s blood, wealth and honor inviolable, they are the testimonies that there is none worthy of worship besides Allāh and that Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the Messenger of Allāh.

So the meaning of *Lā ilāha illā Allāh* is: there is none worthy of worship in truth besides Allāh (سُبْحَانَهُ وَتَعَالَى).

The pillars of this testimony are: Negation (*al-nafi*) and Affirmation (*al-ithbāt*). The statement, “There is none worthy of worship...” negates everything that is worshipped besides Allāh. The statement, “...besides Allāh,” affirms worship for Allāh alone, without any partner.

Its conditions are: Knowledge (*al-'Ilm*), Certainty (*al-Yaqīn*), Acceptance (*al-Qubūl*), Submission (*al-Inqiyād*), Truthfulness (*al-Ṣidq*), Sincerity (*al-Ikhlāṣ*) and Love (*al-Maḥabbah*). Some Scholars have added an eighth condition, which is: disbelief in whatever is worshipped besides Allāh.

The actualization of this testimony is that none is to be worshipped besides Allāh. Its right is to carry out all of the obligations and to avoid the prohibitions.

These are brief comments about the testimony that none has the right to be worshipped besides Allāh. As for its details, then they cannot be covered in this brief speech.

Since this study pertains to the reality of the testimony that Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the Messenger of Allāh, it is appropriate that we mention some of that which is necessary to know him. Therefore, we will mention his lineage, his birth, his being sent as a Prophet and Messenger and his death (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Then we will mention something about his names, his distinguishing qualities, his physical attributes and his moral character (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).



الفصل

THE LINEAGE OF THE PROPHET (ﷺ)

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ
يَتْلُوا عَلَيْهِمْ آيَاتِهِ، وَبَزَّكَيْهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾﴾

“Indeed, Allāh conferred a great favor upon the believers when He sent among them a Messenger (Muḥammad) from among themselves, reciting unto them His Verses, and purifying them (from sins by their following him), and instructing them in the Book (the *Qur’ān*) and *al-Hikmah* (the wisdom and the *Sunnah* of the Prophet), while before that they had been in manifest error.”

[Sūrah Āli-‘Imrān 3:164]

There occurs in some of the recitations, “*min anfasihim*” (i.e. from their kinship), with a *fathah* upon the letter *fā’*, which means: their lineage.

There occurs in *Ṣaḥīḥ Muslim*, from the *ḥadīth* of Wāthilah Ibn al-Asqā’ (رَضِيَ اللَّهُ عَنْهُ) that he heard the Messenger of Allāh saying, “Indeed, Allāh has chosen Kinānah from the children of Ismā‘īl, and He has chosen Quraysh from Kinānah, and He has chosen the children of Hāshim from Quraysh, and He has chosen me from the children of Hāshim.”¹

¹ Related by Muslim (no. 2276).

There occurs in the *Ṣaḥīḥayn* from the *ḥadīth* of Abī Sufyān (رَضِيَ اللَّهُ عَنْهُ) and his story with Heraclius and the question that Heraclius asked about the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Amongst the questions that he asked was, “What is the status of his lineage amongst you?” I said, “He has an excellent lineage amongst us...” up until Heraclius said to Abī Sufyān, “I asked you about his lineage and you mentioned that he has an excellent lineage amongst you. Likewise, the Messengers are sent with excellent lineages amongst their people.”¹ This is the wording of al-Bukhārī (d.256H).

It becomes apparent from this that he was from the noblest of the people in terms of lineage. He was: Muḥammad Ibn ‘Abdullāh Ibn ‘Abd al-Muṭṭalib Ibn Hāshim Ibn ‘Abd Manāf Ibn Qaṣiyy Ibn Kilāb Ibn Murrah Ibn Ka‘b Ibn Lu‘ay Ibn Ghālib Ibn Fahr Ibn Mālik Ibn al-Naḍr Ibn Kinānah Ibn Khuzaymah Ibn Mudrikah Ibn Ilyās Ibn Muḍar Ibn Nizār Ibn Ma‘d Ibn ‘Adnān.

His (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) lineage is known authentically up to this point and it is agreed upon by the geneologists; there is no disagreement amongst them. However, there is disagreement concerning what is beyond ‘Adnān. He is from the children of Ismā‘īl (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) who was a Prophet and Ismā‘īl is the son of Ibrāhīm (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ).

The mother of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was: Āminah Bint Wahb Ibn ‘Abd Manāf Ibn Zahrah Ibn Kilāb Ibn Murrah to the end of the previously mentioned lineage. So his father’s lineage meets with that of his mother’s at their grandfather Kilāb Ibn Murrah.

Wahb the father of his mother was a leader in the tribe Zahrah at that time in terms of lineage and nobility. Therefore, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had a combination of noble lineage by way of his father and his mother.

¹ Related by al-Bukhārī (1/5-6) and Muslim (no. 1373).

الفَصْلُ

THE BIRTH OF THE PROPHET (ﷺ)

The Prophet (ﷺ) was born in the year of the elephant, with no dispute that we know of amongst the biographers.

He was definitely born on a Monday due to his (ﷺ) reply when he was asked about why he fasted on Mondays. He said, "That is the day on which I was born and the day on which I was sent, or the Revelation was sent down to me."¹ It is related by Muslim from the *ḥadīth* of Qatādah (رضي الله عنه).

As for the month of his (ﷺ) birth and its history, then there is some disagreement about it. So it is said that he was born on the twelfth of *Rabī al-Awwal*, and it is said that it was on the eighth of that month. Others say he was born in *Ramaḍān*, and some say he was born on the twenty seventh of *Rajab*; and this is the least likely of the views.



¹ Related by Muslim (no. 196, 1162).

القصة

THE SENDING OF THE PROPHET (ﷺ)

Revelation was sent down to him when he was forty years of age. The Revelation first began coming to him when he had secluded himself in the cave of Ḥirā' for seclusion. During one such occasion, the Angel Jibrīl (عليه الصلاة والسلام) came to him and completely enveloped him and then declared him a Messenger. So Jibrīl said, "Read..." to the end of the *ḥadīth*. So this was the beginning of his (صلى الله عليه وسلم) affair.

From 'Ā'ishah (رضي الله عنها) who said, "The first time that the Revelation started to come down to the Messenger of Allāh (صلى الله عليه وسلم), it came in the form of a good dream during sleep that came true like bright daylight. Then, the act of seclusion was made beloved to him, so he used to seclude himself in the cave of Ḥirā' and worship (Allāh alone) in it. He would worship for several days before he would leave to return to his family and he would take provisions. He would return back to Khadījah for more provisions and leave again, up until the truth came to him in the cave of Ḥirā'. An Angel came to him and said, "Read." He replied, "I do not know how to read." He said: He took me and pressed me hard until I could no longer bear it. Then he released me and said, "Read." I replied, "I do not know how to read." He took me and pressed me hard a second time up until I could no longer bear it. Then he released me and said, "Read." I replied, "I do not know how to read." He took me and pressed me hard a third time. Then he released me and said,

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ ۝ وَرَبُّكَ الْأَكْرَمُ ۝﴾

“Read! In the Name of your Lord, Who has created all of creation, He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous.” [Sūrah al-‘Alaq 96:1-3]

The Messenger of Allāh returned with that Revelation and his heart was beating severely. He entered upon Khadijah Bint Khuwaylid (رَضِيَ اللَّهُ عَنْهَا) and said, “Cover me, cover me!” So they covered him up until his fear had left. He informed Khadijah of what had happened and said to her, “Indeed, I fear for myself.” Khadijah replied, “Never! By Allāh, Allāh will never disgrace you. You keep the ties of kinship, you help the poor and the destitute, you serve your guests generously and assist those who are deserving due to having been afflicted by calamities.” Khadijah went with him up until they came to Waraqah Ibn Nawfal Ibn Asad Ibn ‘Abd al-‘Uzzā, the cousin of Khadijah who had become a Christian during the times of *al-Jāhiliyyah* (pre-Islāmic times of ignorance). He used to write in Hebrew, so he would write from the Gospel in Hebrew whatever Allāh willed for him to write. He was an elderly man who had gone blind. Khadijah said to him, “O my cousin! Listen to your nephew. Waraqah replied, “O my nephew! What did you see?” So the Messenger of Allāh informed him of what he had seen. Waraqah replied, “This was the keeper of secrets (i.e. the Angel Jibril) whom Allāh sent down to Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ). I wish I were young and could live up to the time when your people will turn you out.” The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) replied, “Will they drive me out?!” He said, “Yes, never has a man come with the likes of what you have brought, except that he was treated with hostility. If I should live until the day when you are driven out, I shall support you strongly.” A few days after that, Waraqah died and the Revelation was also paused for a time.”¹ It is related by al-Bukhārī.



¹ Related by al-Bukhārī (1/2-4).

الْقَصَّةُ

THE DEATH OF THE PROPHET (ﷺ)

Allāh (عَزَّوَجَلَّ) says whilst addressing His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٠﴾﴾

“Verily, you (O Muḥammad) will die and verily, they too will die.” [Sūrah al-Zumar 39:30]

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإَيْنَ مَاتَ
أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ﴾

“Muḥammad is no more than a Messenger, and indeed many Messengers have passed away before him. If he dies or is killed, will you then turn back upon your heels as disbelievers?” [Sūrah Āli-Imrān 3:144]

Allāh (عَزَّوَجَلَّ) says,

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ
الْخُلْدَ أَفَإَيْنَ مَتَّ فَهُمْ الْخَالِدُونَ ﴿٢١﴾﴾

“And We granted not to any human being immortality before you (O Muḥammad), then if you die, would they live forever?” [Sūrah al-Anbiyā‘ 21:34]

Indeed, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) died after having fulfilled the trust, having conveyed the Message of his Lord and having struggled in the path of Allāh a true struggle. The *Qur‘ān* came down as a witness for him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) during the last part of his life. Certainly, the *āyah* of al-Mā‘idah was sent down,

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ
عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

“This day, I have perfected your Religion for you, completed My Favor upon you, and have chosen for you Islām as your Religion.” [Sūrah al-Mā‘idah 5:3]

Indeed, Allāh already announced to His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) what his lifespan would be when He sent down upon him Sūrah al-Naṣr. So there occurs in *Ṣaḥīḥ al-Bukhārī* from Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُ) who said, “Umar used to make me sit with the elders of Badr. Some of them felt a certain way about that, so they said to ‘Umar, “Why do you bring this boy in to sit with us whilst we have sons like him?” ‘Umar replied, “Because of what you know about his position (i.e. in knowledge).” One day ‘Umar called me and made me sit in the gathering of those people and I think that he called me just to show them my religious knowledge. He said, “What do you all say about the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾

“When comes the Help of Allah (to you, O Muḥammad against your enemies) and the conquest (of Makkah).”

[Sūrah al-Naṣr 110:1]

Some of them said, “We are commanded to praise Allāh and seek His forgiveness when we receive the help of Allāh and the conquest of Makkah comes to us.” Others amongst them remained silent and did not say anything. So ‘Umar said to me, “Do you say the same O Ibn ‘Abbās?!” I replied, “No.” He said, “So what do you say then?” I said, “Allāh has informed the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) of when his life is to end. He said,

﴿ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ ﴾

“When comes the Help of Allah (to you, O Muḥammad against your enemies) and the conquest (of Makkah).”

[Sūrah al-Naṣr 110:1]

That is a sign of your death.

﴿ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾ ﴾

“So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.” [Sūrah al-Naṣr 110:3]

‘Umar said, ‘I do not know anything about it other than what you have stated.’¹

Shortly before his passing, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was given a choice between the splendor of this worldly life and that which is with Allāh.

¹ Related by al-Bukhārī (6/94).

From Abū Sa‘īd al-Khudrī (رَضِيَ اللَّهُ عَنْهُ) that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) sat upon the pulpit and said, “Indeed, Allāh has given His servant a choice between receiving whatever he wants from the splendors of this world, or that which is with Him. So he chose that which is with Allāh.” Abū Bakr began to cry and said, “May our fathers and mothers be sacrificed for you.” We became astonished at this. The people said, “Look at this old man, the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) informs about a servant who was given a choice between receiving the splendors of this world or that which is with Allāh, so he says: May our fathers and mothers be sacrificed for you.” The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was the one who was given the choice and Abū Bakr knew it better than us. The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Indeed, I am indebted to Abū Bakr more than anybody else regarding both his companionship and his wealth. Had I taken a *khalīl* (close friend) from my *Ummah*, I would certainly have taken Abū Bakr, but the fraternity of Islām is sufficient. Let no door of the mosque remain open, except the door of Abū Bakr.”¹ It is agreed upon.

There occurs in *Ṣaḥīḥ al-Bukhārī* from the *ḥadīth* of Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُمَا) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came out during his final illness with a piece of cloth tied around his head. Then he narrated a similar *ḥadīth*.²

Muslim (d.261H) relates from the *ḥadīth* of Jundub that this sermon was delivered five days before his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) death.³

The death of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) occurred as the deaths of the rest of mankind occur, it had its agonies. Then his soul separated from his body and his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) body went limp. From ‘Ā‘ishah (رَضِيَ اللَّهُ عَنْهَا) who said, “Indeed, from the blessings of Allāh upon me is that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) died in my house, on a day of my turn, whilst he was leaning

¹ Related by al-Bukhārī (4/253, 245) and the wording is from him, and Muslim (no. 2382).

² Related by al-Bukhārī (1/120).

³ Related by Muslim (no. 532).

against my chest and Allāh made my saliva and his saliva mix at death. ‘Abd al-Raḥmān entered upon me with a *siwāk* (tooth-stick) in his hand whilst I was supporting the back of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) against my chest and I knew that he loved the *siwāk*, so I said, “Shall I take it for you?” So he nodded with his head in the affirmative. I took it and it was too stiff for him to use, so I said, “Shall I soften it for you?” He nodded with his head in the affirmative. I softened it and he cleaned his teeth with it. In front of him there was a jug or a tin,” one of the narrators, ‘Umar, is in doubt as to which it was, “containing water. He started dipping his hands in the water and rubbing his face with them, saying, ‘There is none worthy of worship besides Allāh. Death has its agonies.’” He then lifted his hand towards the sky and said started saying, “With the highest companion,” up until he passed and his hand dropped down.”¹ It is related by al-Bukhārī.

The day of his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) death was a Monday as is authentically reported in the *ḥadīth* of Anas² and ‘Ā’ishah³ (رَضِيَ اللهُ عَنْهَا) and related by al-Bukhārī in his *Ṣaḥīḥ*.⁴

He died in the eleventh year after the *Hijrah* (migration) by consensus of the Muslim Scholars and in the month of *Rabī al-Awwal*. Ibn Hishām (d.213H) said in *al-Sīrah al-Nabawīyyah*, “All of them said that he died in *Rabī al-Awwal*. Most of them said that he died on the twelfth of *Rabī*. It is not correct that he could have died, except on the second of the month, or on the thirteenth, or on the fourteenth, or on the fifteenth according to the consensus of the Muslim Scholars, based upon the standing upon ‘Arafah during the farewell *Ḥajj* (pilgrimage) which was on a Friday. It was the ninth of *Dhū al-Hijjah*. So *Dhū al-Hijjah* began on a Thursday, therefore *al-Muḥarram* began on either a Friday or a Saturday. If it began on a Friday, then *Ṣafar* would begin either on a Saturday or Sunday. If it

¹ Related by al-Bukhārī (5/141-142).

² Related by al-Bukhārī (1/165-166).

³ Related by al-Bukhārī (2/106).

⁴ Related by al-Bukhārī (no. 680), from the *ḥadīth* of Anas (رَضِيَ اللهُ عَنْهُ) and (no. 1387) from the *ḥadīth* of ‘Ā’ishah (رَضِيَ اللهُ عَنْهَا).

began on the Saturday, then *Rabi'* would begin either on Sunday or Monday. Whatever the case may be, based upon this calculation, the twelfth of *Rabi' al-Awwal* cannot be a Monday from any angle...¹

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was sixty three years of age on the day of his death, as is authentically related from a group of the Companions (رَضِيَ اللَّهُ عَنْهُمْ), such as 'Ā'ishah² (رَضِيَ اللَّهُ عَنْهَا) and Ibn 'Abbās³ (رَضِيَ اللَّهُ عَنْهُمَا) and other than those two.

Indeed, between the time at which the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was sent to the time that Allāh (عَزَّ وَجَلَّ) took him, there occurred various significant and great events and noble Prophetic positions. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) called to the way of his Lord, he remained patient and persevered, struggled and migrated. He suffered difficulties up until Allāh had written for him, his Companions and his Religion to become triumphant, superior and victorious. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did not die until the messages of his Lord had been conveyed. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) died, but his Religion shall remain up until the Day of Judgement and it is protected by the protection of Allāh, triumphant by the promise of Allāh, superior and victorious over all other religions and groups. The people of Islām in truth are the ones who are victorious,

﴿وَلَقَدْ سَبَقَتْ كَأَمْتِنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿٧١﴾ إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿٧٢﴾﴾
 وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴿٧٣﴾﴾

¹ Refer to *al-Sirah al-Nabawiyyah* (7/578-579) of Ibn Hishām, with the checking of 'Abd al-Rahmān al-Wakil and *al-Rawd al-Unuf* (4/439-440) of al-Suhaylī.

² Related by al-Bukhārī (4/163) and Muslim (no. 2349) from the *hadīth* of 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) where she said, "He died whilst he was sixty-three years of age." Muslim also relates (no. 2351) from the *hadīth* of Mu'āwiyah and 'Abdullāh Ibn 'Utbah (رَضِيَ اللَّهُ عَنْهُمَا) who both said, "The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) passed whilst he was sixty-three years of age."

³ Related by al-Bukhārī (4/253) and Muslim (no. 2351).

“And, verily, Our Word has gone forth of old for Our slaves, the Messengers, that they verily would be made triumphant. And that Our hosts, they verily would be the victors.” [Sūrah al-Şaffāt 37:171-173]

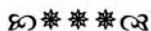
﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ
لِيُظَاهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾﴾

“It is He Who has sent His Messenger with guidance and the religion of truth (Islām), to make it superior over all religions even though the *Mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh) hate it.” [Sūrah al-Tawbah 9:33]

One must give attention to his biography and what he established in terms of aiding the Religion of Allāh, giving it its right and enduring whatever that entails of consequent harm. Biographical accounts of his struggles against the enemies of Allāh and various aspects of his biography and guidance are all affairs to which the Muslim must pay attention and study, since they are pure truth. It is a biography of one in whom Allāh placed human perfection. It is the biography of the leader, the greatest, the noblest and the best of mankind unrestrictedly.

If we were mention something brief concerning some of the aspects of the biography of this great Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the issue would take up several large books and we would still not give the issue its right. However, our intention with this brief treatise is to point out the most important issues pertaining to the reality of the testimony that Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the Messenger of Allāh; the affairs that are necessary for every Muslim, male and female, to know, actualize and implement in order to save themselves from the punishment of Allāh.

May Allāh save us and you and the rest of our Muslim brothers from the affairs that necessitate His displeasure. May Allāh make us and you from those who receive the breezes of His (عَزَّوَجَلَّ) mercy. Indeed, He (سُبْحَانَهُ وَتَعَالَى) is the Most Generous.



القَصِيدَةُ

THE NAMES OF THE PROPHET (ﷺ)

Having many names is an indication of the greatness of the one being named and the many names of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) allude to the meanings of his greatness. The greatest of his names, which is his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) distinguishing characteristic when it is used, is his name: Muḥammad. It is the name that Allāh referred to him with in the Noble *Qur‘ān*. Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿ مُحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ﴾

“Muḥammad is the Messenger of Allāh, and those who are with him are severe against disbelievers, and merciful among themselves.” [Sūrah al-Faṭḥ 48:29]

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴾

“Muḥammad is not the father of any man amongst you, but he is the Messenger of Allāh and the last of the Prophets.” [Sūrah al-Aḥzāb 33:40]

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَءَامَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿٢﴾﴾

“But those who believe and do righteous good deeds, and believe in that which is sent down to Muḥammad, for it is the truth from their Lord, He will expiate from them their sins, and will make good their state.”

[Sūrah Muḥammad 47:2]

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ
أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ
يُضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾﴾

“Muḥammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allāh, and Allāh will give reward to those who are grateful.” [Sūrah Āli-‘Imrān 3:144]

It is the most significant of his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) names. Ḥassān Ibn Thābit (رَضِيَ اللَّهُ عَنْهُ) said,

‘He (i.e. Allāh) derived his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) name from His own so as to honor him;
The Owner of the Throne is Praiseworthy (maḥmūd) and this one is Praised (muḥammad).’

The origin of the poem is by Abū Ṭālib, Ḥassān (رَضِيَ اللَّهُ عَنْهُ) included it in his poetry.

From his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) names is: Aḥmad. It is the name that was mentioned by 'Īsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) in his good news about the coming of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), as Allāh (سُبْحَانَهُ وَتَعَالَى) informed. So Allāh (عَزَّ وَجَلَّ) said,

﴿وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ﴾

“And giving good news of a Messenger to come after me, whose name shall be Aḥmad.” [Sūrah al-Şaff 61:6]

From his names is al-Mutawakkil, as occurs in the *ḥadīth* of 'Abdullāh Ibn 'Amr Ibn al-Āṣ (رَضِيَ اللَّهُ عَنْهُ) which mentions the description of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in the Torah. There occurs in it, “You are My servant and My Messenger. I have named you al-Mutawakkil.”¹ It is related by al-Bukhārī and will come up later.

From his names are those that have come in the *ḥadīth* of Jubayr Ibn Muṭ'im (رَضِيَ اللَّهُ عَنْهُ) who said, ‘I heard the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saying, ‘Indeed, I have several names: I am Muḥammad and I am Aḥmad and I am al-Māḥī through whom Allāh will obliterate (*yamḥū*) disbelief. I am al-Ḥāshir who will be the first to be resurrected, the people being resurrected there after. I am al-Āqib, after whom there is no other prophet.”² It is agreed upon.

There occurs in the *ḥadīth* of Abū Mūsā al-Ash'arī (رَضِيَ اللَّهُ عَنْهُ) who said, ‘The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) mentioned to us many of his names. We memorized some and did not memorize others. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, ‘I am Muḥammad and I am Aḥmad and I am al-Muqaffī (the last in succession)

¹ Related by al-Bukhārī (no. 2125) and Aḥmad in *al-Musnad* (2/174).

² Related by al-Bukhārī (4/162) and Muslim (no. 2354).

and al-Ḥāshir and *Nabī al-Tawbah* (Prophet of Repentance) and *Nabī al-Rahmah* (Prophet of Mercy).¹ It is related by Muslim.

The meaning of his name Muḥammad is a noun derived from *al-Ḥamd* (praise). It was originally the passive participle of *al-Ḥamd*. It includes commendation, love, honor and reverence for the one who is praiseworthy. It is built upon the grammatical pattern of *muḥā‘al*, in the same manner as *mu‘azzam* (glorified), or *muḥabbab* (beloved), or *musawwad* (blackened), or *mubajjal* (venerable) and the likes of these terms, because the theme of this grammatical construction is abundance. So when it is derived from the active participle, it means the one from whom this quality emanates time after time. When it is derived from the passive participle, it means the one upon whom this verb falls repeatedly, time and again, either due to his worthiness, or his acceptance of it. So Muḥammad is the one whom the praisers praise time and again, or the one who is worthy of being praised time and again.²

As for al-Māhī, al-Ḥāshir, al-‘Āqib, then they have been explained in the previous *ḥadīth* of Jubayr Ibn Mu‘im (رَجُلٌ مِّنْهُ).



¹ Related by Muslim (no. 2355).

² Refer to *Jalā‘ al-Aḥām fī al-Ṣalāt wa al-Salām*, ‘*alā Khayr al-Anām* (p, 277) of Ibn al-Qayyim, with the checking of Mashhūr Ibn Ḥasan Salmān.

القَصْدُ

THE SPECIAL QUALITIES OF THE PROPHET (ﷺ)

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the leader of mankind. There occurs in the *ḥadīth* of ‘Abdullāh Ibn Salām (رَضِيَ اللهُ عَنْهُ), that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “I am the leader of the children of Ādam and it is no boast.” It is related by Ibn Ḥibbān (d.354H) in his *Ṣaḥīḥ*¹ with this wording and al-Tirmidhī (d.279H) relates the addition, “...on the Day of Judgement,” before his statement, “...it is no boast.”²

Its origin is related by Muslim (d.261H) in the *ḥadīth* of Abū Hurayrah (رَضِيَ اللهُ عَنْهُ) with the wording, “I am the leader of the children of Ādam on the Day of Judgement and the first one for whom the grave will be split open and the first to intercede and the first whose intercession will be accepted.”³

Al-‘Izz Ibn ‘Abd al-Salām (d.660H) said, “The *sayyid* (leader) is the one who is described with lofty attributes and exalted moral character. This is realized since he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the best of them in the two abodes. As for the life of this world, then he is the best because has been described as having great moral character. As for the Hereafter, he is the best because the recompense depends upon the moral character and the descriptions. So since he was superior in the life of this world in terms of feats and attributes, then he is the most superior in the Hereafter in levels and degrees.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) only said, “I am the leader of the children of Ādam and it is no boast,” in order to teach his *Ummah* his status before his Lord (عَزَّوَجَلَّ).

¹ **Ḥasan li Ghayrihi:** Related by Ibn Ibn Ḥibbān in his *Ṣaḥīḥ* (no. 6242, 6475), with the checking of Shu‘ayb al-Arna‘ūṭ. It was authenticated by Muqbil Ibn Hādī in *al-Shafā‘ah* (no. 27).

² **Ṣaḥīḥ:** Related by al-Tirmidhī (no. 3148). It was authenticated by al-Albānī in *Ṣaḥīḥ al-Targhib wa al-Tarhib* (no. 3543).

³ Related by Muslim (no. 2278).

When an individual mentions his own feats, he mentions them, in most cases, as a boast. However, the Prophet (ﷺ) wanted to cut off any conjecture or delusion from ignorant people that he mentioned this as a boast, so he said, ‘and it is no boast.’¹

From his (ﷺ) special qualities is that the banner of praise is in his hand and beneath him is Ādam (عَلَيْهِ السَّلَامُ) and others besides him, due to his (ﷺ) statement, “I am the leader of the children of Ādam on the Day of Judgement and it is no boast. I am the first of those for whom the earth will be split open and the first to intercede and the first whose intercession will be accepted. In my hand is the banner of praise, below me is Ādam and others besides him.”²

From them is that he is the first for whom the earth will be split open and the first to intercede and the first whose intercession will be accepted. He will have the Greater Intercession (*al-Shafā'ah al-'Uẓmā*) and the Station of Praise and Glory (*al-Maqām al-Mahmūd*) over which the early ones and the latecomers will rejoice.

From Ibn 'Umar (رضي الله عنهما) who said, “Indeed, the people will fall upon their knees on the Day of Judgement and every nation will follow its Prophet, saying, “O so and so, intercede for us,” up until the right of intercession will be given to the Prophet (ﷺ). That will be the day when Allāh will raise him up to the Station of Praise and Glory (*al-Maqām al-Mahmūd*).”³ It is related by al-Bukhārī.

From his special qualities is that we have been commanded to ask for *al-Wasīlah* for him (ﷺ) after every *adhān* (call to Prayer). From

¹ Refer to *Bidāyah al-Sūl fī Tafḥīl al-Rasūl* (p. 34) of al-'Izz Ibn 'Abd al-Salām, with the checking of al-Albānī.

² **Ṣaḥīḥ:** Related by Ibn Ibn Ḥibbān in his *Ṣaḥīḥ* (no. 6478) and Abū Ya'lā in *al-Musnad* (no. 7493). It was authenticated by al-Albānī in *Silsilah al-Ṣaḥīḥah* (4/100-101).

³ Related by al-Bukhārī (5/228).

‘Abdullāh Ibn ‘Amr Ibn al-‘Āṣ (رَضِيَ اللهُ عَنْهُ) that he heard the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saying, “When you hear the *mu‘adhdhin* (caller to Prayer), then repeat what he says, then invoke the *Ṣalāh* upon me. Whosoever invokes the *Ṣalāh* upon me will receive it ten-fold from Allāh. Then ask Allāh to grant me *al-Wasilah*, since it is a place in Paradise that is not befitting for anyone except one servant from the servants of Allāh. I hope that I will be that one. Whosoever asks for *al-Wasilah* for me is assured of my Intercession.”¹ It is related by Muslim.

From his special qualities is that he is not be called upon by simply his name (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) out of respect for him. Indeed, Allāh (تَبَارَكَ وَتَعَالَى) has honored him when calling upon him, so He called upon him with the most beloved of titles and most brilliant of descriptions,

﴿يَا أَيُّهَا النَّبِيُّ﴾

“O Prophet!” [Sūrah al-Aḥzāb 33:59]

And,

﴿يَا أَيُّهَا الرَّسُولُ﴾

“O Messenger!” [Sūrah al-Mā‘idah 5:67]

These special characteristics have not been affirmed for anyone else other than him amongst the Prophets. Allāh called upon the other Prophets by their names,

¹ Related by Muslim (no. 384).

﴿يَا آدَمُ اسْكُنْ﴾

“O Ādam! Dwell...” [Sūrah al-Baqarah 2:35]

﴿يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي﴾

“O ‘Īsā (Jesus), son of Maryam (Mary)! Remember My Favor.” [Sūrah al-Mā‘idah 5:110]

﴿يَا مُوسَى اِنِّى اَنَا اللّٰهُ﴾

“O Mūsā (Moses)! Verily! I am Allāh.”

[Sūrah al-Qaṣaṣ 28:30]

﴿يَا نُوحُ اهِبْ بِسَلَامٍ﴾

“O Nūḥ (Noah)! Come down (from the ship) with peace.”
[Sūrah Hūd 11:48]

﴿يَا اِبْرٰهِيْمُ ﴿٧٤﴾ قَدْ صَدَقْتَ الرَّءِىْ﴾

“O Ibrāhīm (Abraham)! You have fulfilled the dream (vision)!” [Sūrah al-Ṣāffāt 37:104-105]

﴿يَلُوْطُ اِنَّا رُسُلُ رَبِّكَ﴾

“O Lūṭ (Lot)! Verily, we are the Messengers from your Lord!” [Sūrah Hūd 11:81]

﴿يَذَكِّرِيَا إِنَّا نُبَشِّرُكَ﴾

“O Zakariyyah (Zachariah)! Verily, We give you the glad tidings.” [Sūrah Maryam 19:7]

﴿يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً﴾

“O Dāwūd (David)! Verily! We have placed you as a successor.” [Sūrah Ṣād 38:26]

﴿يَا حَيُّ خُذِ الْكِتَابَ بِقُوَّةٍ﴾

“O Yaḥyā (John)! Hold fast the Scripture (the Torah).”
[Sūrah Maryam 19:12]

Allāh prohibited His servants from calling upon him by simply his name, so He (سُبْحَانَهُ وَتَعَالَى) said,

﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا﴾

“Make not the calling of the Messenger (Muḥammad) amongst you as your calling of one another.”

[Sūrah al-Nūr 24:63]

From his special qualities is that the miracles of every Prophet died out and became extinct, but the miracle of the *sayyid* (leader) of the early ones and the latecomers, which is the Noble *Qur‘ān*, shall remain until the Day of Judgement. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “There has never been a Prophet amongst the Prophets, except that he was given miracles that caused the people to believe in him. I have been given the Divine

Revelation (i.e. the Noble *Qur‘ān*) that Allāh reveals to me. So I hope to have the most followers on the Day of Judgement.”¹

From his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) special qualities is that Allāh guaranteed that the Book which was sent down to him would remain and be safeguarded against distortion. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

“Indeed, it is We Who have sent down the *Dhikr* (i.e. the *Qur‘ān*) and surely, We will guard it from corruption.”

[Sūrah al-Ḥijr 15:9]

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said in that which he relates from his Lord, “I sent down to you the Book, which cannot be washed away by water, so that you may recite it whilst in the state of sleep or wakefulness.”² It is related by Muslim from the *ḥadīth* of ‘Iyāḍ Ibn Ḥimār (رَضِيَ اللهُ عَنْهُ).

From his special qualities is what has come in the *ḥadīth* of Jābir Ibn ‘Abdullāh al-Anṣārī (رَضِيَ اللهُ عَنْهُ) who said, “The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘I have been given five things that were not given to anyone before me. [i]: Every Prophet was sent particularly to his people whereas I have been sent to all the red and black (people). [ii]: The spoils of war have been made lawful to me, these were not made lawful to anyone before me. [iii]: The earth has been made sacred and pure and a place of worship for me, so whenever the time of Prayer comes for any of you, he should pray wherever he is. [iv]: I have been supported by fear due to which the enemy is overwhelmed from the distance that takes a month to cover.

¹ Related by al-Bukhārī (6/97) and Muslim (no. 152) and the wording is his, from the *ḥadīth* of Abū Hurayrah (رَضِيَ اللهُ عَنْهُ).

² Related by Muslim (no. 2865).

[v]: And I have been granted the intercession.”¹ It is related by al-Bukhārī and Muslim.



¹ Related by al-Bukhārī (1/86) and Muslim (no. 521) and the wording is his.

الْقَصِيكُ

THE MORAL CHARACTER OF THE PROPHET (ﷺ)

Allāh (سُبْحَانَهُ وَتَعَالَى) said concerning the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿١﴾﴾

“And verily, you (O Muḥammad) are on an exalted standard of character.” [Sūrah al-Qalam 68:4]

Al-'Izz Ibn 'Abd al-Salām said, “When something is venerated, it is an indication of it being highly respected. So what about the greatest of magnificent things?”

From Sa'd Ibn Hishām Ibn 'Āmir who said, ‘I came to ‘Ā'ishah (رَضِيَ اللهُ عَنْهَا) and said, “O Mother of the Believers! Inform me about the moral character of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).” She replied, “His moral character was the *Qur'ān*. Have you not read in the *Qur'ān* where Allāh (عَزَّوَجَلَّ) says,

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿١﴾﴾

“And verily, you (O Muḥammad) are on an exalted standard of character.” [Sūrah al-Qalam 68:4]?”

I said, “Indeed, I want to retire from the worldly life completely and devote my life to Allāh.” She said, “Do not do so. Have you not read:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

“Indeed, in the Messenger of Allāh (Muḥammad) you have an excellent example.” [Sūrah al-Aḥzāb 33:21]

The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married and had children.¹

Indeed, Allāh perfected his moral character for him since his youth and before he was sent as a Prophet. He never worshipped idols, nor did he ever consume intoxicants, nor did he remain in any evil affair. He was known amongst his people as the truthful and trustworthy individual.

From Jābir Ibn ‘Abdullāh (رَضِيَ اللهُ عَنْهُمَا) who said, “When the *Ka’bah* was constructed, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and ‘Abbās went and lifted stones. Al-‘Abbās said to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “Place your *izār* (lower garment) upon your shoulder so that you may protect yourself from the roughness and hardness of stones.” The Prophet did this, but fell down upon the ground in a state of unconsciousness and his eyes were turned towards the sky. He stood up and said, “My *izār*, my *izār*!” His *izār* was already tied around him.”² It is agreed upon.

Allāh raised him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with various types of noble manners and behaviors, so Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ﴾

“And by the Mercy of Allāh, you dealt with them gently.”
[Sūrah Āli-‘Imrān 3:159]

Allāh (عَزَّوَجَلَّ) said,

¹ **Ṣaḥīḥ:** Related by Aḥmad in his *Musnad* (6/91). It was authenticated by Shu‘ayb al-‘Arna‘ūtī in his checking of *al-Musnad* (no. 24601).

² Related by al-Bukhārī (4/233-234) and Muslim (no. 86, 340) and the wording is his.

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ﴾

“Muḥammad is the Messenger of Allāh, and those who are with him are severe against disbelievers, and merciful among themselves.” [Sūrah al-Faṭḥ 48:29]

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ
عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ
رَءُوفٌ رَّحِيمٌ﴾

“Verily, there has come unto you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you, for the believers, he is full of pity, kind, and merciful.”

[Sūrah al-Tawbah 9:128]

Allāh (عَزَّوَجَلَّ) said,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

“And We have sent you (O Muḥammad) not but as a mercy for the ‘*Ālamīn* (mankind, *Jinn* and all the creation).” [Sūrah al-Anbiyā’ 21:107]

There occurs in *Ṣaḥīḥ al-Bukhārī*, from the *ḥadīth* of ‘Aṭā’ Ibn Yaṣār who said, “I met ‘Abdullāh Ibn ‘Amr Ibn al-‘Āṣ (رضي الله عنه). I said, “Inform me about the description of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in the

Torah.” He said, ‘Yes, by Allāh, he is described in the Torah with some of his attributes in the *Qur‘ān*: O Prophet! We have sent you as a witness and a giver of glad tidings and a warner and a guardian of the illiterates. You are my slave and My Messenger. I have named you al-Mutawakkil (the one who relies upon Allāh). You are neither discourteous, nor harsh, nor a noisemaker in the markets. You do not do evil towards those who do evil to you, but you deal with them with forgiveness and kindness. Allāh will not let him (i.e. the Prophet) die up until he makes straight the crooked people by making them say, ‘None is worthy of worship besides Allāh,’ with which blind eyes, deaf ears and enveloped hearts will be opened up.”¹

From his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) moral character is what has come in the *ḥadīth* of ‘Ā‘ishah (رَضِيَ اللهُ عَنْهَا) who said, “Whenever the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was given a choice between two affairs, he would choose the easier of the two, as long as it was not sinful to do so. However, if it was sinful, he would be the furthest of the people from it. The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never took revenge for his own sake. Rather, he did so only when something Allāh has forbidden was transgressed, so he would take revenge for the sake of Allāh.”²

There occurs in the *Ṣaḥīḥayn* (i.e. the collections of al-Bukhārī and Muslim), from Anas (رَضِيَ اللهُ عَنْهُ) who said, “I served him, meaning the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), at home and upon journeys. If I did anything, he never asked me why I did it, and if I refrained from doing anything, he never asked me why I refrained from doing it.”³

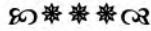
From his moral character was his humility and his playfulness with the youngsters. From Anas (رَضِيَ اللهُ عَنْهُ) who said, “The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was the best of the people in terms of moral character. I had a brother who was called Abū ‘Umayr. He said: I think he was weaned. So

¹ Related by al-Bukhārī (3/21).

² Related by al-Bukhārī (4/166-167), and the wording is his, and Muslim (no. 2327).

³ Related by al-Bukhārī (3/195) and Muslim (no. 52, 2309).

when the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would come to our house and see him, he would say, “Abū ‘Umayr, what did the *nughayr* (sparrow) do?” So he would play with him.”¹ It is agreed upon.



¹ Related by al-Bukhārī (7/102, 119) and Muslim (no. 2150) and the wording is his.

الْقَصْدُ

PHYSICAL ATTRIBUTES OF THE PROPHET (ﷺ)

Allāh (سُبْحَانَهُ وَتَعَالَى) completed and sustained our Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with outward and inward beauty. So he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was the best looking of the people and the most complete of them in terms of excellent moral character.

The Believer attains the following benefits from studying the physical description of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

From those benefits is an increase in *īmān* (faith). The more that the Muslim learns about the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his conditions, his descriptions and the details of what he came with, the more this becomes a cause for the perfection of his *īmān* and a cause for his love of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to intensify.

Evidence of that is what has come in the *ḥadīth* of Anas (رَضِيَ اللهُ عَنْهُ), whose authenticity is agreed upon, where the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Whosoever sees me in a dream, then he has in fact seen me, since the *Shayṭān* cannot take my form. The (good) dream of the Believer is one part of the forty six parts of Prophethood.”¹

Whosoever comes after him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), from those who did not see him during his lifetime, they have no way of knowing him, except by his descriptions. These descriptions have been conveyed clearly in the authentic narrations from the Companions (رَضِيَ اللهُ عَنْهُمْ).

From them is the the *ḥadīth* of al-Barā’ Ibn ‘Āzib (رَضِيَ اللهُ عَنْهُ) who said, “The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was of moderate height. He had broad shoulders and

¹ Related by al-Bukhārī (8/71-72) and Muslim (no. 2266).

hair that reached down to his ear lobes. I saw him in a red cloak and I have never seen anyone more handsome than him.” Yūsuf Ibn Abū Ishāq said, “His hair reached down to his shoulders.”¹ It is related by al-Bukhārī.

From Jābir Ibn Samurah (رَضِيَ اللَّهُ عَنْهُ) who said, “The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had a broad face with wide eyes and lean heels.” He said: I said to Simāk, “What does *ḍalī al-fam* mean?” He said, “A broad face.” He said: I said, “What does *ashkal al-'ayn* mean?” He said, “Long in the slit of the eye.” I said, “What does *manhūs al-'aqib* mean?” He said, “It means little flesh at the heels.”² It is related by Muslim.

From ‘Alī Ibn Abū Ṭālib (رَضِيَ اللَّهُ عَنْهُ) who said, “The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was not tall, nor was he short. The soles of both of his feet were thick. He had a large head. The joints of his bones were large. There was a thin line of hair from the chest to the navel. When the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) walked, it appeared that he was descending from a high place. I have not seen anyone before him or after him that resembled him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).”³ It is related by al-Tirmidhī who said, “It is a *Ḥasan Ṣaḥīḥ ḥadīth*.”

From ‘Alī (رَضِيَ اللَّهُ عَنْهُ) who said, “The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had a large head, big eyes, long eyelashes...” [Ḥasan who is one of the men in the chain of narration, said, “Eyelashes.”] “...reddish eyes, a thick beard and a pinkish color. He had thick hands and feet. When he walked, he would lean forward as if he was walking uphill. [Ḥasan said, “He lifted his feet with vigor.”] When he turned, he would turn with his whole body.”⁴ It is related by Imām Aḥmad.

¹ Related by al-Bukhārī (4/165).

² Related by Muslim (no. 2339).

³ **Ṣaḥīḥ**: Related by al-Tirmidhī (no. 3637) and al-Ḥākim in *al-Mustadrak* (2/606). It was authenticated by al-Albānī in *Mukhtaṣar al-Shamā'il* (no. 4).

⁴ **Ḥasan**: Related by Aḥmad in his *Musnad* (1/89-101). It was authenticated by Shu'ayb al-Arna'ūṭ in his checking of *al-Musnad* (no. 796).

The meaning of thick hands and feet is: solid. Al-Zamakhsharī (d.538H) said in *al-Fā'iq*, “It is praiseworthy for the men, because it shows that he has strong tendons and sinews and he is most capable of withstanding struggle.”¹

The joints refer to the heads of his bones. It is said that this refers to any place where two large bones meet, such as the knees, the elbows and the shoulders. The intended meaning is that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had large limbs.

The line of hair refers to the thin line of chest hair that goes down to the stomach. It is related in *Lisān al-'Arab* that Sībawayh said, “The *masrubah* (line of hair) does not have a place, nor an origin. It is only a name for hair.”²

Leaning forward means that he would lean towards the earth as if he was ascending uphill. The author of *al-Nihāyah* said, “As if he was walking downhill: This is how it has come in the narration.³ Meaning, leaning and inclining towards a high place,” up until he said, “*Al-Ṣu'ud* is the plural of *Ṣu'ūd* (ascension) and it is contrary to *al-hubūt* (descension).”⁴



¹ Refer to *al-Fā'iq fī Gharīb al-Ḥadīth* (3/377) of al-Zamakhsharī.

² Refer to *Lisān al-'Arab* (1/448) of Ibn Manẓūr.

³ It is related by al-Tirmidhī (no. 3637) with the wording, “When the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) walked, it appeared that he was descending from a high place.” It was declared *Ṣaḥīḥ* by al-Albānī in *Ṣaḥīḥ Sunan al-Tirmidhī* (no. 2877).

⁴ Refer to *al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar* (3/30) of Ibn al-Athīr.

الفصل

CLARIFYING THE REALITY OF THE TESTIMONY THAT MUḤAMMAD (ﷺ) IS THE MESSENGER OF ALLĀH WITH THE PROOFS

As for the reality of the testimony that MuḤammad (صلى الله عليه وسلم) is the Messenger of Allāh, then it is comprised of various affairs. The head of them and their foundation is to believe in him. That is done with complete *īmān* (faith) and *al-yaqīn* (certainty) that he (صلى الله عليه وسلم) is the Messenger of Allāh in truth.

﴿مُحَمَّدٌ رَسُولُ اللَّهِ﴾

“MuḤammad is the Messenger of Allāh.”

[Sūrah al-Faḥ 48:29]

It is to believe that his message is comprehensive for all of mankind, the Arabs amongst them as well as the non-Arabs. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

“Say (O MuḤammad): O mankind! Verily, I am sent to you all as the Messenger of Allāh.” [Sūrah al-A‘rāf 7:158]

Allāh (عَزَّ وَجَلَّ) said,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا﴾

“And We have not sent you (O Muḥammad) except as a giver of glad tidings and a warner to all mankind.”

[Sūrah Saba‘ 34:28]

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Each Prophet would be sent to his people specifically, but I was sent to all people.”¹ It is agreed upon. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said, “By the One in Whose Hand is the soul of Muḥammad! No one from this *Ummah* hears about me, whether he is a Jew or a Christian, then he dies without having believed in that which I was sent with, except that he will be from the inhabitants of the Fire.”² It is related by Muslim.

Rather, his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) message encompasses the *Jinn* as well,

﴿وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢١﴾﴾

“And remember when We sent towards you (O Muḥammad) *Nafaran* (three to ten persons) of the *Jinn*, quietly listening to the *Qur‘ān*, when they stood in the presence thereof, they said, “Listen in silence!” And when it was finished, they returned to their people, as warners.”

[Sūrah al-Aḥqāf 46:29]

¹ Related by al-Bukhārī (1/86), and the wording is his, and Muslim (no. 521), from the *ḥadīth* of Jābir Ibn ‘Abdullāh (رَضِيَ اللهُ عَنْهُ).

² Related by Muslim (no. 153).

﴿يَقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ، يَعْفِرْ لَكُمْ مِن
 ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابِ الْعِزِّ ۚ وَمَن لَّا يُجِبْ دَاعِيَ اللَّهِ
 فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ أُولَئِكَ
 فِي ضَلَالٍ مُّبِينٍ ﴿٣٢﴾﴾

“O our people! Respond with obedience to Allāh’s Caller (i.e. Allāh’s Messenger Muḥammad), and believe in him. He (Allāh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-Fire). And whosoever does not respond to Allāh’s Caller, he cannot escape on earth, and there will be no *Awliyā’* (protectors) for him besides Allāh (from Allāh’s Punishment). Those are in manifest error.” [Sūrah al-Aḥqāf 46:31-32]

From *īmān* (belief) in him is to believe that he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is a servant who is not to be worshipped and a Messenger who is not to be disbelieved. From *īmān* in him is to believe that he is the last of the Prophets and Messengers and that his Book, the Noble *Qur’ān*, is the last of the divinely revealed scripture and a criterion over the previous ones and that his law abrogates the laws that came before. Allāh (عَزَّ وَجَلَّ) said,

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ
 وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ﴾

“Muḥammad is not the father of any man among you, but he is the Messenger of Allāh and the last of the Prophets.” [Sūrah al-Aḥzāb 33:40]

Allāh (عَزَّوَجَلَّ) said,

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ
مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَا أُولَئِكَ
يَأْمُرُكُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ
وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي
كَانَتْ عَلَيْهِمْ﴾

“Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muḥammad) whom they find written with them in the Torah and the *Injīl* (Gospel) - he commands them with good and prohibits them from evil; he allows them whatever is good and lawful, and prohibits them whatever is evil and unlawful, he releases them from their heavy burdens (of Allāh’s Covenant), and from the fetters that were upon them.”

[Sūrah al-A’rāf 7:157]

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ
يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

“And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers.” [Sūrah Āli-‘Imrān 3:85]

Indeed, the Muslims have a consensus upon that, according to them, it is from the beliefs that are confirmed with certainty. Clear *āyat* which cut off any excuse have come about belief in the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Allāh (عَزَّوَجَلَّ) said,

﴿يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ
مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ﴾

“O mankind! Verily, there has come to you the Messenger (Muḥammad) with the truth from your Lord, so believe in him, it is better for you.”

[Sūrah al-Nisā‘ 4:170]

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿قُلْ يَأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي
لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ
فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ
وَكَالِمَتِهِ وَأَتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾﴾

“Say (O Muḥammad): O mankind! Verily, I am sent to you all as the Messenger of Allāh - to Whom belongs the dominion of the heavens and the earth. *Lā ilāha illā Huwa* (none has the right to be worshipped but He); It is He Who gives life and causes death. So believe in Allāh and His Messenger, the Prophet who can neither read nor write (i.e. Muḥammad) who believes in Allāh and His Words, and follow him so that you may be guided.”

[Sūrah al-A‘rāf 7:158]

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ءَامِنُوا بِاللَّهِ
وَرَسُولِهِ ءَوَالِكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ ء﴾

“O you who believe! Believe in Allāh, and His Messenger (Muḥammad), and the Book (the *Qur‘ān*) which He has sent down to His Messenger.” [Sūrah al-Nisā‘ 4:136]

Rather, Allāh took a covenant from the Prophets to believe in Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and to aid him. Therefore, none of them would have any choice, if they were living at the time when he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was sent, except to follow him. Allāh (عَزَّ وَجَلَّ) said,

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ
 وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ
 بِهِ، وَلَتَنْصُرُنَّهُ، قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي
 قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾
 ﴿فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾﴾

“And remember when Allāh took the Covenant of the Prophets, saying, “Take whatever I gave you from the Book and *Hikmah* (understanding of the Laws of Allāh), and afterwards there will come to you a Messenger (Muḥammad) confirming what is with you; you must, then, believe in him and help him.” Allāh said, “Do you agree to it and will you take up My Covenant?” They said, “We agree.” He said, “Then bear witness; and I am with you amongst the witnesses for this.” Then whoever turns away after this, they are the *Fāsiqūn* (rebellious; those who turn away from Allāh’s obedience).”

[Sūrah Āli-‘Imrān 3:81-82]

From the reality of the testimony that Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is the Messenger of Allāh is obedience to him in whatever he commands, belief in whatever he informs about and answering his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) call. Indeed, Allāh (سُبْحَانَهُ وَتَعَالَى) has made obedience to the Messenger the same as obedience to Him and He has coupled obedience to Him with obedience to the Messenger in many places within His Book. Allāh (عَزَّ وَجَلَّ) said,

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

“He who obeys the Messenger (Muḥammad), has indeed obeyed Allāh.” [Sūrah al-Nisā‘ 4:80]

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ﴾

“Say: Obey Allāh and obey the Messenger.”

[Sūrah al-Nūr 24:54]

Allāh (عَزَّ وَجَلَّ) said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾

“O you who believe! Obey Allāh and obey the Messenger, and those of you who are in authority.”

[Sūrah al-Nisā‘ 4:59]

He attached guidance to obedience to him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), so He (سُبْحَانَهُ وَتَعَالَى) said,

﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ

وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ

إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥١﴾﴾

“Say: Obey Allāh and obey the Messenger, but if you turn away, he (the Messenger, Muḥammad) is only responsible for the duty placed on him (i.e. to convey Allāh’s Message) and you for that placed upon you. If you obey him, you shall be on the right guidance. The Messenger’s duty is only to convey the message in a clear way.” [Sūrah al-Nūr 24:54]

He placed those who actualize obedience to Allāh and His Messenger in a group of the noblest creation. Allāh (عَزَّوَجَلَّ) said,

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ
مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ
أُولَٰئِكَ رَفِيقًا﴾ (٦٩)

“And whosoever obeys Allāh and the Messenger, then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the truthful, the martyrs, and the righteous. And how excellent these companions are!” [Sūrah al-Nisā‘ 4:69]

Rather, He attached obedience to Allāh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to the great success. Surely, that is entrance into the gardens of Paradise. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ﴾

“Whosoever obeys Allāh and His Messenger will be admitted to Gardens under which rivers flow in Paradise, to abide therein, and that will be the great success.”

[Sūrah al-Nisā‘ 4:13]

As for believing in what he informed about, then it is a reality of the testimony and the testimony is not complete without believing in that. If one does not believe in that, he is a lying hypocrite. Indeed, Allāh has praised the Muslims for their belief in the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Allāh (عَزَّوَجَلَّ) said,

﴿ وَالَّذِي جَاءَ بِالصِّدْقِ
وَصَدَّقَ بِهِ ۖ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴾ (٣٣)

“And he (Muḥammad) who has brought the truth and those who believed therein, those are *al-Muttaqūn* (the pious and righteous persons).” [Sūrah al-Zumar 39:33]

Mujāhid (d.104H), Qatādah (d.117H), al-Rabī Ibn Anas and Ibn Zayd said, “The one who brought the truth is the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).”¹ ‘Abd al-Raḥmān Ibn Zayd Ibn Aslam said:

﴿ وَالَّذِي جَاءَ بِالصِّدْقِ ﴾

“And he who has brought the truth...”

“He is the Messenger of Allāh.”

﴿ وَصَدَّقَ بِهِ ۖ أُولَٰئِكَ ﴾

¹ Refer to *Tafsīr al-Qur‘ān al-‘Azīm* (7/99) of Ibn Kathīr.

“And those who believed therein...”

He said, “The Muslims.”¹

Allāh has rebuked those who disbelieve in the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and He has threatened them with the severest punishment. Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَبَ بِالصِّدْقِ
إِذْ جَاءَهُ وَوَالَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴾ (٣٢)

“Then, who does more wrong than one who utters a lie against Allāh, and denies the truth when it comes to him! Is there not in Hell an abode for the disbelievers?”

[Sūrah al-Zumar 39:32]

In Sūrah al-Muddaththir He spoke about the one who disbelieves in what the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has informed about, in that which he has brought from the *Qurʾān*. Allāh (عَزَّ وَجَلَّ) said,

¹ Refer to *Tafsīr al-Qurʾān al-ʿAẓīm* (7/99) of Ibn Kathīr.

﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۝۱۱ وَجَعَلْتُ لَهُ مَالًا
مَمْدُودًا ۝۱۲ وَبَنِينَ شُهُودًا ۝۱۳ وَمَهَّدْتُ لَهُ تَمْهِيدًا ۝۱۴ ثُمَّ يَطْمَعُ
أَنْ أَزِيدَ ۝۱۵ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عِينِدًا ۝۱۶ سَأَاهِفُهُ، صَعُودًا ۝۱۷
إِنَّهُ، فَوَكَّرَ وَقَدَّرَ ۝۱۸ فَفَقِيلَ كَيْفَ قَدَّرَ ۝۱۹ ثُمَّ قِيلَ كَيْفَ قَدَّرَ ۝۲۰ ثُمَّ نَظَرَ
۝۲۱ ثُمَّ عَبَسَ وَبَسَرَ ۝۲۲ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۝۲۳ فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ
يُؤْتَرُ ۝۲۴ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ۝۲۵ سَأُصْلِيهِ سَقَرَ ۝۲۶﴾

“Leave Me Alone to deal with whom I created Alone! And then granted him resources in abundance. And children to be by his side! And made life smooth and comfortable for him! After all that he desires that I should give more. Nay! Verily, he has been stubborn and opposing Our *Āyāt*. I shall oblige him to climb a slippery mountain in the Hell-fire or to face a severe torment! Verily, he thought and plotted; so let him be cursed! How he plotted! And once more let him be cursed, how he plotted! Then he thought; then he frowned and he looked in a bad tempered way; then he turned back and was proud; then he said, “This is nothing but magic from that of old! This is nothing but the word of a human being!” I will cast him into Hell-fire.”

[Sūrah al-Muddaththir 74:11-26]

Rather, the *Sunnah* (way, tradition) of Allāh with regards to those who disbelieved in His previous Messengers (عَلَيْهِمُ السَّلَام) was to send down a punishment and disgrace upon them. Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

﴿إِنْ كُلُّ إِلَّا كَذَبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾﴾

“Not one of them but belied the Messengers, therefore My Torment was justified.” [Sūrah Ṣād 38:14]

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلِّ مَا جَاءَ أُمَّةً رُسُلُهُمْ كَذَّبُوهُ فَاتَّبَعْنَا
بَعْضُهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبَعَدَ الْقَوْمَ لَا يُؤْمِنُونَ ﴿٤٤﴾﴾

“Then We sent Our Messengers in succession, every time there came to a nation their Messenger, they denied him, so We made them follow one another to destruction, and We made them as *ahādith* (the true stories for mankind to learn a lesson from them). So away with a people who believe not.” [Sūrah al-Mu‘minūn 23:44]

The proof for answering his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) *da‘wah* (call) is the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ
وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

“O you who believe! Answer Allāh by obeying Him and His Messenger when he calls you to that which will give you life.” [Sūrah al-Anfāl 8:24]

He commanded with answering the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and He coupled that with answering Allāh (سُبْحَانَهُ وَتَعَالَى) and He referred to what the

Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) calls to as life because it saves them and causes them to remain. Their life is with Islām after their death was with disbelief. He warned them against not answering the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), so He said,

﴿فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ
 أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي
 الْقَوْمَ الظَّالِمِينَ﴾

“But if they answer you not, then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allāh? Verily! Allāh guides not the people who are transgressors.”
 [Sūrah al-Qaṣaṣ 28:50]

From the reality of the testimony that Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the Messenger of Allāh is to aid him, have allegiance to him and revere him. After his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) death, aid is given to his *Sunnah*.

The proof for loving him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is his statement, “By Him in Whose Hand is my soul! None of you has truly believed up until I am more beloved to him than his father and his children.”¹ There occurs in the *ḥadīth* of Anas (رَضِيَ اللهُ عَنْهُ) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “None of you has truly believed up until I am more beloved to him than his father, his children and all of the people.”² It is agreed upon. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Whosoever possesses the following three qualities will find the sweetness

¹ Related by al-Bukhārī (1/9), from the *ḥadīth* of Abū Hurayrah (رَضِيَ اللهُ عَنْهُ).

² Related by Muslim (no. 44, 70).

of *imān* (faith)...the one to whom Allāh and His Messenger become more beloved than anything else,”¹ to the end of the *ḥadīth*.

Allāh (سُبْحَانَهُ وَتَعَالَى) has threatened those who give precedence to the love for anyone else - regardless of who that may be - over the love for Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿قُلْ إِنْ كَانَتْ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ
وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ
تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنْ
اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرْتَضُوا حَتَّى يَأْتِيَ اللَّهُ
بِأَمْرٍ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١١﴾﴾

“Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger, and striving hard and fighting in His Cause, then wait until Allāh brings about His Decision. And Allāh guides not the people who are *al-Fāsiqūn* (the rebellious, disobedient to Allāh).”

[Sūrah al-Tawbah 9:24]

When ‘Umar Ibn al-Khaṭṭāb (رَضِيَ اللهُ عَنْهُ) said to the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “O Messenger of Allāh! By Allāh, you are surely more beloved to me than everything except for myself,” the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) replied, “By the One in Whose Hand is my soul, none of you truly believes

¹ Related by al-Bukhārī (1/9-10) and (8/56), and the wording is his, and Muslim (no. 43, 67-68), from the *ḥadīth* of Anas (رَضِيَ اللهُ عَنْهُ).

up until I am more beloved to him than his own self.” So ‘Umar replied, “By Allāh, you are now more beloved to me than my own self.” The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) replied, “Now, O ‘Umar.”¹

The proof for aiding and revering him is the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿قَالِذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا
النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

“So those who believe in him (Muḥammad), honor him, help him, and follow the light (the *Qur‘ān*) which has been sent down with him, it is they who will be successful.”
[Sūrah al-A‘rāf 7:157]

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿إِنَّا أَرْسَلْنَاكَ شَهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾ لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ
وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾﴾

“Verily, We have sent you (O Muḥammad) as a witness, as a bearer of glad tidings, and as a warner. In order that you (O mankind) may believe in Allāh and His Messenger, and that you assist and honor him, and that you glorify Allāh’s praises morning and afternoon.”

[Sūrah al-Faṭḥ 48:8-9]

¹ Related by al-Bukhārī (4/336), and the wording is his, and Aḥmad in his *Musnad* (7/218).

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لِيُؤْمِنُوا بِهِ
وَلِتَنْصُرُنَّهُ ﴾

“Afterwards there will come to you a Messenger (Muḥammad) confirming what is with you; you must, then, believe in him and help him.”

[Sūrah Āli-'Imrān 3:81]

He (سُبْحَانَهُ وَتَعَالَى) described a group of the Believers and praised them with His statement,

﴿ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ
وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ
وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴾

“And there is also a share in these spoils for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allāh and to please Him. And helping Allāh (i.e. helping His Religion) and His Messenger. Such are indeed the truthful.”

[Sūrah al-Ḥashr 59:8]

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ ﴾

“If you help him (Muḥammad) not, it does not matter, for Allāh did indeed help him.” [Sūrah al-Tawbah 9:40]

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا﴾

“Make not the calling of the Messenger among you as your calling of one another.” [Sūrah al-Nūr 24:63]

The proof for allegiance is the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ
يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾ وَمَنْ يَتَوَلَّ اللَّهَ
وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾﴾

“Verily, your *Walī* (Ally, Protector, Helper) is Allāh, His Messenger, and the Believers, - those who establish the Prayer, and give *zakāt* (obligatory alms), and they bow down (i.e. submit themselves with obedience to Allāh in Prayer). And whosoever takes Allāh, His Messenger, and those who have believed, as Allies, then the party of Allāh will be the victorious.” [Sūrah al-Mā'idah 5:55-56]

Allāh (عَزَّ وَجَلَّ) said,

﴿إِنْ تَوْبَا إِلَى اللَّهِ فَقَد صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ
فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَلِحَ الْمُؤْمِنِينَ وَالْمَلَائِكَةَ
بَعْدَ ذَلِكَ ظَهِيرٌ﴾

“If you two (wives of the Prophet, namely ‘Ā’ishah and Ḥafṣah) turn in repentance to Allāh, it will be better for you, your hearts are indeed so inclined to oppose what the Prophet likes, but if you help one another against him, then verily, Allāh is his Protector, and Jibrīl, and the righteous amongst the Believers, and furthermore, the angels are his helpers.” [Sūrah al-Taḥrīm 66:4]

From that which enters into the reality of this magnificent testimony is submission to him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and judging by his *Shari‘ah* (divine law), referring judgement to him and being pleased with it. The proof for this is the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ
ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا
تَسْلِيمًا﴾

“But no, by your Lord, they will not truly believe until they make you, (O Muḥammad), judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in full, willing submission.”

[Sūrah al-Nisā‘ 4:65]

Allāh (سُبْحَانَهُ وَتَعَالَى) said whilst describing, praising and commending the Believers,

﴿ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾ ﴾

“The only saying of the faithful Believers, when they are called to Allāh and His Messenger, to judge between them, is that they say, “We hear and we obey.” And such are the prosperous ones who will live forever in Paradise.”

[Sūrah al-Nūr 24:51]

Allāh (سُبْحَانَهُ وَتَعَالَى) said whilst describing the hypocrites who outwardly manifest that which is contrary to what they are concealing,

﴿ وَيَقُولُونَ

ءَامَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ تَوَلَّى فِرْقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٥٧﴾ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فِرْقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٥٨﴾ وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿٥٩﴾ أَفِي قُلُوبِهِمْ مَّرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحْيِفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ أَوْلَئِكَ هُمُ الظَّالِمُونَ ﴿٦٠﴾ ﴾

“They (i.e. the hypocrites) say, “We have believed in Allāh and in the Messenger, and we obey,” then a party of them turn away thereafter, such are not Believers. And when they are called to Allāh and His Messenger, to judge between them, lo! A party of them refuse to come and turn away. But if the right is with them, they come to him willingly with submission. Is there a disease in their hearts? Or do they doubt or fear lest Allāh and His Messenger should wrong them in judgement. Nay, it is they themselves who are the transgressors.”

[Sūrah al-Nūr 24:47-50]

Allāh (سُبْحَانَهُ وَتَعَالَى) also said whilst disgracing their affair and emphasizing abandonment of their way,

﴿الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ
وَمَا أَنْزَلَ مِنْ قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ
أُمِرُوا أَن يَكْفُرُوا بِهِ ۗ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا
بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُم تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ
الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦١﴾﴾

“Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement in their disputes to the *Tāghūt* (false judges, etc.) while they have been ordered to reject them. But *Shayṭān* wishes to lead them far astray. And when it is said to them, “Come to what Allāh has sent down and to the Messenger,” you see the hypocrites turn away from you with aversion.” [Sūrah al-Nisā‘ 4:60-61]

Judging by the *Shari‘ah* of Allāh and whatever the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has come with is an obligatory duty. Individuals are responsible for their own selves and the rulers are responsible for their constituents and those under their authority. This is something inviolable for the believing Muslim. Rather, it is from the reality of the testimony that there is none worthy of worship besides Allāh and that Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the Messenger of Allāh.

From the reality of this magnificent testimony - the testimony that Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the Messenger of Allāh - is to take him as an example, following in his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) footsteps, following his *Sunnah*, referring back to him in disputes during his lifetime and to his *Sunnah* after his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) death. From it is to give precedence to his *Sunnah* over the opinion of everyone else, regardless of whoever they may be, and to warn against opposing him, contradicting him and abandoning him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Allāh (عَزَّوَجَلَّ) said,

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ٥٦﴾

“Indeed, in the Messenger of Allāh you have a good example to follow for him who hopes in the Meeting with Allāh and the Last Day and remembers Allāh much.”
[Sūrah al-Aḥzāb 33:21]

Allāh (عَزَّوَجَلَّ) said,

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

“And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain from it.”

[Sūrah al-Ḥaṣhr 59:7]

When certain groups of people claimed to love Allāh (سُبْحَانَكَ وَتَعَالَى), He sent down the *āyah* of the test (*āyah al-imtihān*) in Sūrah Āli-‘Imrān. It is the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ﴾

“Say (O Muḥammad to mankind): If you truly love Allāh then follow me, Allāh will love you.”

[Sūrah Āli-‘Imrān 3:31]

Allāh (جَلَّ وَعَلَا) also said,

﴿فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

“And if you differ in anything amongst yourselves, refer it to Allāh and His Messenger, if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.” [Sūrah al-Nisā’ 4:59]

Allāh (عَزَّوَجَلَّ) said,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ؕ وَاتَّقُوا اللَّهَ ؕ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾﴾

“O you who believe! Do not put yourselves forward before Allāh and His Messenger, and fear Allāh. Verily! Allāh is All-Hearing, All-Knowing.”

[Sūrah al-Ḥujurāt 49:1]

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ؕ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٣٦﴾﴾

“It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger, he has indeed strayed in a plain error.”

[Sūrah al-Aḥzāb 33:36]

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ
 أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

“And let those who oppose the Messenger’s commandment beware, lest some trial befall them or a painful torment be inflicted on them.”

[Sūrah al-Nūr 24:63]

Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُمَا) said, “Stones are about to fall from the sky! I say the Messenger of Allāh said and you reply with Abū Bakr and ‘Umar said.”¹

Al-Shāfi‘ī (d.204H) - رَضِيَ اللَّهُ عَنْهُ - said, “The Scholars have a consensus that once the *Sunnah* of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) becomes clear to someone, it is not for him to leave that for the statement of anyone.”²

Imām Aḥmad (d.241H) - رَضِيَ اللَّهُ عَنْهُ - said, “I am astonished with a people who know the *isnād* (chain of narration) and its authenticity, yet they go to the opinion of Sufyān. Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ
 أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

¹ It has been mentioned with this wording by Shaykh al-Islām Ibn Taymiyyah in *Majmū‘ al-Fatāwā* (20/215) and by Ibn al-Qayyim in *al-Ṣawā‘iq al-Mursalah* (3/1063). It was related by Aḥmad in his *Musnad* (no. 3121) as Ibn ‘Abbās’ saying, “I hold that they will be destroyed. I say that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said and they say Abū Bakr and ‘Umar prohibited it.”

² Refer to *Ilām al-Muwaqqi‘īn* (2/282) of Ibn al-Qayyim.

“And let those who oppose the Messenger’s commandment beware, lest some trial befall them or a painful torment be inflicted upon them.”

[Sūrah al-Nūr 24:63]

Do you know what is the *fitnah* (trial, tribulation)? The *fitnah* is *Shirk*. Perhaps when he rejects some of his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) statement, something of deviation would fall into his heart and he would be destroyed.”¹

This was the statement of Aḥmad concerning those who followed the opinion of Sufyān, and he was al-Thawrī (d.161H), the Imām, the ascetic, the worshipper, the reliable narrator, the Scholar of jurisprudence. If this was his view concerning those who oppose the *ḥadīth* with the opinion of Sufyān, then what about those who are less than him?!

Allāh (عَزَّوَجَلَّ) said,

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۗ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴾

“And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers’ way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.” [Sūrah al-Nisā’ 4:115]

Allāh (سُبْحَانَهُ وَتَعَالَىٰ) said,

¹ Refer to *Tafsīr al-Qur’ān al-‘Azīm* (2/348) of Ibn Kathīr.

﴿ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ
فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾﴾

“This is because they defied and disobeyed Allāh and His Messenger. And whoever defies and disobeys Allāh and His Messenger, then verily, Allāh is Severe in punishment.” [Sūrah al-Anfāl 8:13]

Allāh (عَزَّوَجَلَّ) said,

﴿الَّذِينَ يَمُؤُونَ بِنَارِ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿١٣﴾﴾

“Know they not that whoever opposes and shows hostility to Allāh and His Messenger, certainly for him will be the Fire of Hell to abide therein. That is extreme disgrace.” [Sūrah al-Tawbah 9:63]

This is the reality of the testimony that Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is the Messenger of Allāh, with something of detail and elucidation.

Indeed, some of the people of knowledge, such as Shaykh Muḥammad Ibn ‘Abd al-Wahhāb (d.1206H) - رَحِمَهُ اللَّهُ - have summarized this into the following, “Obedience to him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in whatever he commands, believing in whatever he informs about, avoiding whatever he has prohibited and forbidden, and that Allāh is not to be worshipped, except by his *Sharī‘ah*.”¹

¹ Refer to *al-Uṣūl al-Thalāthah* (p. 18) of Muḥammad Ibn ‘Abd al-Wahhāb.

الْقَصْدُ

THE RIGHTS OF THE PROPHET (ﷺ) OVER HIS UMMAH

Indeed, al-Muṣṭafā has tremendous rights over his *Ummah*.

From them is that he cannot be addressed as the rest of the people are addressed. Rather, he is addressed with due respect and good manners. He should be addressed as Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or Prophet of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He must not be addressed as Muḥammad or Muḥammad Ibn ‘Abdullāh and the likes of that. Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا﴾

“Make not the calling of the Messenger amongst you as your calling of one another.” [Sūrah al-Nūr 24:63]

Also from his rights is to ask Allāh to grant him *al-Wasīlah*, due to his statement, “Then ask Allāh to grant me *al-Wasīlah*, since it is a place in Paradise that is not befitting for anyone except one servant from the servants of Allāh. I hope that I will be that one. So whoever asks for *al-Wasīlah* for me is assured of my Intercession.”¹ It is related by Muslim.

From them also is to send peace and salutations upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). They are an obligation in the Prayer. Rather, some of the Scholars count them as a pillar without which, the Prayer is not valid.

¹ Related by Muslim (no. 384), from the *ḥadīth* of ‘Abdullāh Ibn ‘Amr Ibn al-‘Āṣ (رَضِيَ اللهُ عَنْهُ).

They are emphasized whenever the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is mentioned, during the day and night of Friday, during supplication and other than that.¹

Allāh (عَزَّوَجَلَّ) said,

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ
ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾^(٥٦)

“Allāh sends His *Ṣalāt* (Graces, Honors, Blessings, Mercy, etc.) upon the Prophet and also His angels too ask Allāh to bless and forgive him. O you who believe! Send your *Ṣalāt* upon (ask Allāh to bless) him, and you should greet him with the Islāmic way of greeting.”

[Sūrah al-Aḥzāb 33:56]

﴿ * * * ﴾

¹ This issue has been discussed at length with a beneficial explanation by al-'Allāmah Ibn Qayyim al-Jawziyyah (d.751H) in his valuable book, *Jalāl al-Afhām fī al-Ṣalāt wa al-Salām alā Khayr al-Anām*, so refer back to it.

الْقَصْدُ

A GLANCE AT HOW THE COMPANIONS (رضي الله عنهم) LOVED THE PROPHET OF GUIDANCE AND MERCY (صلى الله عليه وسلم) AND HOW THEY FOLLOWED HIM

A bū Bakr al-Ṣiddīq (رضي الله عنه) supported the Prophet (صلى الله عليه وسلم) the most out of all the people and he had the most intense love for him (صلى الله عليه وسلم) and *īmān* in him. He had many positions that were witnessed, indicating his intense love and great *īmān*.

From them is what has come in *al-Riyāḍ al-Naḍīrah fī Manāqib al-‘Ashbarah* of Abū Ja‘far Aḥmad Ibn ‘Abdullāh Ibn Muḥammad al-Ṭabarī (d.310H):

From Umm Salamah (رضي الله عنها) who said, “Abū Bakr was a companion and a close friend to the Prophet (صلى الله عليه وسلم). When he (صلى الله عليه وسلم) was sent, some men from the Quraysh came to Abū Bakr and said, “O Abū Bakr! Indeed, this close companion of yours has gone made.” Abū Bakr replied, “What has he done?” They said, “He is over there in the mosque, calling to the worship of Allāh alone and claiming that he is a Prophet.” Abū Bakr replied, “He said that?” They said, “Yes. He is over there in the mosque speaking.”

So Abū Bakr went to the Prophet (صلى الله عليه وسلم) and knocked upon the door. He sought him out and when he found him, Abū Bakr said to him, “O Abū al-Qāsim! What is it that has reached me about you?” He (صلى الله عليه وسلم) said, “And what has reached you about me, O Abū Bakr?!” He replied, “It has reached me that you are calling to the *Tawḥīd* of Allāh and that you claim you are the Messenger of Allāh.” The Prophet (صلى الله عليه وسلم) said, “Yes, O Abū Bakr! Indeed, my Lord (عز وجل) has made me a bringer of good news and a warner and He has placed me upon the call of Ibrāhīm (عليه الصلاة والسلام)

and He has sent me to all of the people.” Abū Bakr replied to him, “By Allāh! I have never known you to lie. You are surely fit to be a Messenger due to the magnitude of your trustworthiness, your keeping the ties of kinship, your good deeds and your generosity. Therefore, I pledge allegiance to you.” He then extended his hand to the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Abū Bakr took an oath of allegiance to him, believed in him and affirmed that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came with the truth. By Allāh, Abū Bakr did not hesitate when the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) called him to Islām.”¹

Al-Ḥākīm (d.405H) relates in his *Mustadrak* from the ḥadīth of ‘Ā’ishah (رَضِيَ اللهُ عَنْهَا) who said, “When the Prophet was travelled to al-Masjid al-Aqṣā at night, he discussed that with the people the following morning. Some of the people who had previously believed in him apostated and went to Abū Bakr (رَضِيَ اللهُ عَنْهُ) and said, “Do you know that your companion is claiming he travelled to Jerusalem by night?” He replied, “Did he say that?” They said, “Yes!” He replied, “If he said that, then I believe him.” They said, “You believe him, even though he says that he travelled by night to Jerusalem and came back before the morning?!” He replied, “Yes. Rather, I believe him in regards to what is farther than that. I believe the news he conveys about the heavens in the morning and the evening.” So due to that, Abū Bakr was named al-Ṣiddīq (i.e. follower of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and first to believe in him).”² Al-Ḥākīm said: This ḥadīth is *ṣaḥīḥ al-ismād*, though al-Bukhārī and Muslim did not relate it, and al-Dhahabī agreed.

There occurs in the ḥadīth of ‘Ā’ishah (رَضِيَ اللهُ عَنْهَا) that she said, ‘Rarely did a day pass, except that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would visit the house of Abū Bakr, either in the morning or in the evening. When the permission for migration to al-Madīnah was granted, all of a sudden the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came to us at noon. When Abū Bakr was informed, he said,

¹ Refer to *al-Riyāḍ al-Naḍarab fī Manāqib al-‘Asharab* (1/415) of Abū Ja’far al-Ṭabarī, with the checking of ‘Īsā ‘Abdullāh al-Ḥumayrī.

² Refer to *al-Mustadrak* (3/62) of al-Ḥākīm.

“The Prophet (ﷺ) would not come at this hour unless it is for some urgent matter.” When he (ﷺ) entered upon him, he said to Abū Bakr, “Let nobody stay in your home.” Abū Bakr replied, “O Messenger of Allāh! There are only my two daughters (referring to ‘Ā’ishah and Asmā’) present.” The Prophet (ﷺ) said, “I am informed that I am granted the permission for migration.” He said, “I will accompany you, O Messenger of Allāh.” The Prophet (ﷺ) replied, “You shall accompany me.” He said, “O Messenger of Allāh! I have two she camels that I have prepared for the migration, so take one of them.” The Prophet (ﷺ) replied, ‘I have accepted it upon the condition that I will pay its price.’¹

In some of the narrations, ‘Ā’ishah (رضي الله عنها) said, “By Allāh! I did not believe at all before that day that someone could cry out of joy, up until I saw Abū Bakr crying on that day.”²

There occurs in the *Musnad* of Ishāq Ibn Rāhawayh (d.238H) the addition, “Indeed, I saw Abū Bakr crying out of joy,” after the statement of the Prophet (ﷺ), “Yes, you shall accompany me.”³

During the migration (*al-Hijrah*), along the way, the Prophet (ﷺ) and Abū Bakr (رضي الله عنه) settled into the cave of Thawr. The Quraysh had sent out a request for them to be brought in before them and they had allocated prizes for whoever brought in the Prophet (ﷺ). Whilst they were in the cave, they became surrounded by search parties, to the extent that if one of them were to look downwards, he would have surely seen them. Abū Bakr said to the Prophet (ﷺ), “By Allāh! If one of them were to look down at the area of his feet, he would surely see us.”

¹ Related by al-Bukhārī (3/23-24).

² Refer to *al-Sīrah al-Nabawīyyah* (3/11) of Ibn Ishāq, with the checking of Dr. Ṭā Hā ‘Abd al-Ra‘ūf Sa’d.

³ Refer to the *Musnad* (2/584) of Ishāq Ibn Rāhawayh.

The Prophet (ﷺ) replied, “What do you think of two whom Allāh is their third?”¹

Allāh sent down a portion of the *Qur‘ān* concerning that, which will be recited up until the Day of Judgement. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا
ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ
اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ
تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى
وَكَالِمَةَ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿١٠﴾﴾

“If you help him (Muḥammad) not, it does not matter, for Allāh did indeed help him when the disbelievers drove him out, the second of two, when they (Muḥammad and Abū Bakr) were in the cave, and he said to his companion (Abū Bakr), “Be not sad or afraid, surely Allāh is with us.” Then Allāh sent down His *Sakinah* (calmness, tranquillity, peace) upon him, and strengthened him with forces (Angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allāh that became the uppermost, and Allāh is All-Mighty, All-Wise.” [Sūrah al-Tawbah 9:40]

From these examples is the *ḥadīth* of Abū Sa‘īd al-Khudrī (رَضِيَ اللَّهُ عَنْهُ) who said, “The Prophet (ﷺ) delivered a sermon in which he said, “Allāh

¹ Related by al-Bukhārī (no. 3653), Muslim (no. 2381), al-Tirmidhī (no. 3096) and Aḥmad in his *Musnad* (1/4).

(سُبْحَانَهُ وَتَعَالَى) gave a choice to one of His servants to either choose this world or whatever is with Him in the Hereafter. He chose what is with Allāh.” Abū Bakr (رَضِيَ اللَّهُ عَنْهُ) was crying. I said to myself, “What has caused this Shaykh to cry? Allāh gave His servant a choice between the life of this world and what is with Him, so he chose what is with Allāh.” The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was that servant and Abū Bakr was more knowledgeable than us. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, ‘O Abū Bakr! Do not cry. Indeed, Abū Bakr has been the most favorable of the people to me with his companionship and his wealth. Were I to take a close friend from my *Ummah*, I would surely take Abū Bakr. However, the brotherhood and affection of Islām is sufficient. Close all of the gates to the mosque, except that of Abū Bakr.’¹

Al-Bayhaqi (d.458H) said in his book, *al-I tiqād* with his chain of narration that Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) said, “By Allāh, besides whom there is none other worthy of worship, if Abū Bakr had not been appointed the caliph, Allāh would not have been worshipped.” Then he said it a second time, then he said it a third time. Then it was said to him, “How so, Abū Hurayrah?” He replied, “The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) dispatched Usāmah Ibn Zayd and seven hundred people along with him to al-Shām. When they reached Dhū Khushub, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) passed away and the Arabs around al-Madīnah began to apostate. The Companions of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) gathered around Abū Bakr and said, “O Abū Bakr, these people have apostated. Whilst you are directing those people to Rome, the Arabs around al-Madīnah have been apostating.” He replied, “By Allāh, besides whom there is none other worthy of worship, even if dogs were dragging the wives of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) by their feet, I would not bring back an army that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had dispatched, nor would I undo a banner the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had tied.” He dispatched Usāmah and he did not pass by any tribe wanting to apostate, except that they said, “If these individuals did not have power, the like of this army would not have come from them,

¹ Related by al-Bukhārī (1/119-120) and (4/190-191).

so let us leave them alone until they meet the Romans. So they met the Romans, defeated them, killed them and returned safely. As a result, those tribes remained steadfast in Islām.”¹

From that is the *ḥadīth* of Rifā‘ah Ibn Rāfi‘ (رَضِيَ اللَّهُ عَنْهُ) who said, “Abū Bakr al-Ṣiddīq stood upon the pulpit and then he wept. He said, “The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stood upon the pulpit in the first year and wept.” Then he said, “Ask Allāh for pardon and well-being, since there is no one has been given anything after certainty better than well-being.”² It is related by al-Tirmidhī who said, “This *ḥadīth* is *gharīb* (singular) from this angle as narrated by Abū Bakr (رَضِيَ اللَّهُ عَنْهُ).”

Another example of such positions is what occurs in the *ḥadīth* of Anas Ibn Mālik (رَضِيَ اللَّهُ عَنْهُ) who said, “We did not used to have an intoxicant other than this drink that you call *al-Faḍīkh* (an intoxicant made from dates). Whilst I was standing to offer drinks to Abū Ṭalḥah and so-and-so and so-and-so, a man came and said, “Has the news reached you?” They said, “What is that?” He replied, “Intoxicants (*al-khamr*) have been declared unlawful.” They said, “Spill the contents of these pots, O Anas!” He said: They did not ask about them (i.e. intoxicants), nor did they return to them after the news of the man.”³

There occurs in the *ḥadīth* of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said on the day of Khaybar, “I shall certainly give this banner to a man who loves Allāh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and Allāh will grant victory at his hand.” ‘Umar Ibn al-Khaṭṭāb (رَضِيَ اللَّهُ عَنْهُ) said, “Never did I love to attain leadership, except upon that day.” He said, “I came

¹ Refer to *al-Itiqād wa al-Hidāyah ilā Sabil al-Rashād ‘alā Madhhab Ahl al-Sunnah wa al-Jamā‘ah* (p. 422-423) of Abū Bakr al-Bayhaqī, with the checking of Furayḥ Ibn Ṣāliḥ al-Bahlāl.

² **Ḥasan:** Related by al-Tirmidhī (no. 3558), and it is related by Aḥmad in his *Musnah* through another chain whose narrators are reliable. It was authenticated by al-Albānī in *Ṣaḥīḥ al-Tarḡīb wa al-Tarḥīb* (no. 3698).

³ Related by al-Bukhārī (5/189) and Muslim (no. 1980).

before him with the hope that I may be called for this.” He said: The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) called upon ‘Alī Ibn Abū Ṭālib (رَضِيَ اللهُ عَنْهُ) and gave him the banner and said, “Proceed onwards and do not look about until Allāh gives you victory.” ‘Alī proceeded onwards and then halted and did not look about. Then he said in a loud voice, “O Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! Based upon what shall I fight with the people?” He replied, “Fight them up until they testify that there is none worthy of worship besides Allāh and that Muḥammad is the Messenger of Allāh. If they do that, then their blood and their wealth are inviolable by your hands, except whatever is justified by the law, and their reckoning is with their Lord.”¹ It has been related with this wording by Muslim and its origin is in al-Bukhārī.

There occurs in the lengthy *ḥadīth* where the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) departed during the time of al-Ḥudaybiyyah along with around one hundred and twenty of his Companions (رَضِيَ اللهُ عَنْهُمْ) that when ‘Urwah Ibn Ma’sūd al-Thaqafī (رَضِيَ اللهُ عَنْهُ) - who was a polytheist at the time - returned to the Quraysh, he said to them, “O people! By Allāh, I have been to the kings and to Caesar, Khosrau and al-Najāshī, yet I have never seen any of them respected by their courtiers as much as Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is respected by his Companions. By Allāh, if he spat, the spittle would fall in the hand of one of them who would then rub it upon his face and skin. If he commanded them, they would carry out his command immediately. If he performed ablution, they would struggle to take the remaining water. When they spoke, they would lower their voices and would not look at his face constantly, out of respect,”² to the end of the *ḥadīth*. It was related by al-Bukhārī in his *Ṣaḥīḥ*.

These are some lofty illustrations that show the great love that the Companions (رَضِيَ اللهُ عَنْهُمْ) had for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and their diligence in following his commands and submitting to him.

¹ Related by al-Bukhārī (4/207) and Muslim (no. 1872) and the wording is his.

² Related by al-Bukhārī (3/178-184).

In addition to these aforementioned positions - from those that we have mentioned quickly seeking to keep the discussion brief - there are other magnificent positions. They have been gathered together in the works of the *Sunnah* and they are found in abundance in the books of history and biography. Those were the *Salaf al-Ṣāliḥ* whom it is obligatory upon us to follow them. It is obligatory upon us to follow their narrations to learn about the right of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and to act in accordance to his *Sunnah*.



الْقَصْدُ

MENTIONING SOME CATEGORIES OF OPPONENTS TO THE TESTIMONY THAT MUḤAMMAD (ﷺ) IS THE MESSENGER OF ALLĀH

○ brothers for the sake of Allāh! Indeed, we have previously clarified the reality of the testimony that MuḤammad is the Messenger of Allāh. Whosoever acts in accordance to it and holds fast to it, outwardly and inwardly, then he is truthful in his testimony. Whosoever opposes it, then he is in great danger.

The opponents of this testimony are of various categories:

One category of opponents do not believe in the Message of MuḤammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and they deny it in general and in detail, either out of denial or obstinate rejection, as is the condition of the polytheists.

Another category of opponents are those believe in the Message of the Prophet MuḤammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), but they deny its universality. They say that it is specific to the Arabs, as is the condition of some groups within the People of the Book.

It must be said in reply to both of these groups that Allāh (عَزَّوَجَلَّ) said to His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا﴾

“And We have not sent you except comprehensively to all of mankind as a bringer of good tidings and a warner.”

[Sūrah Saba‘ 34:28]

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

“Say (O Muḥammad): O mankind! Verily, I am sent to you all as the Messenger of Allāh.” [Sūrah al-A’rāf 7:158]

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ
وَلَكِنَّ الظَّالِمِينَ بَيَاتٍ بِاللَّهِ يُجْحَدُونَ﴾

“We know indeed the grief which their words cause you (O Muḥammad): it is not you that they deny, but it is the *āyāt* (of the *Qur’ān*) of Allāh that the *Zālimūn* (polytheists and wrong-doers) deny.”

[Sūrah al-An‘ām 6:33]

Our intended purpose behind this speech is not to provide a detailed study in refutation upon those individuals and other than them from the groups, because the Scholars of al-Islām and the Imāms have already excelled in doing that. They have written works pertaining to that, so whoever wants additional information can refer back to those lengthy works.

There is a category of opponents who testify that Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is the Messenger of Allāh and they ascribe to al-Islām. However, they oppose the reality of this testimony with various types and levels of oppositions, some greater than others.

There is a category from them who exaggerated until they fell into extremism concerning the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). They declared him

(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) an eternal light that passes amongst the Prophets up until it came as the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). From them are those who claim that he is an outward representation through which Allāh makes Himself manifest, and refuge is sought with Allāh.

So the first is a statement of the extreme *Shī'ah* and the *Bāṭiniyyah*, and also the extreme *Ṣūfis*.

The second is a statement of the people who propound *waḥdah al-wujūd* (unity of existence).

All of these are statements of disbelief that do not emanate from the heart of a Believer. They are only statements that have been beautified and disguised with the cloak of Islām in order to deceive the common folk. At the very least, they are similar to the statement of those who have preceded from the disbelieving nations, such as the belief of the Christians about the Messiah, that he is a deity in the form of a man.

The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is only a human being and a servant from the servants of Allāh. Allāh has chosen him and ennobled him by making him the last of the Prophets and Messengers and the leader of all the children of Ādam (عَلَيْهِ الصَّلَاةُ وَالسَّلَام). His humanity negates whatever they claim from the false allegations that we have mentioned previously and whatever resembles that.

Allāh (عَزَّ وَجَلَّ) said,

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُ الْكَوْكِبِ إِلَهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾﴾

“Say (O Muḥammad): I am only a man like you. It has been inspired to me that your *Ilāh* (Deity) is One *Ilāh* (i.e. Allāh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.”

[Sūrah al-Kahf 18:110]

Allāh (عَزَّوَجَلَّ) said,

﴿قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا﴾

“Say (O Muḥammad): Glorified and Exalted be my Lord above all that evil they associate with Him! Am I anything but a man, sent as a Messenger?”

[Sūrah al-Isrā‘ 17:93]

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “I am only a human being like you. I forget just as you forget.”¹

There are other proofs and texts that indicate decisively the humanity of Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Allāh (سُبْحَانَهُ وَتَعَالَى) only distinguished him with Messengership and Prophethood. As for extremism concerning him and raising him above his status, then this opposes the reality of his Message and it opposes the testimony that Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the Messenger of Allāh.

A category from amongst them has also gone to extremes with regards to him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) by directing various acts of worship to him, such as *al-du‘ā’* (supplication), *al-khushū‘* (reverence and humility) and Prayer towards his grave, and the likes of that from that which is solely the right of Allāh (عَزَّوَجَلَّ) alone.

¹ Related by al-Bukhārī (1/104-105) and Muslim (no. 92, 572).

Indeed, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) warned his *Ummah* against that and was stern in that warning. He would mention it repeatedly. Rather, before that, it was mentioned in the Noble *Qur'ān*. Allāh (سُبْحَانَهُ وَتَعَالَى) specified supplication, *al-khudū* (submission and obedience), Prayer and the likes of that from the acts of worship for Himself (سُبْحَانَهُ وَتَعَالَى).

Allāh (عَزَّ وَجَلَّ) said,

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ
يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ
دَاخِرِينَ ﴿٦٠﴾ ﴾

“And your Lord said: Invoke Me, I will respond to your invocation. Verily! Those who scorn My worship, they will surely enter Hell in humiliation!”

[Sūrah Ghāfir 40:60]

Allāh (سُبْحَانَهُ وَتَعَالَى) said whilst describing the best of His servants,

﴿ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا
وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ ﴾

“Verily, they used to hasten on to do good deeds, and they used to call upon Us with hope and fear, and used to humble themselves before Us.” [Sūrah al-Anbiyā‘ 21:90]

Allāh (سُبْحَانَهُ وَتَعَالَى) said to His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

﴿فَصَلِّ لِرَبِّكَ وَأَنْحَرْ﴾

“Therefore turn in Prayer to your Lord and sacrifice to Him only.” [Sūrah al-Kawthar 108:2]

Allāh (عَزَّوَجَلَّ) also said whilst commanding His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

﴿قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾

“Say (O Muḥammad): Verily, my Prayer, my sacrifice, my living, and my dying are for Allāh, the Lord of the ‘*Ālamīn* (mankind, *Jinn* and all of creation).”

[Sūrah al-An‘ām 6:162]

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said in a *ḥadīth* that is narrated by ‘Umar Ibn al-Khaṭṭāb (رَضِيَ اللهُ عَنْهُ), “Do not exaggerate in praising me as the Christians praised the son of Mary. I am only a servant, so call me the servant of Allāh and His Messenger.”¹

There also occurs in the *Ṣaḥīḥayn*, from ‘Ā‘ishah (رَضِيَ اللهُ عَنْهَا) who said, “When the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was living out the last moments of his life, he started putting his *khamīṣah* (woolen sheet) over his face. When he felt hot and short of breath, he took it off his face and said, “May Allāh curse the Jews and the Christians for they took the graves of their Prophets as places of worship.” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) warned against what they had done.”²

¹ Related by al-Bukhārī (4/142).

² Related by al-Bukhārī (1/112, 4/144, 5/140) and Muslim (no. 531).

'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) said, "Had the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) not warned so, his grave would have been in an open place, but it could not be due to the fear that it may be taken as a place of worship."¹

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) sternly prohibited taking the graves as places of worship by praying to Allāh there, and he informed of the curse upon the one who does that, even though he is not worshipping or supplicating to the grave itself. That is only a means that eventually leads to worshipping the graves and committing *Shirk* with them. So what about the one who already worships them, faces them in worship, takes vows by them, circumambulates them, sacrifices for them, calls upon their inhabitants and seeks benefit and removal of harm from them?

Al-Qurṭubī (d.671H) - رَحِمَهُ اللَّهُ - said, "Due to this, the Muslims took considerable measures to block off the way to the grave of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). They erected a wall around his tomb and they sealed up the entrances to it. They made this encircle his grave (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Then they feared that people would take his grave as a *qiblah* (direction of Prayer) - since it is in the direction that praying people face - so Prayer towards it looks like any other act of worship. They built two walls coming from the northern corners of the grave. They made these walls incline up until they took a triangular shape from the northern direction so that no one is able to face his grave."²

Due to this, it becomes clear that Allāh (سُبْحَانَهُ وَتَعَالَى) safeguarded his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) grave as an answer to his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) supplication, "O Allāh! Do not make my grave an idol that is worshipped."³ The one who faces it is

¹ Related by Muslim (no. 529).

² Refer to *al-Muḥḥim limā Ashkala min Talkhīṣ Kitāb Muslim* (2/128) of al-Qurṭubī.

³ **Ṣaḥīḥ:** Related by Mālik in *al-Muwatta'a* (p. 414). It was authenticated by al-Albānī in *Ghāyah al-Marām* (no. 126).

in reality only facing that which his heart believes is the grave of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), it is not possible to face his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) grave, nor to reach it.

Rather, it is as Shaykh al-Islām Ibn Taymiyyah - رَحْمَةُ اللَّهِ - said, “Indeed, reaching his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) grave is not within anyone’s capability, nor is it commanded.”¹ That was after it became surrounded by three walls.

A category of opponents go to an extreme with regards to him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and claim that he knows the Unseen (*ghayb*) and that he knows their current conditions and what they are upon. Rather, some of them have reached the extent that they claim he is watching them and they gather with him in wakefulness, not in dreams.

This is a denial of the Book of Allāh and disbelief in Allāh (عَزَّوَجَلَّ). Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ
أَيَّانَ يَبْعَثُونَ﴾ (٦٥)

“Say: None in the heavens and the earth knows the *Ghayb* (Unseen) except Allāh, nor can they perceive when they shall be resurrected.” [Sūrah al-Naml 27:65]

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ﴾

¹ Refer to *al-Radd 'alā al-Akhnā'ī wa Istihbāb Ziyārah Khayr al-Bariyyah al-Ziyārah al-Shar'iyyah* (p. 130) of Ibn Taymiyyah. The wording of Ibn Taymiyyah is, “Reaching his grave, or entering into his room is not possible, nor is it within anyone’s capability, nor is it commanded by the legislation, contrary to the rest of the graves.”

“And to Allāh belongs the *Ghayb* (Unseen) of the heavens and the earth.” [Sūrah Hūd 11:123]

Allāh (عَزَّوَجَلَّ) said,

﴿عَلِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ ﴿١٢٣﴾﴾

“All-Knower of the Unseen and the seen, the Most Great, the Most High.” [Sūrah al-Ra’d 13:9]

Allāh (سُبْحَانَهُ وَتَعَالَى) said whilst commanding His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

﴿قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ ﴿٦٥٠﴾﴾

“Say (O Muḥammad): I do not tell you that with me are the treasures of Allāh, nor that I know the Unseen.”

[Sūrah al-An’ām 6:50]

To the end of Sūrah al-An’ām.

Allāh (عَزَّوَجَلَّ) said whilst commanding His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ
أَعْلَمُ الْغَيْبَ لَأَسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ
أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾﴾

“Say (O Muḥammad): I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the *Ghayb* (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.” [Sūrah al-A‘rāf 7:188]

As for the proofs of his death (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), then they are many:

From them is the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾ (٣٠)

“Verily, you (O Muḥammad) will die and verily, they too will die.” [Sūrah al-Zumar 39:30]

Allāh (عَزَّ وَجَلَّ) said,

﴿وَمَا جَعَلْنَا الْبَشَرِ مِنْ قَبْلِكَ
الْخَالِدَ أَفْيَاقِينَ مَتَّ فَهُمُ الْخَالِدُونَ﴾ (٣١)

“And We granted not to any human being immortality before you (O Muḥammad), then if you die, would they live forever?” [Sūrah al-Anbiyā‘ 21:34]

From them is the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾

“Every soul shall taste death.” [Sūrah Āli-‘Imrān 3:185]

There occurs in the *ḥadīth* of 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) the story of the Prophet's (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) death. He said at the end of it, "With the highest company."¹ Then his soul poured out.

A category from the people have an aversion to the Prophet al-Muṣṭafā (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his authentic *Sunnah*. They take to opposing a group of *aḥādīth*, claiming at times that the intellect does not accept them. When the *aḥādīth* conflict with their intellects, even though they establish the *Sunnah* of al-Muṣṭafā (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) though an authentic chain of narration, they throw the *Sunnah* behind their backs and give precedence to the intellect over the text. They fail to realize that it is not possible for the sound intellect to be at odds with the authentic narration. When it is perceived that there is a conflict between the two, then the authentic narration is given precedence in every situation.

This category of the people are misguided liars who oppose the requirements of the testimony that Muḥammad is the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Indeed, the proofs pertaining to this issue have already been explained. We quoted the statement of al-Shāfi'ī (رَحِمَهُ اللَّهُ) that the Scholars have a consensus that it is not permissible for an individual to leave the statement of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) for the statement of anyone else once the *Sunnah* has been clarified to him.²

Sometimes this category rejects the *Sunnah* in favor of desires and lusts, and this is something that has intensified in later times to the extent that an individual who is not qualified speaks about the affairs of the *Sharī'ah*, declaring things to be lawful (*ḥalāl*) or unlawful (*ḥarām*). This is from the greatest of crimes.

¹ Related by al-Bukhārī (5/138-139).

² Refer to *I lām al-Muwaqqi'īn* (2/282) of Ibn al-Qayyim.

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ
أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾﴾

“And follow not that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those you will be questioned by Allāh.”

[Sūrah al-Isrā‘ 17:36]

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا
بَطْنٌ وَالْإِنْتِهَاءَ وَالْبَغْيَ بَعِيرَ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ
سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْمُونَ ﴿٣٣﴾﴾

“Say (O Muḥammad): The things that my Lord has indeed forbidden are *al-Fawāḥish* (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins of all kinds, unrighteous oppression, joining partners in worship with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge.”

[Sūrah al-A‘rāf 7:33]

Indeed, there are from the people those who oppose the reality of the testimony that Muḥammad is the Messenger of Allāh with that which is less than disbelief, even though it is dangerous and it is obligatory to be cautious of it.

From that is swearing by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). This is minor *Shirk* and it is a means to major *Shirk*.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Whosoever swears by other than Allāh, then he has disbelieved or committed *Shirk*.”¹ There occurs in another *ḥadīth*, “Do not swear by your fathers.”²

There is a category of people who oppose the reality of the testimony that Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the Messenger of Allāh by innovating into the Religion. Everything that is innovated into the Religion is in opposition to the reality of testimony that Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the Messenger of Allāh, because from its reality is that Allāh cannot be worshipped, except by what the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) legislated. Therefore, seeking to draw closer to Allāh with innovations opposes the meaning of the testimony.



¹ *Ṣaḥīḥ*: Related by Abū Dāwūd (no. 3251) and al-Tirmidhī (no. 1535). It was authenticated by al-Albānī in *Ṣaḥīḥ al-Targhīb wa al-Tarḥīb* (no. 2952).

² Related by al-Bukhārī (4/230) and Muslim (no. 1646) from the *ḥadīth* of Ibn ‘Umar (رَضِيَ اللهُ عَنْهُمَا).

الْقَضَاءُ

THE RULING ON CELEBRATING THE PROPHET'S (ﷺ) BIRTHDAY

From the innovations that have emerged and become widespread and commonly practiced in Muslim societies, especially during the days within the month of *Rabī al-Awwal*, is the innovation of celebrating the Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) birthday. Since it has become so commonly practiced during these times, we felt that we should present something of detail concerning it. So we say, and the success lies with Allāh:

Indeed, the foundational principle of this Religion which is proven by decisive proofs from the Book and the *Sunnah* is that none are worthy of worship besides Allāh and that Allāh cannot be worshipped, except by what He (سُبْحَانَهُ وَتَعَالَى) has legislated in His Book and in the *Sunnah* of His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

From here, the people of knowledge have stated that the acts of worship are *tawqīfiyyah*. This means that the Muslim cannot draw closer to Allāh, except by that which He (سُبْحَانَهُ وَتَعَالَى) has legislated and which has been clarified in the *Sunnah* of His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

As for the one who intends to draw closer to Allāh with deeds that he thinks are good according to his intellect, or he takes these deeds from others, even if they come from the greatest Scholars or others, then this deed is a rejected innovation, even if his intention was good. Due to this, there occurs from Ibn Mas'ūd (رَضِيَ اللهُ عَنْهُ) that he said, "How many people intend good yet never achieve it." He said it to a people who were saying *tasbīh* (saying *subhān Allāh*), *takbīr* (saying *Allāhu Akbar*), *tahlīl* (saying *Lā ilāha illā Allāh*) and *taḥmīd* (saying *al-Ḥamdu lillāh*) and they are counting these upon

pebbles. When Ibn Mas'ūd (رَضِيَ اللَّهُ عَنْهُ) prohibited them from this, they replied, "We did not intend anything but goodness."¹

There is another well-known foundational principle here that is affirmed by the Scholars of Islām, which is: when disputes arise, it is obligatory to refer back to the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Whatever we find therein, we accept it and act in accordance to it and we cannot draw closer to Allāh with what we do not find therein.

Allāh (عَزَّ وَجَلَّ) said,

﴿ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴾

"If you differ in anything amongst yourselves, refer it to Allāh and His Messenger, if you believe in Allāh and in the Last Day. That is better and more suitable for final determination." [Sūrah al-Nisā' 4:59]

Allāh (سُبْحَانَهُ وَتَعَالَى) also said,

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

"And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain from it."

[Sūrah al-Ḥaṣhr 59:7]

¹ **Ṣaḥīḥ:** Related by al-Dārimī (no. 210). It was authenticated by al-Albānī in *Silsilah al-Aḥādīth al-Ṣaḥīḥah* (no. 2005).

The Prophet (ﷺ) said in the *ḥadīth* of 'Ā'ishah (رضي الله عنها), which the people of knowledge consider a scale for evaluating outward actions, "Whosoever does a deed that is not in accordance with this affair of ours, then it is rejected."¹ There occurs in another narration, "Whosoever innovates into this affair of ours something that is not from it, then it is rejected."²

Once this is affirmed, and it is affirmed by the Scholars of Islām and the praise is for Allāh, we must then return back to the issue of celebrating the birthday of the Prophet (ﷺ). So we say:

Since some of the later Scholars deemed it to be something good whilst other Scholars and researchers held it to be something reprehensible, then it becomes an issue of dispute for us. Here we must refer back to the foundational principle concerning issues of dispute. Surely, that is to refer back to the Book of Allāh and to the *Sunnah* of His Messenger (ﷺ).

When we refer back to the Book of Allāh, we do not find that this issue has any basis to rely upon. When we follow up the biography of the Prophet (ﷺ), we do not find any documentation that he commanded with the celebration of his birthday, or that he himself ever celebrated his own birthday, or that anyone ever celebrated his birthday during his lifetime and he affirmed it. Along with this, he (ﷺ) lived for sixty-three years and he was accompanied by men who loved him dearly, respected and revered him. They understood the intent of Allāh and the Messenger (ﷺ). Rather, they sacrificed themselves in defense of him (ﷺ) and in defense of his Religion. They were diligent in following his example in every large and small issue. They documented his (ﷺ) *Sunnah* for us and did not leave anything out; to the extent that they documented for us that his beard would quiver when he recited

¹ Related by al-Bukhārī (8/156) and Muslim (no. 17, 1718).

² Related by al-Bukhārī (3/167) and Muslim (no. 1718) and the wording is his.

the opening supplication in Prayer. So it is not possible that there could have been a birthday that was celebrated during his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) lifetime and they did not document it, along with the succession of years, the completion of various endeavors and the motives for documentation being present.

Then we look at the best of generations after him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the most beloved of people to him: they are his Companions (رَضِيَ اللهُ عَنْهُمْ). No one has ever documented from them that they ever celebrated his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) birthday, not Abū Bakr al-Ṣiddīq (رَضِيَ اللهُ عَنْهُ), not 'Umar al-Fārūq (رَضِيَ اللهُ عَنْهُ), not 'Uthmān Dhū al-Nūrayn (رَضِيَ اللهُ عَنْهُ), not 'Alī Ibn Abū Ṭālib, the son-in-law of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the son of his uncle and the father of his two grandsons, and no one else from amongst the Companions (رَضِيَ اللهُ عَنْهُمْ). Rather, no one from the *tābi'in* and the generation after them celebrated it; no one in the first three hundred years of Islām, even though the circumstances requiring it, according to people nowadays, existed back then and there were no tangible obstacles preventing them from celebrating it.

It is known that they would have only left it off due to a prohibition in the *Sharī'ah*, which is that this is an affair that was not legislated by Allāh (عَزَّوَجَلَّ), nor by His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), nor is it from the affairs that Allāh loves and is pleased with, nor is it from the affairs that bring one closer to Him. Rather, it is a newly invented innovation (*bid'ah*). It was successively abandoned by the best of mankind (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the best generation (رَضِيَ اللهُ عَنْهُمْ), the best Scholars of the *Ummah*: the Scholars of the first generation of Islām. In that is a great evidence and sound foundation to convince the one whose heart Allāh opens up and illuminates with His insight and grants success, guidance and correctness.

What we have mentioned about the *Salaf* not celebrating this birthday of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is agreed upon by the Scholars of the Muslims who hold it permissible to celebrate the *mawlid* and those who hold that it is not permissible.

Celebrating the *maulid* was only innovated in the fourth century at the hands of the tribe of 'Ubayd al-Qaddāḥ who are called *al-Fāṭimiyyīn*. The Scholars of Islām have already clarified the misguidance of those people, they are the *Ismā'iliyyah al-Bāṭiniyyah*. They have statements and actions of disbelief, not to mention innovations and objectionable matters. They are not fit to be followed and taken as examples.

Thereafter, Allāh (سُبْحَانَهُ وَتَعَالَى) has perfected the Religion for us and He has completed His favor upon us, so Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا﴾

“This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islām as your religion.” [Sūrah al-Mā'idah 5:3]

Innovating the likes of these birthdays involves correction of Allāh and the premise that the Religion has not been perfected, such that the later generations had to add it. There is no doubt that this is denial of the apparent meaning in the *Qur'ān* and it is a correction of the All-Knowing King. We seek refuge with Allāh from being forsaken.

Then, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said in an authentic *ḥadīth*, “Indeed, there was no Prophet before me except that it was obligatory upon him to direct his nation to whatever he knew to be good for them.”¹

There is no doubt that our Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was the last of the Prophets, the best of them, their leader, the sincerest in advising his *Ummah*, the clearest of them in clarification and the most eloquent of them

¹ Related by Muslim (no. 1844).

in speech. So if celebration of the *mawlid* was something good and it brought people closer to Allāh, he would have surely rushed to clarify that to his *Ummah*, he would have surely directed them to it and encouraged them with it. Since that has not been documented from him, we come to know decisively that there is no good in it, let alone it being an act that brings one closer to Allāh (سُبْحَانَهُ وَتَعَالَى).

Also, it must be said to the one who wants to celebrate the Prophet's birthday: On which day do you celebrate? That is because the biographers have differed concerning the date of his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) birth.

From them are those who say that he was born in *Ramaḍān*. From them are those who say it was on the eighth of *Rabī al-Awwal*, whilst others say that it was on the twelfth of *Rabī al-Awwal* and there are other views as well. So how have you concluded when to celebrate? Or do you hold that his birthday occurs repeatedly (in a single year)?

The confusion in determining the date of his birth, which is the basis for the celebration according to those who celebrate it, indicates that it has nothing to do with the *Shari'ah*. If it had been legislated, the Muslims would surely have given concern to documenting and clarifying its date since it would have been a *Shari'ah* matter and another way to draw closer to Allāh.

Thereafter, it must also be said: Suppose that his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) birth occurred in *Rabī al-Awwal*. His (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) death also occurred in the month of *Rabī al-Awwal*. That is, in the same month. Rejoicing at his birth is not more important than feeling sadness at his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) death, this is something that no one has said before.

Indeed, this issue is clear to the one who studies carefully, ascertains, researches, examines carefully and he does not make it a habit to blindly follow others without evidence. Rather, this issue is from the affairs that

Iblis has utilized to misguide the children of Ādam (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) and cause them to stray.

There are affairs of corruption found in these birthday celebrations that make it clear that these are from the deceptions of Iblis. From those affairs are what follows:

The belief that one draws closer to Allāh through this celebration. We have already clarified that the acts which bring one closer to Allāh are restricted to the texts of the *Qurʾān* and the *Sunnah* and evidence. There is no evidence for such a belief.

From them is what occurs within these celebrations of greatly reprehensible affairs; reprehensible beliefs and reprehensible character.

From the reprehensible beliefs, and they are the most dangerous, is what has been innovated in terms of praises that occur in some of these celebrations, which contain extremism concerning the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the extent that they raise him to the level of worship and they direct supplication to him. Al-Būṣayrī said in his *Burdah* poem,

*“O noblest of creation! I have no one to seek refuge with
Except you whenever a major calamity strikes.”*

We seek refuge with Allāh from being forsaken. Where is the Lord of the heavens and the earth? Where is al-Raḥīm (the Bestower of Mercy), al-Raḥmān (the Most Merciful), such that you must seek refuge with the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and specify him with that in times of difficulty?

He also said in another line of exaggeration and compounded extremism:

*“This world and the Hereafter are part of what you control.
And part of your knowledge is knowledge about
al-Lawḥ al-Mahfūz (the Preserved Tablet) and the Pen.”*

There is no doubt that this is purely the right of Allāh, yet he has directed it to the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). This led him to compounded extremism and the false whispers of Iblīs and his army who are active in the likes of these places. This is from the *Shirk* about which Allāh informed us that He will not forgive. We ask Allāh for safety and protection.

From that which has been innovated in the *mawlid* celebrations are reprehensible behaviors. One such example is what has been innovated in terms of men intermingling with women. Rather, they dance with the women late into the night, up until it becomes a hotbed for disobedient sinners and idle people and a place for them to gather.

From that is what some people have established in terms of objecting to those who do not celebrate these *mawlid* celebrations. Rather, the affair has reached the point where some of them declare such people disbelievers and they declare as disbelievers those who oppose its celebration.

There is no doubt that this is from the gradual persuasion of *al-Shayṭān* and his adornment for them and his filling their hearts with these reprehensible innovations. Refuge is sought with Allāh.

They have innovated an innovation and they have acted upon it. Then they declare disbelievers those who do not follow them in it and they declare disbelievers those who oppose them by giving them sincere advice in order to return them to the true Religion of Allāh. This is from the misfortune of innovations and disobedience, they do not leave a person up until they destroy him. Refuge is sought with Allāh.

Perhaps some of those who establish these *mawlid* celebrations attempt to use proofs that they think are correct. In reality, this is a mirage. They remain between using authentic texts that are unclear, rather, they distort these texts from their contexts, and between using weak texts that do not amount to evidence.

From that is what some of them attempt to use as evidence, which is the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا﴾

“Say: In the Bounty of Allāh, and in His Mercy; therein let them rejoice.” [Sūrah Yūnus 10:58]

He says that rejoicing in him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is commanded in the *Qur‘ān* and he mentions this *āyah*. Then he says: Allāh commanded us to rejoice in the mercy and the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is the greatest mercy. Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٧﴾﴾

“And We have sent you (O Muḥammad) not but as a mercy for the ‘*Ālamīn* (mankind, *Jinn* and all of creation).” [Sūrah al-Anbiyā‘ 21:107]

This is what he says and he attempts to provide evidence.

So we say - and with Allāh is the success and the correctness:

First: The *Salaf* did not precede him in using this *āyah* as a proof in this manner, nor did they speak with it in such a manner. If this had been something good, they would have surely preceded us to it. Inventing an affair that they were not familiar with is rejected back to its proponent. The central theme in the explanations of the *Salaf* for this *āyah* and their statements concerning it were that what was intended by the bounty of Allāh and His mercy was Islām and the *Sunnah*, as has been clarified by Ibn al-Qayyim (d.751H) - رَحْمَةُ اللَّهِ - in his book, *Ijtimā‘ al-Juyūsh al-Islāmiyyah ‘alā Ghazw al-Mu‘aṭṭilah wa al-Jahmiyyah*.

Then: It must also be said to this individual who is seeking to use this *āyah* as a proof: You have explained the mercy here and rejoicing with it as the birthday of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and rejoicing with that and you have sought to support that with the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٧﴾﴾

“And We have sent you (O Muḥammad) not but as a mercy for the ‘*Ālamīn* (mankind, *Jinn* and all of creation).” [Sūrah al-Anbiyā‘ 21:107]

This *āyah* is referring to when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sent, not to when he was born. There are approximately forty years between the time he was born and the time he was sent as a Messenger.

Likewise, all of the texts that describe the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as a mercy only describe him as such after he was sent as a Prophet and Messenger. There is no confirmed reference, according to what we know, that describes his birth as a mercy. So to use the *āyah* as a proof in this manner is incorrect.

Perhaps some of them seek to use as proof what has been related by al-Bayhaqī (d.458H) from Anas (رَضِيَ اللهُ عَنْهُ) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed the ‘*aqīqah* (sacrifice on the occasion of a newborn) upon himself.¹ Al-Suyūṭī (d.911H) used this *ḥadīth* to act upon the *mawlid*.

In must be said in reply to this that the *ḥadīth* is *da‘if* (weak). It has been rejected by the Scholars of *ḥadīth*.² When Mālik (d.179H) - رَحِمَهُ اللهُ - was asked about this *ḥadīth*, he replied, “Have you seen the Companions of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who did not have the ‘*aqīqah* done in time of *al-Jāhiliyyah* (pre-Islāmic period of ignorance)? Did any of them have

¹ Related by al-Bayhaqī in *al-Sunan al-Kubrā* (no. 19273).

² Refer to *Silsilah al-Ṣaḥīḥah* (6/225) of al-Albānī.

the 'aqīqah performed upon themselves after Islām? These are fabrications.”¹

The *ḥadīth* contains ‘Abdullāh Ibn Muḥarrar and he is *ḍa‘īf*. ‘Abd al-Razzāq (d.211H) - رَحْمَةُ اللَّهِ - said after mentioning the *ḥadīth* in his *Muṣannaf*, “They only abandoned Ibn Muḥarrar due to this *ḥadīth*.” It was mentioned by Ibn al-Qayyim in *Tuḥfah al-Mawdūd*.²

There occurs in *Masā‘il Abī Dāwūd* that when this *ḥadīth* was narrated to Aḥmad (d.241H), he said, “This is *munkar* (rejected),” and he declared ‘Abdullāh Ibn Muḥarrar to be *ḍa‘īf*.

Rather, al-Bayhaqī (رَحْمَةُ اللَّهِ) said after narrating the *ḥadīth*, “‘Abdullāh Ibn Muḥarrar narrated about the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) performing the ‘aqīqah upon himself as a *munkar ḥadīth*.” He mentioned the *ḥadīth* with its chain of narration, then he said, “‘Abd al-Razzāq said: They only abandoned Ibn Muḥarrar due to the condition of this *ḥadīth*. It was narrated through another angle by Qatādah and by another angle by Anas, yet they do not amount to anything.”³

Likewise, al-Nawawī (رَحْمَةُ اللَّهِ) ruled upon the *ḥadīth* that it is falsehood. With this, the invalidity of using it as a proof becomes clear once you have come to know its condition.

They have other texts that they attempt to use as proofs, none of them actually amount to evidence. They are only as Allāh (تَبَارَكَ وَتَعَالَى) said,

¹ Refer to *al-Muqaddimāt al-Mumabhadāt* (2/15) of Ibn Rushd.

² Refer to *Tuḥfah al-Mawdūd bi Aḥkām al-Mawlūd* (p. 88) of Ibn al-Qayyim, with the checking of ‘Abd al-Qādir al-Arnā‘ūt.

³ Refer to *al-Sunan al-Kubrā* (9/505) of al-Bayhaqī.

﴿إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ
الْهُدَى﴾

“They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!” [Sūrah al-Najm 53:23]

What is this except following that which is unclear, which Allāh (سُبْحَانَهُ وَتَعَالَى) informed is following the way of the people of deviation.

With this, it should become clear to you - O fortunate individual - that these celebrations and festivals are an innovation (*bid'ah*). Allāh has not sent down for them any authority and they are an imitation of what the misguided Christians are upon in terms of having several festivals and celebrations. That is only due to a lack of religion and a weakness in knowledge.

Indeed, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) informed us about that when he said, “You will surely follow the traditions of those who came before you, span by span and cubit by cubit, so much so that even if they entered into the hole of a lizard, you would surely enter it as well.”¹

We ask Allāh for success, correctness and guidance to the way of truth for us and for all of the Muslims.

﴿﴾ * * * ﴿﴾

¹ Related by al-Bukhārī (8/151) from the *ḥadīth* of Abū Sa'īd al-Khudrī (رَضِيَ اللَّهُ عَنْهُ) and Aḥmad in his *Musnad* (2/511) from the *ḥadīth* of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ), and the wording is his.

CONCLUSION

At the conclusion of this treatise, I advise myself and the rest of my Muslim brothers with the *taqwā* of Allāh in secret and in public and conviction in that. I advise everyone to make seeking the truth, seeking knowledge and acting upon it, their habitual practice in order to worship Allāh upon insight and in order to obtain the goodness. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Whosoever Allāh wants good for, He gives him understanding of the Religion.”²

Hold fast, my brothers, to understanding of the Religion and learn knowledge of the mighty *Sharī'ah* which is built upon the Book and the *Sunnah* and the understanding of *al-Salaf al-Ṣāliḥ*. Do not set forth upon an affair, except with knowledge, nor refrain from anything except due to knowledge. When the affair becomes dubious to you and the paths become ambiguous, then hold fast to asking the people of knowledge who are known for following the truth and acting upon it, in obedience to the command of your Lord when He (سُبْحَانَهُ وَتَعَالَى) said,

﴿فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾

“So ask of those who know, if you know not.”

[Sūrah al-Naḥl 16:43]

Likewise, I advise my brothers from the Scholars and students of knowledge to fear Allāh with regards to what they have learned, to clarify to the people that which is hidden from them in terms of the affair of their Religion, to

¹ **Translator's Note:** Ṭalq Ibn Ḥabīb (d.100H) - رَحِمَهُ اللهُ - said, “*Taqwā* is acting in obedience to Allāh, hoping in His mercy, upon guidance from Him; and *taqwā* is leaving acts of disobedience to Allāh out of fear of Him, upon guidance from Him.” Related by Ibn Abū Shaybah in *Kitāb al-Imān* (no. 99). It was declared *ṣaḥīḥ* by al-Albānī in his checking of the same book.

² Related by al-Bukhārī (4/49, 8/149) and Muslim (no. 1038).

strive in seeking the truth with its evidences from the Book and the *Sunnah* in conformity to the understanding of *al-Salaf al-Sāliḥ* and to spread that amongst the people. Indeed, Allāh has taken a covenant with the people of knowledge that they must clarify to the people what they have learned, for which the people are in need. They must be cautious of following the path of those who conceal knowledge and then sell it for a lowly price. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ
وَلَا تَكْتُمُونَهُ، فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِ، ثُمَّ مَا
كَانَ قَلِيلًا مِمَّا يَشْتُرُونَ﴾

“And remember when Allāh took a covenant from those who were given the Scripture (i.e. Jews and Christians) to make it (the news of the coming of Prophet Muḥammad and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.”

[Sūrah Āli-Imrān 3:187]

Allāh (سُبْحَانَهُ وَتَعَالَى) said concerning the affair of the one who does not pay attention to knowledge,

﴿وَأْتَلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَأَتْبَعَهُ
 الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٥﴾ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا
 وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ
 الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثَ أَوْ تَرَكَهٗ يُلْهَثُ ذَٰلِكَ مِثْلُ
 الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ
 يَتَفَكَّرُونَ ﴿١٧٦﴾﴾

“And recite (O Muḥammad) to them the story of him to whom We gave Our *Āyāt*, but he threw them away, so *Shayṭān* followed him up, and he became of those who went astray. And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desire. So his description is the description of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he still lolls his tongue out. Such is the description of the people who reject Our *Āyāt*. So relate the stories, perhaps they may reflect.” [Sūrah al-A‘rāf 7:175-176]

You - O Scholars of Islām - are inheritors of the Prophets and their successors in conveying the Message of Allāh, “Indeed, the Scholars are inheritors of the Prophets. The Prophets bequeath neither *dīnār* nor *dirham*. They only bequeath knowledge. Whosoever acquires it has in fact acquired an abundant portion.”¹

¹ **Ṣaḥīḥ:** Related by Abū Dāwūd (no. 3642) and the wording is his, al-Tirmidhī (no. 2682) and Aḥmad in his *Musnad* (5/196). It was authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmi* (no. 6297).

Do not turn away from the truth and clarifying it due to the large numbers of those who have gone astray. Since the majority are not an indication that the truth is on their side. Rather, Allāh has dispraised the majority in various places:

From them is the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿فَمِنْهُمْ مُّهْتَدٍ وَكَثِيرٌ مِّنْهُمْ فَسِقُونَ﴾

“Amongst them there is he who is guided, but many of them are *Fāsiqūn* (rebellious, disobedient to Allāh).”

[Sūrah al-Ḥadīd 57:26]

He said,

﴿وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ﴾

“And truly, most of men are *Fāsiqūn* (rebellious and disobedient to Allāh).” [Sūrah al-Mā'idah 5:49]

Allāh (عَزَّوَجَلَّ) said,

﴿وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ﴾

“And surely many do lead mankind astray by their own desires through lack of knowledge.”

[Sūrah al-An'ām 6:119]

Likewise, just because a group is in the minority, this does not mean that the truth is not with them. Allāh has praised the minority in various places: Allāh said,

﴿وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ﴾

“But few of My slaves are grateful.” [Sūrah Saba‘ 34:13]

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ﴾

“Except those who believe and do righteous good deeds, and they are few.” [Sūrah Şād 38:24]

There are other *āyāt* as well.

With this, it becomes known that consideration is only given to the truth, even if you are by yourself, as some of the *Salaf* used to say.

Likewise, it is also obligatory that the Scholar not go along with whatever the people are accustomed and drawn to from that which opposes the *Sharī‘ah*. Rather, it is upon him to convey and clarify, even if the people reject him. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ

﴿٦٦﴾ الْمُحْسِنِينَ ﴿﴾

“As for those who strive hard in Our Cause, We will surely guide them to Our Paths. And verily, Allāh is with the *Muhsinūn* (good doers).” [Sūrah al-‘Ankabūt 29:69]

The last advice is for the rulers and the leaders of the Muslims to advise their constituents and those who are under their authority, to carry them upon

the truth, to judge between them with the *Sharī'ah* of Allāh and to strive in eradicating the innovations and misguidance from their respective countries. Indeed, Allāh will question them about that. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "Everyone of you is a guardian and everyone of you is responsible for his wards. A ruler is a guardian and is responsible for his subjects."¹

We ask Allāh (سُبْحَانَهُ وَتَعَالَى) to open up all of our hearts and to grant us all correctness, guidance and love for this Religion; and to allow us to work actively in spreading it and raising awareness of it amongst the people.

Likewise, I ask Allāh (سُبْحَانَهُ وَتَعَالَى) to grant the Muslim rulers the success to rule by His *Sharī'ah* and to act in accordance to what pleases Him. I ask Allāh to grant them a righteous inner circle and guide them in statement and action. I ask Allāh to forgive us all, to pardon our shortcomings and sins, to inspire us to the correct way and grant us the success to act upon it. Indeed, He is the disposer of that and well capable of it.

May the peace and salutations of Allāh be upon our Prophet Muḥammad, upon his Family, his Companions and whosoever follows him and traverses upon their way until the Day of Judgement.



¹ Related by al-Bukhārī (1/215), and the wording is his, and Muslim (no. 1829).

Glossary

A

Āyah: (pl. *āyāt*) “sign,” a verse of the *Qur‘ān*.

Āhād: a narration which is narrated through one chain only.

Aḥādīth: see *ḥadīth*.

‘Alayhi al-salām: May Allāh (سُبْحَانَهُ وَتَعَالَى) protect and preserve him. It is said after the name of a Prophet of Allāh or after the name of an Angel.

Anṣār: Helpers; the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

‘Arsh: Throne of Allāh (سُبْحَانَهُ وَتَعَالَى).

‘Aṣr: the afternoon Prayer.

Awliyā‘: see *Walī*.

B

Bid‘ah: Heresy (any innovatory practice).

Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet (عَلَيْهِ وَعَلَى آلِهِ الصَّلَاةُ وَالسَّلَامُ) went for the *Mī rāj*.

D

Dā‘ī: One engaged in *da‘wah*, caller.

Dā‘if: A weak, unauthentic narration.

Da‘wah: Invitation, call to Allāh (سُبْحَانَهُ وَتَعَالَى).

Dīn: a completed way of life prescribed by Allāh (سُبْحَانَهُ وَتَعَالَى).

Dhikr: (pl. *adḥkār*) remembrance of Allāh (جَلَّ جَلَالُهُ) with the heart, sayings of the tongue and actions of our limbs.

F

Fāḥish: One who speaks with evil or obscene speech.

Farḍ Kifāyah: A collective obligation - if fulfilled by a part of the community, then the rest are not obligated.

Fatwā: (pl. *fatāwā*) A religious verdict.

Faqīh: A Scholar who can give religious verdicts.

Fiqh: Islāmic jurisprudence, understanding.

Fitnah: (pl. *fitan*) Trials, persecution, conflicts and strifes among the Muslims.

Fitrah: the natural disposition that one is born upon.

G

Ghuluww: Going to an extreme.

Ghusl: A ceremonial bath necessary for the one who is in a state of *Janābah* (ritual sexual impurity).

H

Ḥadīth: (pl. *ahādīth*) the saying, actions and approvals accurately narrated from the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

Ḥalāl: Lawful.

Ḥanīf: Pure Islāmic Monotheism (worshiping Allāh alone and nothing else).

Ḥarām: Unlawful and forbidden.

Ḥasan: fine, good; a term used for an authentic *ḥadīth*, which does not reach the level of *Ṣaḥīḥ*.

Ḥarj: Killing.

Al-Ḥarūriyyah: a special unorthodox religious sect that branched off from the *Khawārij*.

Hijrah: Migration from the land of *Shirk* to the land of Islām.

Ḥukm: A judgment of legal decision (especially of Allāh).

I

Tbādah: worship, worship of Allāh.

Iḥsān: Worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmā': A consensus, a unified opinion of Scholars regarding a certain issue.

Ijtihād: exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.

Imām: A leader; a leader in Prayer, knowledge in *fiqh*, leader of a state.

Īmān: faith, to affirm all that was revealed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

Isnād: the chain of narrators linking the collector of the saying to the person quoted.

Istikhārah: a Prayer consisting of two units (*rak'ah*) asking Allāh for guidance.

Istiwā: ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

J

Janābah: A state of a person after having sexual intercourse or sexual discharge.

Janāzah: (pl. *janaa'iz*): Funeral.

Jihād: striving, struggling, fighting to make the Word of Allāh supreme.

Jumu'ah: Friday.

Jinn: invisible creation, created by Allāh from smokeless fire.

Junub: a person who is in the state of *janābah*.

K

Ka'bah: a square stone building in al-Masjid al-Harām (the great mosque in Makkah which Muslims go to for pilgrimage and to which all Muslims direct their face in Prayer).

Al-Kabā'ir: The major sins.

Khārijī: (pl. *Khawārij*): Those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

Khalīfah: (pl. *khulafāʾ*): the head of the Islāmic government to whom the oath of allegiance is given.

Khilāfah: an Islāmic state.

Khuṭbah: (person *khaṭīb*), religious talk (sermon).

Kufr: (person *kāfir*) act of disbelief in the Religion of Islām.

M

Madhhab: The position, view or opinion of a Muslim Scholar or school of Islāmic Jurisprudence.

Makrūh: Something that is not approved of, undesirable from the point of view of Religion, although not punishable.

Manhaj: A way; method; methodology.

Marfūʿ: A raised; a narration attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

Masjid: A mosque.

Mawbiqāt: great destructive sins.

Mudallis: one who practises *tadlīs*.

Muhājir: (pl. *muhājiroon*, *muhājirīn*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.

Muḥaddith: scholar of the science of *ḥadīth*.

Muftī: one who gives *fatāwā*.

Mujāhid: (pl. *mujāhidūn*): a Muslim warrior in *Jihād*.

Mujtahid: Someone who is qualified to pass judgment using *ijtihād*.

Munkar: Rejected; a narration which is inauthentic itself and contradicts and authentic narrations.

Muqallid: one who practices *taqlīd*.

Mushrik: (pl. *mushrikūn*) polythesists, pagans and disbelievers in the oneness of Allaah (جَلَّ وَعَلَا) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Mustaḥabb: Recommended; an action if left not punishable and if done it is rewardable.

Muttaqūn: People who are pious.

Mutawātir: a *ḥadīth* which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.

Muwahḥid: (pl. *muwahḥidūn*) one who unifies all of his worship and directs it to Allāh alone.

Mawḍūʿ: Fabricated; spurious; invented (narration).

Mawqūf: stopped; a narration from a Companion, which does not go back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Mawṣūl: Connected; a continuous *isnād* that can be narrated back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

N

Nāfilah: (pl. *nawāfil*) Optional act of worship.

Niyyah: An intention from the heart.

Nusuk: A sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allāh has ordained for His creation.

Qiblah: The direction the Muslims face during Prayer.

Qiyās: Analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.

Qunūt: Devotion; a special supplication while standing in the Prayer.

Quraysh: One of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) belonged to this tribe.

R

Rāfiḍī: This is the correct title for the extreme *Shīʿah*; those who bear malice and grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the *Qurʿān* which the Muslims have is neither complete nor preserved from corruption.

Ramaḍān: The ninth month of Islāmic calander, in which Muslims observe fasting.

S

Şahābah: Muslims who met the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) believing in him and died believing in him.

Şahīḥ: Authentic, the highest rank of classification of authentic *aḥādīth*.

Salaf, Salaf al-Şāliḥ: The pious predecessors; the Muslims of the first three generations: the Companions, the successors and their successors.

Salafī: one who ascribes oneself to the *Salaf* and follows their way.

Sīrah: The life story of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Sharī'ah: The divine code of law in Islām.

Shawwāl: The month after *Ramaḍān*.

Shayṭān: Satan.

Shī'ah: (see *Rāfiḍī*) A collective name for the various sects claiming love for *Ahl al-Bayt*.

Shirk: Associating partners with Allāh directly or indirectly in worship; compromising any aspects of *Tawḥīd*.

Sūrah: A chapter of the *Qur'ān*.

Sunnah: Example, practice; the way of life of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *aḥādīth*.

T

Tābi'ī: (pl. *tābi'in*) the generation after the Companions of the Prophet (عَلَيْهِ وَعَلَىٰ آلِهِ الصَّلَاةُ وَالسَّلَامُ).

Tafsīr: explanation of the *Qur'ān*.

Ṭaghūt: Anything that is worshiped other than the real God (Allāh) (i.e. false deities).

Tahajjud: Voluntary, recommended Prayer between the compulsory Prayers of '*Isḥā'* and *Fajr*.

Takhrij: It is to reference a *ḥadīth* to its sources and analyze its chains of narration.

Taqīd: Blind following; to follow someone's opinion (*madhhab*) without evidence.

Taqwā: Acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: Notes about a reporter of *ḥadīth*.

Ṭawāf: The circumambulation of the *ka bah*.

Tawhīd: Islāmic Monotheism; the Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called *Ghazwah Uhud*.

'Ulamā': (singular: *'ālim*) scholars.

Umm: Mother of, used as an identification.

Ummah: Nation, the Muslims as a whole.

'Umrah: A visit to Makkah during which one performs the *ṭawāf* around the *Ka'bah* and the *Sa'i* between *al-Ṣafā* and *al-Marwah*. It is called the lesser *Hajj*.

Uṣūl: The fundamentals.

W

Waḥyī: The revelation or inspiration of Allāh to His Prophets.

Waḥdah al-Wujūd: The belief that everything in existence is intact Allāh. This deviant belief is held by many *Ṣūfīs*.

Wakīl: Disposer of affairs.

Witr: Odd; the last Prayer at the night, which consists of odd number of *rakā'āt* (units).

Walimah: The wedding feast.

Waṣīlah: the means of approach or achieving His closeness to Allāh by getting His favours.

Wuḍūʿ: An ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqīn: Perfect and absolute faith.

Yathrib: One of the names of al-Madīnah.

Z

Zakāt: Charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5 % of saved wealth).

Zakāt al-Fiṭr: An obligatory charity by the Muslims to be given to the poor before the Prayer of *ʿĪd al-Fiṭr*.

Zamzam: The sacred water inside the *ḥaram* (the grand mosque) at Makkah.

Zanādiqah: An atheist, a heretic.

Our Call to the *Ummah*¹

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (عَزَّوَجَلَّ), without *tahrīf* (distortion), nor *ta'wil* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbih* (resemblance), nor *ta'tīl* (denial).

[2]: We love the Companions (رَضِيَ اللَّهُ عَنْهُمْ) of the Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with love that is permitted by the *Sharī'ah*. 'Imrān Ibn Ḥusayn (رَضِيَ اللَّهُ عَنْهُ) said, "O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided."²

[3]: We love the People of *Ḥadīth* and all of the *Salaf* of the *Ummah* from *Ahl al-Sunnah*. Imām al-Shāṭibī (d.790H) - رَحِمَهُ اللَّهُ - said, "The *Salaf al-Ṣāliḥ*, the Companions, the *tābi'in* and their successors knew the *Qur'ān*, its sciences and its meanings the best."³

[4]: We despise *'ilm al-kalām* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafsīr* (explanation of the *Qur'ān*), nor from the ancient stories, nor from the *Sīrah* (biography) of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), except

¹ This explanation of our call has been summarized from *Tarjumah Abī 'Abd al-Raḥmān Muqbil Ibn Hādī al-Wādī* (p.135-142) of Muqbil Ibn Hādī with minor additions from other sources.

² Refer to *al-Kifāyah* (p. 15) of al-Khaṭīb al-Baghdādī.

³ Refer to *al-Muwāfiqāt* (2/79) of al-Shāṭibī.

that which has been confirmed from Allāh or from His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur‘ān*, or the authentic and authoritative *ḥadīth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *ahādīth*. ‘Abdullāh Ibn al-Mubārak (d.181H) - رَحِمَهُ اللهُ - said, “The authentic *ahādīth* are sufficient and the weak *ahādīth* are not needed.”¹

[7]: We do not perform *takfīr* upon any Muslim due to any sin, except *Shirk* with Allāh, or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the *Qur‘ān* is the Speech of Allāh, it is not created.

[9]: We hold that our ‘obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh (سُبْحَانَهُ وَتَعَالَى), and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.² ‘So co-operating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not co-operating with the wicked.’³

¹ Refer to *al-Jāmi‘ li-Akhlāq al-Rāwī* (2/159) of al-Suyūṭī.

² From a *fatwā* by the Committee of Major Scholars dated: 11/16/1417H, (no. 18870). It was signed by al-‘Allāmah ‘Abd al-‘Azīz Ibn Bāz, Shaykh ‘Abd al-‘Azīz Ibn ‘Abdullāh Āl al-Shaykh, Shaykh ‘Abdullāh Ibn ‘Abd al-Raḥmān al-Ghudayyān, Shaykh Bakr Ibn ‘Abdullāh Abū Zayd, and Shaykh Ṣāliḥ Ibn Fawzān al-Fawzān.

³ From the words of Shaykh Ibn Bāz in *al-Furqān* magazine (issue no. 14, p. 15).

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'¹

[12]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *ḥadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafīyyah*, yet *Salafīyyah* is free from them, since they bring to the society what Allāh has prohibited. We believe in 'cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islāmic education from the start - without any influence from the disbelieving western education.'²

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allaah and to the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *dā'wah*.

¹ From *Fiqh al-Wāqī* (p. 49) of al-Albānī.

² From *Fiqh al-Wāqī* (p. 51) of al-Albānī.

[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[17]: Our *da'wah* and our *'aqīdah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *dīnār* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imām Mālik said (d.179H) - رَحِمَهُ اللهُ - , “The knowledge of *ḥadīth* is your flesh and blood and you will be asked concerning it on the Day of Judgement, so look who you are taking it from.”¹

[19]: We do not accept a *fatwā* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

These are glimpses into our *'aqīdah* and our *da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.



¹ Refer to *al-Muḥaddith al-Fāsil* (p. 416) and *al-Kifāyah* (p. 21) of al-Khaṭīb.