

A Glimpse at the
Impeccable Character
of the
Noble Messenger

مِنْ خِلَاقِ الرَّسُولِ الْكَبِيرِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



بِقَاةِ

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A GLIMPSE AT THE IMPECCABLE
CHARACTER OF

THE NOBLE MESSENGER

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Translated by
Anwar Wright

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TRANSLITERATION CHART

Isolated	Roman	Name
آ	' / ā / * / **	'alif
ب	b	bā'
ت	t	tā'
ث	th	thā'
ج	j	jīm
ح	ḥ	ḥā'
خ	kh	khā'
د	d	dāl
ذ	dh	dhāl
ر	r	rā'
ز	z	zāy
س	s	sīn
ش	sh	shīn
ص	ṣ	ṣād
ض	ḍ	ḍād
ط	ṭ	ṭā'
ظ	ẓ	ẓā'
ع	'	'ayn
غ	gh	ghayn
ف	f	fā'
ق	q	qāf
ك	k	kāf
ل	l	lām
م	m	mīm
ن	n	nūn
ة / هـ	h / t / ***	tā' / hā' / ta marbūṭah
و	w / ū	wāw
ي	y / ī	yā'
ى	ā	alif maqṣūrah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Most Merciful, Bestower of Mercy

Introduction

All praise is for Allāh. We praise Him with an abundant, beautiful and blessed praise, as our Lord loves and is pleased with. We praise Him (سُبْحَانَهُ وَتَعَالَى) and we cannot count the praises that He deserves. He sent His Prophet Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with guidance and the religion of truth, so that it may be victorious over all religions. He was pleased with Islām as his religion, and He made his character that of the Qurʾān. He bestowed upon him noble characteristics, and then He praised him by saying:

﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴾

“And verily, you (O Muḥammad) are on an exalted standard of character.” [Al-Qalam: 64:4]

I testify that none deserves to be worshipped except Allāh, alone having no partners. To Him belongs the creation and the command. In His hand is all good, and He is All-Able to do everything. He gives to whom He wills out of His bounty, and He prevents whom He wills out of His complete justice. He distributed between the people their qualities just as He distributed between them their provisions, and He made *al-Muṣṭafa's* (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) share of provisions sufficient. However, He made his character the most perfect, the best and most complete of characters.

﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

“That is the Grace of Allāh which He bestows on whom He is pleased with. And Allāh is the Owner of Great Bounty. [Al-Ḥadīd: 57:21]

I bear witness that Muḥammad is His slave and Messenger, His *Khalīl* and His chosen one from His creation. Allāh sent him to all humanity to restore through him the relationship of the heavens with the earth (i.e. the relationship of the creation with their Creator). So He sent down upon him the Book (i.e. the Qur’ān), confirming that which has been revealed in the previous scriptures and as an authority over them. He made him the seal of the Messengers, and He made his book the seal of the other books, and He has made it an everlasting miracle.

Through him Allāh guided the people to the straight path, and warned them from the paths which will lead them to the blazing fire. Through him Allāh took them out of the darkness and into the light and from their hearts being in a state of anguish and them constantly turning to different deities of worship to [a state of] solace and firmness upon the worship of the Creator of the heavens and the earth. Allāh greatly favored him and perfected the blessings bestowed upon him, as He sent him to perfect the lofty characteristics.

O Allāh, send prayers and blessings upon your slave and Messenger, our Prophet Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), his family and his companions whom Allāh chose to accompany him and to spread his Sunnah, those whom He made the foremost chosen ones and the selected devoted ones; and upon those who tread their paths, follow their way and proceed in their footsteps, clinging on to their traditions, (those) whose

hearts are filled with love for them, whose tongues are always moist with mentioning them in good and that which is appropriate concerning them, praising them with what they deserve and supplicating for them with that which Allāh has taught us in His statement:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا
وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ
ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

“Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.” [Al-Ḥashr: 59:10]

To proceed: As for the subject of this talk, then it is a talk which is beloved to the believing souls, and it is entitled: A Glimpse at some of the Characteristics of the Noble Messenger (صلى الله عليه وسلم). How could the talk about the characteristics of a Prophet whom Allāh sent as a mercy to the whole of mankind not be beloved to the souls? A Prophet who we will not be believers until he is more beloved to us than ourselves, our parents and the whole of mankind.

A Prophet who none of us will truly believe until our desires are in accordance to that which he came with (صلى الله عليه وسلم). A Prophet whom whoever does not send salutations upon when he is mentioned in their presence, may they be humiliated. May Allāh send prayers and salutations upon him, his family, his companions and his followers until the Day of Resurrection.

Likewise, I apologize ahead of time for falling short in not giving this great subject, which I have chosen and wish to speak about, its due right. I believe that giving it its due right, in reality, is something very rare, if not impossible. However, it is a humble effort, and as it is said: 'When a matter cannot be achieved in totality, it should not be left off altogether.'

I ask Allāh the Most Great, Lord and Possessor of everything to give us all the success to implement the mannerism of this noble Prophet (ﷺ) and bless us to lead a life of Islam which He is pleased for us as a religion, until He causes us to die upon it. Verily, He is in charge of that and All Capable of doing so, and there is no power nor might except with Him.

Before we begin this subject, I see it is necessary to speak generally about the dire need of the sending of the Messenger (ﷺ) to humanity, Allāh choosing him as a Messenger, the disbelievers opposing that, the enormous blessing upon the people by him being sent, and to also give some examples about matters and characteristics that occurred as a prelude and preparation for him being sent [to mankind as a Messenger].

The Dire Need for Him to Be Sent as a Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

How plentiful are the blessings of Allāh on His slaves! How much are they in need of thanking Him (سُبْحَانَكَ يَا رَبِّ الْعَالَمِينَ) always and forever upon these blessing, which He has bestowed upon them in His statement:

﴿ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنْ الْإِنْسَانُ لَظَلُومٌ ﴾

كَفَّارٌ ﴿٣٤﴾

“And if you count the Blessings of Allāh, never will you be able to count them.” [Ibrāhīm: 14:34]

And His statement:

﴿ وَمَا يَكُومُ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ ﴾

يَجْتَرُونَ ﴿٥٣﴾

“And whatever of blessings and good things you have, it is from Allāh.” [Al-Nāhl: 16:53]

The greatest blessing Allāh has bestowed upon this nation is that He sent to them His noble Messenger Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to guide to everything beneficial during his lifetime and in the future, and to warn them from every harmful thing in this life and in the hereafter. He sent him at a time of a break (in the series) of the Messengers and when there were no remnants of the previous scriptures. In a time where

misguidance prevailed and ignorance blinded, and mankind reached the depths of lowliness in regards to their belief, customs and manners. Through the Messenger Allāh took them out from the deep pit of misguidance and raised them to the pinnacle of knowledge and guidance. Through him He removed from the souls their attachment to other than their Creator and Originator (سُبْحَانَكَ وَبِحَمْدِكَ) and He turned them towards Him with their heart and soul, so there will not remain inside of them any love for other than Him (سُبْحَانَكَ وَبِحَمْدِكَ). Rather, they are filled with loving Him, fearing Him, having hope in Him, relying solely upon Him, turning in repentance to Him, having submission to His commands and staying away from all the things He prohibited.



Some of the Diseases of the Hearts That Were Prevalent Before He Was Sent (صلى الله عليه وسلم) and How He Cured Them

Allah created mankind consisting of two things: a body and soul. He made for both of them that which gives them nourishment and makes them grow. He pointed out the ways of treatment which cure them both if some type of sickness or illness befalls them. Thus, He has heavily showered His blessings upon His slaves and said:

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا﴾

“He it is Who created for you all that is on earth.”
[Al- Baqarah: 2:29]

As for the soul, then the diseases were deep rooted prior to his sending (صلى الله عليه وسلم), to the extent that they were similar to the dead. So Allah gave them life with the guidance and light He sent His Prophet (صلى الله عليه وسلم) with:

﴿أَوْمَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ
كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ
مَا كَانُوا يَعْمَلُونَ﴾ (١١٢)

“Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and

Faith) and set for him a light (of Belief) whereby he can walk amongst men – like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out?” [Al An‘ām: 6:122]

He (سُبْحَانَهُ وَتَعَالَى) explained that the cure for their sickness and banisher of their illness is only with that which Allāh sent down upon Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴾

“And We send down from the Qur’ān that which is a healing and a mercy to those who believe.” [Al-Isrā: 17:82]

And He (سُبْحَانَهُ وَتَعَالَى) said:

﴿ قُلْ هُوَ الَّذِيْنَ ءَامَنُوْا هُدًى وَّ شِفَاءً ﴾

“Say: "It is for those who believe, a guide and a healing.” [Al Fuṣṣilat: 41:44]

Yes, Allāh indeed sent His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to a society where sicknesses of the heart, although upon different levels, were widespread. No doubt, the greatest of these sicknesses is the hearts being attached to other than Allāh, and to turn His sole rights (سُبْحَانَهُ وَتَعَالَى) to others besides Him from His creation. So he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) treated this dangerous disease and chronic sickness by firstly annihilating it and purifying the hearts from its filth and then busying them and filling

them with love for Allāh, fear of Him, having hope in Him and singling Him out with worship, alone having no partners.

This is because He (سُبْحَانَكَ وَبِحَمْدِكَ) is alone in creating and bringing things into existence from nothing. Therefore, He is the only one deserving to be worshipped alone and none is to be worshipped with Him, whatever that may be.

Whilst treading this path, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) encountered from the disbelievers many different types of harm, yet he was patient until he became victorious with the aid and support of Allāh. Thus, the ending was in his favor and favor of those who helped him:

﴿وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا

يَعْلَمُونَ ﴿٨﴾

“But honor, power and glory belong to Allāh, His Messenger (Muḥammad and to the believers.” [Al-Munāfiqūn: 63:8]

And Allāh says:

﴿وَالْعَاقِبَةُ لِلتَّقْوَى ﴿١٣٢﴾﴾

“And the good end is for the pious.”
[Ṭā Hā: 20:132]

He also encountered from them different types of opposition and harshness. Allāh made this clear in His Mighty Book in Sūrah al-Ḥijr, al-Isrā and other Sūrahs from the Qur'ān. From that is what Allāh mentioned concerning them in Sūrah Ṣād when He, the Mighty and Majestic said:

﴿ أَجْعَلُ الْأَلْهَةَ إِلَهًا وَجِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴿٥﴾ وَأَنْطَلِقَ الْمَلَأُ
 مِنْهُمْ أَنْ أَمْشُوا وَأَصْبِرُوا عَلَىٰ ءَالِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ ﴿٦﴾ مَا سَمِعْنَا
 بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَافٌ ﴿٧﴾ أَمْ نَزَّلَ عَلَيْهِ الذِّكْرُ مِنْ
 بَيْنِنَا بَلْ هُمْ فِي سَكِّ مِنْ ذِكْرِي بَلْ لَمَّا يَدُوْفُوا عَذَابِ ﴿٨﴾ ﴾

"Has he made the (gods) (all) into One (God). Verily, this is a curious thing! And the leaders among them went about (saying): "Go on, and remain constant to your (gods)! Verily, this is a thing designed (against you)! We have not heard (the like) of this in the religion of these later days). This is nothing but an invention! "Has the Reminder been sent down to him (alone) from among us?" [Ṣād: 38: 5-8]

That which made them say this statement was arrogance and envy. Similar to this statement of what Allāh narrated from the disbelievers of Quraysh is what Allāh (سُبْحَانَهُ وَتَعَالَى) mentioned in Sūrah al-Qamar regarding the people of Ṣāliḥ when He said:

﴿ كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿٢٣﴾ فَقَالُوا أَبَشْرًا مِمَّنَّا وَحِدًا نَتَّبِعُهُ إِنَّا إِذَا لُغِيَ
ضَلَّلِلِّ وَسُعِرٌ ﴿٢٤﴾ أَلُغِيَ الذِّكْرُ عَلَيْهِ مِن بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ ﴿٢٥﴾ ﴾

Thamūd (people also) belied the warnings. For they said: "A man, alone among us - shall we follow him? Truly then we should be in error and distress (or madness)!" "Is it that the Reminder is sent to him (Prophet Saalih (peace be upon him)) alone from among us? Nay, he is an insolent liar!" [Al-Qamar: 54:23-25]

From the most outstanding ways that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) treated this sickness, which is the greatest sickness of all, is by compelling the disbelievers to single Allāh out in worship due to their acknowledgement of Him (سُبْحَانَهُ وَتَعَالَى) being alone in His Rūbūbīyah (Lordship). I will suffice with using the example of some verses, which clarify this path with the utmost clarification, and this is found in His statement, the Exalted:

﴿ قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى ۗ إِنَّ اللَّهَ خَيْرٌ مِمَّا
يَشْرِكُونَ ﴿٥١﴾ أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ
السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ
تُنْبِتُوا شَجَرَهَا ۗ إِنَّهُ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ يَعِدُونَ ﴿٦١﴾ أَمَّنْ جَعَلَ
الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَادًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ
الْبَحْرَيْنِ حَاجِزًا ۗ إِنَّهُ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾ أَمَّنْ

يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُ لَكُمْ خُلَفَاءَ
 ۞ الْأَرْضِ ۞ أَلَمْ يَكُنْ اللَّهُ قَلِيلًا مَّا تَذْكُرُونَ ﴿٦٢﴾ أَمْ يَهْتَدِيكُمْ فِي
 ظُلُمَاتٍ لَّيْلٍ وَالْبَحْرِ وَمَنْ يُرْسِلِ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۞ أَلَمْ يَكُنْ
 مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾ أَمْ يَدْعُوا الْخَلْقَ نُرَّ يَعْبُدُهُ
 وَمَنْ يَرْزُقُهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۞ أَلَمْ يَكُنْ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ

صَلْدِقِينَ ﴿٦٤﴾

“Is Allāh better, or (all) that you ascribe as partners (to Him)? Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any ilāh (god) with Allāh? Nay, but they are a people who ascribe equals (to Him)! Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water) Is there any ilāh (god) with Allāh? Nay, but most of them know not. Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any ilāh (god) with Allāh? Little is that you remember! Is not He (better than your gods) Who guides you in the

darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any ilāh (god) with Allāh? High Exalted is Allāh above all that they associate as partners (to Him)! Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any ilāh (god) with Allāh? Say: "Bring forth your proofs, if you are truthful." [Al-Naml: 27: 59-64]

Likewise, the amazing depiction and profound example that Allāh (سُبْحَانَهُ وَتَعَالَى) mentioned in Sūrah al-Ḥajj regarding the helplessness of the objects which they associate with Allāh.

Allāh said:

﴿يَتَأْتِيهَا النَّاسُ ضُرْبَ مَثَلٍ فَاستَعِمْوْا لَهُ ءَايَاتِ الذِّكْرِ
تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَنْ يَخْلُقُوْا ذُبَابًا وَّلَوْ اجْتَمَعُوْا لَهُ وَاِنْ يَّسْلُبُوْهُمُ
الذُّبَابُ شَيْئًا لَا يَسْتَنقِذُوْهُ مِنْهُ ضَعْفَ الطَّالِبِ وَاَلْمَطْلُوْبِ ﴿٧٣﴾ مَا
فَكَدَرُوْا اللّٰهَ حَقَّ كَدْرِهِۦٓ اِنَّ اللّٰهَ لَقَوِيْمٌ عَزِيْزٌ ﴿٧٤﴾﴾

O mankind! A similitude has been coined, so listen to it (carefully): Verily those on whom you call besides Allāh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. They have not estimated Allāh

His Rightful Estimate. Verily, Allāh is All-Strong, All-Mighty. [Al-Ḥajj: 22:73-74]

Also from the diseases that he (ﷺ) cured with his wisdom was oppression, tyranny, mistreatment of the poor and boasting of descent and lineage. He spread amongst them justice and spread amongst them tranquility and stability. The criterion of merit between them became piety and fear of Allāh, instead of considering it to be on account of descent and lineage. He (ﷺ) did indeed announce this plain and clear during the farewell Ḥajj in the greatest gathering he ever witnessed (ﷺ) whereas he said:

ألا لا فضل لعربي على عجمي و لا لأسود على أحرر إلا
بالتقوى, خيركم عند الله أتقاكم

“Behold! An Arab does not have any merit over the non-Arab or a black person over a white except with piety. The best of you before Allāh is the one who has the most piety.”¹

When the issue of the woman from the tribe of al-Makhzūm who stole reached him (ﷺ), he commanded that her hand be cut off. Upon this Usāmah Ibn Zayd went to him (to intercede for her) and he (ﷺ) rejected that from him. Then he (ﷺ) said his famous statement which established the extent of this justice:

¹ Reported by Aḥmad from the Ḥadīth of Abū Nadrah. Also see Ṣaḥīḥ al-Targhīb 2964.

وَأَمِ اللَّهُ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا

“By Allāh, if Fāṭimah, the daughter of Muḥammad stole, I would cut off her hand.”¹

Furthermore, he mentioned to Usāmah Ibn Zayd that turning away from justice is a reason for the previous nations being destroyed, as he said:

إِنَّمَا هَلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ

“Those before you were destroyed because if a noble from amongst them stole they would leave him be; and if someone of lowly descent stole they would establish upon him the prescribed punishment.”

When he distributed the spoils of war from the battle of Ḥunayn – and it was given to the majority of its recipients to soften their hearts – the Anṣār (رَضِيَ اللَّهُ عَنْهُمْ) held some sadness in their hearts because he did not give them what he gave the rest of the people. So he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came to them and said:

أَلَمْ آتِكُمْ ضَلَالًا فَهَدَاكُمْ اللَّهُ بِ؟ وَ كُنْتُمْ مَتَفَرِّقِينَ فَأَلْفَكُمُ بِي؟ وَ عَالَةً فَأَغْنَاكُمْ اللَّهُ

بِي

“Did I not come to you (when you were in a state of) misguidance, so by me Allāh guided you? And you

¹ Reported by Muslim No. 1688 and Bukhārī No. 3288 from the Ḥadīth of ‘Ā’ishah.

were all divided, so by me He brought you together?
And you all were destitute, so by me He made you
rich?”¹

Allāh reminded them of this blessing in His Mighty Book and that it is
from the greatest of blessings upon them, as He said:

﴿ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ
عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ
عَلَىٰ شَفَا حُفْرٍ مِنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَهْتَدُونَ ﴿١٣﴾ ﴾

“And hold fast, all of you together, to the Rope of Allāh
(i.e. this Qur’ān), and be not divided among yourselves,
and remember Allāh's Favor on you, for you were
enemies one to another but He joined your hearts
together, so that, by His Grace, you became brethren
(in Islamic Faith), and you were on the brink of a pit of
Fire, and He saved you from it.” [Al-Imran: 3:103]

And He (سُبْحَانَهُ وَتَعَالَىٰ) said:

﴿ وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ
بَصِيرَةً يَا أَيُّهَا الْمُؤْمِنُونَ ﴿١٢﴾ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي

¹ Reported by Bukhārī (no. 4330).

الْأَرْضِ جَمِيعًا مَا آفَتَ بَيْنَ قُلُوبِهِمْ وَلَئِنَّ اللَّهَ أَلْفَ بَلْتَمِمْ إِنَّهُ

عَزِيزٌ حَكِيمٌ ﴿١٦﴾

“And if they intend to deceive you, then verily, Allāh is All-Sufficient for you. He it is Who has supported you with His Help and with the believers. And He has united their (i.e. believers’) hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has united them. Certainly He is All-Mighty, All-Wise.” [Al-Anfāl: 8:62-63]

These are some of the diseases which were widespread prior to him being sent as Messenger (صلى الله عليه وسلم), so Allāh favored mankind by sending His noble Messenger Muḥammad (صلى الله عليه وسلم) to transform them from the lowliness of worshipping the creation to the glory of obeying the Creator, from oppression, tyranny and shedding blood to the arena of justice, security and tranquility; and from splitting and differing to gathering and harmony. From working together on sin and transgression to working together on righteousness and piety, and from commanding the evil and forbidding the good to commanding the good and forbidding the evil. Also from cheating and treachery to advice and trust, and from feeling sad, having despair and having opposition to the decree of Allāh, to having patience, firmness and being pleased with what Allāh has willed and decreed. In short, from every harmful thing in this life and in the hereafter to every beneficial thing in this worldly life and the final abode.

Therefore, Allāh pointed out that He is to be thanked for that by worshipping Him alone not associating any partners with Him, as has come in His statement (سُبْحَانَ وَتَعَالَى):

﴿لَا يَأْتِيهِمْ فِيهِمُ رِجَالٌ مِنَ الْمَشْأَمِ وَالْمَضْجِرِ﴾
﴿الَّذِينَ أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ﴾
﴿مِنْ خَوْفٍ﴾

“(It is a great Grace and Protection from Allāh), for the taming of the Quraysh. (And with all those Allāh's Grace and Protections for their taming, We cause) the caravans to set forth safe in winter (to the south), and in summer (to the north without any fear). So let them worship (Allāh) the Lord of this House. (He) Who has fed them against hunger, and has made them safe from fear.” [Al-Quraysh: 106:1-4]



Allāh Choosing His Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ﴾

“And your Lord creates whatsoever He wills and chooses.”[Al-Qaṣaṣ: 28:68]

This noble verse shows that Allāh (سُبْحَانَهُ وَتَعَالَى) is the sole Creator. If He decrees a matter, He only says to it, “Be,” and it is. It also proves that those created beings, which He created from nothing, He did not make them all equal. Rather, He chooses from that what He Wills, and He has the utmost wisdom in that.

So He chose Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and preferred him (over the rest of mankind). He chose his land to be Makkah, may Allāh guard it, and He made it the place for the establishment of His sacred house. Whoever enters it will feel safety and security. He turned the people’s heart towards it, and made obligatory on those who are capable to make the pilgrimage to it.

He forbade hunting game or cutting trees within its boundaries. He (سُبْحَانَهُ وَتَعَالَى) multiplied the reward of pious actions in Makkah, and He has warned of disobeying Him therein, and has pointed to the punishment of those who want evil in the sacred sanctuary (i.e. city of Makkah) with His statement (سُبْحَانَهُ وَتَعَالَى):

﴿وَمَنْ يُرِدْ فِيهِ بِإِلْحَامٍ يُظَلِّمْ نَفْسَهُ مِنْ عَذَابِ أَلِيمٍ﴾

“And whoever inclines to evil actions therein or to do wrong, him We shall cause to taste a painful torment.”

[Al Ḥajj: 22:25]

Following this, is the place to where the Messenger of Allāh (ﷺ) migrated: the blessed city of al-Madīnah. The Messenger of Allāh (ﷺ) prohibited cutting its trees or hunting game therein, and he informed that the prayer is multiplied in his mosque in his statement:

الصلاة في مسجدي هذا خير من ألف صلاة فيما سواها إلا

المسجد الحرام

“A prayer in my mosque is better than a thousand prayers in any (mosque) other than it, except the sacred mosque (in Makkah)”¹

Allāh (سُبْحَانَهُ وَتَعَالَى) has also chose the month of Ramaḍān and gave it preference over the rest of the months. He also chose from that month *Laylah al-Qadr* (the night of decree) and gave it preference over the rest of the nights. Likewise, He chose from the days the day of ‘Arafah, and He made it the best of days, just as he chose from the days of the week, Friday, and made it the best day of the week.

He also chose from the angels, Jibrīl, Isrāfīl, and Mikā’īl, and put them in charge of those things, which relate to the various affairs of life. He chose from mankind his Prophets and Messengers, may He send salutations on them all, and gave them preference over everyone else;

¹ Reported by Bukhārī (no. 1133) and Muslim (no. 1394) from the Ḥadīth of Abū Hurairah.

and He made the best of them the Messengers renowned for their strong determination¹.

He picked the two Khalīls, Ibrahīm and Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and made them the best of the Prophets renowned for their determination. He made Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) the better of the two Khalīls. He also made his nation the best of nations. So he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the leader of the righteous, the chief of the Messengers, the Khalīl of the Lord of the worlds, and the seal of the Prophets. Through him Allāh established the proof upon the Jinn and mankind. His grave is the first grave, which will be resurrected when the trumpet is blown, and no one will enter Paradise before him.

Allāh (سُبْحَانَهُ وَتَعَالَى) singled him out with the position of praise and glory (al-Maqāmul Maḥmūd), which is when the first and the later (generations) will praise him – and what is meant by this is the major intercession. This is where he will ask (permission) for the reckoning to start, and Adam and the other Messengers of strong determination will excuse themselves from it. All of them will say, “Myself; myself. Go to someone else.” Until it comes to him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), so he will say:

أَنَا هَا

“I have been chosen for it.”²

¹ [TN] Ibn Kathīr said in his Tafīr (13/56) of Sūrah Aḥqāf (35), “And they (i.e. the scholars) have differed with many opinions regarding exactly who the (Prophets) who are renowned for their determination [*Ūlu al-‘Azam*] are. The most famous (of opinions) is that they are Nūḥ, Ibrahīm, Mūsā, ‘Isa and the seal of all Prophets Muḥammad. Allah has specifically mentioned their names amongst the other Prophets in two verses in Sūrah al-Aḥzāb and al-Shūra”.

² Reported by Bukhārī (no. 7072) and Muslim (no. 193) from the Ḥadīth of Anas Ibn Malik.

So he will seek permission to intercede and Allāh will accept his intercession. And Allāh (سُبْحَانَهُ وَتَعَالَى) has indeed spoken the truth when He said,

﴿ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٦١﴾ ﴾

“That is the Grace of Allāh which He bestows on whom He is pleased with. And Allāh is the Owner of Great Bounty.” [Al-Ḥadid: 57:21]

Allāh has also pointed out in His Mighty Book that He chooses whom He wills with His statement:

﴿ اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ

اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾ ﴾

“Allāh chooses Messengers from angels and from men. Verily, Allāh is All-Hearer, All-Seer.” [Al Ḥajj: 22:75]

It also has been established in Ṣaḥīḥ Muslim and other [collections of ḥadīth] that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

إن الله اصطفى قريشاً من كنانة واصطفى من قريش بني هاشم واصطفاني
من بني هاشم

“Verily Allāh chose Quraysh from (the lineage of) Kinānah, and from Quraysh He chose Banī Hāshim, and from Banī Hāshim He chose me.”¹

So as established through the clear wording of this noble ḥadīth, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) reached the pinnacle in terms of having a noble lineage, just as he reached the peak in regards to nobleness and high status before Allāh.

The Polytheist’s Objection to Allāh Choosing Him as a Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

When Allāh sent His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the whole of mankind to guide them by way of him to the straight path, the disbelievers confronted him with all the harm and resistance they could, as well as inciting the people against him and cautioning them from him. They described him with the most heinous descriptions and said, “He is a soothsayer, and a madman.”

They said (all) this while in fact they were the most knowledgeable people concerning his radiant, spotless past. However that which caused them to do this was arrogance and envy. For verily Allāh has informed us of them in His Mighty Book:

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ ۗ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٤﴾ أَسْتَكْبَرُوا فِي الْأَرْضِ وَمَكْرُ

¹ Reported by Muslim (no. 2276) from the Ḥadīth of Wāthilah Ibn Ashja’.

السَّيِّئِ وَلَا يَحِقُّ الْمَكْرَ السَّيِّئِ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ
فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٤٣﴾

“And they swore by Allāh their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them); yet when a warner (Muḥammad (peace be upon him)) came to them, it increased in them nothing but flight (from the truth). (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it.” [Fāṭir: 35:42-43]

Allāh (سُبْحَانَهُ وَتَعَالَى) also said, speaking about them:

﴿وَعَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ وَقَالَ الْكٰفِرُونَ هٰذَا سِحْرٌ كٰذِبٌ ﴿٤٤﴾﴾

“And they (Arab pagans) wonder that a warner (Prophet Muḥammad (peace be upon him)) has come to them from among themselves. And the disbelievers say: ‘This (Prophet Muḥammad (peace be upon him)) is a sorcerer, a liar.’” [Ṣād: 38:4]

Up until He said, when pointing out the envy they had for him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

﴿أَمْ نَزَّلَ عَلَيْهِ الذِّكْرَ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي بَلْ لَمَّا يَدْعُونَ

عَذَابِ ﴿٨﴾﴾

“Has the Reminder been sent down to him (alone) from among us?” [Şād: 38:8]

And He (سُبْحَانَهُ وَتَعَالَى) said:

﴿وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٣٠﴾﴾

“And when the truth (this Qur’ān) came to them, they (the disbelievers in this Qur’ān) said: ‘This is magic, and we disbelieve therein.’ [Al-Zukhruf: 43:30]

Then He said, informing about their opposition to Allāh in choosing this noble Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

﴿وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾﴾

“And they say: ‘Why is not this Qur’ān sent down to some great man of the two towns (Makkah and Tâ’if)?’ [Al-Zukhruf: 43:31]

So He scolded them regarding that and clarified that the affair is His affair, the creation is His creation and the virtue is His virtue; He gives it to whom He wills. He is the Most knowledgeable of whom He should give His message to. He (سُبْحَانَهُ وَتَعَالَى) said:

﴿أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سَخِرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾﴾

“Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work.” [Al-Zukhruf: 43:32]

Similar to this is the statement of His (سُبْحَانَهُ وَتَعَالَى):

﴿وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ
مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾﴾

“Thus We have tried some of them with others, that they might say: ‘Is it these (poor believers) that Allāh has favored from amongst us?’ Does not Allāh know best those who are grateful?” [Al-An‘ām: 6:53]

And He (سُبْحَانَهُ وَتَعَالَى) said:

﴿وَإِذَا نُتِلُّ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ
هَذَا سِحْرٌ مُّبِينٌ ﴿٧﴾﴾

“And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur’ān) when it reaches them: ‘This is plain magic!’ Or say they: ‘He (Muḥammad (peace be upon him)) has fabricated it.’” [Al-Ahqāf: 46:7]

Up until He said:

﴿ قُلْ مَا كُنْتُ بِدَعَايِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِن

أُتِيعُ إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١﴾

“Say (O Muḥammad (peace be upon him)): ‘I am not a new thing among the Messengers (of Allāh) (i.e. I am not the first Messenger) And I do not know what will happen with me or with you.’”

And He said:

﴿ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ

الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ۗ قَالَ الْكٰفِرُونَ إِنَّ

هَذَا لَسِحْرٌ مُّبِينٌ ﴿٢﴾

“Is it wonder for mankind that We have sent Our Inspiration to a man from among themselves (i.e. Prophet Muḥammad (peace be upon him)) (saying): ‘Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allāh and in His Prophet Muḥammad (peace be upon him)) that they shall have with their Lord the rewards of their good deeds?’ (But) the disbelievers say: ‘This is indeed an evident sorcerer (i.e. Prophet Muḥammad (peace be upon him) and the Qur’ān)!’” [Yūnus: 10:2]

Al-Hākim collected with a chain, which meets the criterion of Bukhārī and Muslim that Abū Jahl said to the Prophet (صلى الله عليه وسلم):

“Verily we do not belie you but we belie that which you came with.” So Allāh revealed:

﴿ قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ

يَتَّبِعْتِ اللَّهَ يَحْدُونَ ﴿٣٣﴾

“We know indeed the grief which their words cause you (O Muḥammad (peace be upon him)) it is not you that they deny, but it is the Verses (the Qur’ān) of Allāh that the Zālimūn (polytheists and wrong-doers) deny.” [Al An’ām: 6:33]

It was also reported that al-Akhnas Ibn Shurayq entered upon Abū Jahl and said:

“O Abul Ḥakam, inform me about Muḥammad. Does he speak the truth or is he lying, for there is no one present from Quraysh that will hear our words except me and you? Upon that Abū Jahl said: ‘Woe to you, by Allāh Muḥammad is truthful and has never lied, but if (the tribe) Banī Qusay remains in charge of supplying water (for the pilgrims), taking care of the area of (of the Holy Ka’bah) and (then) Prophethood (comes from amongst them) as well, what will the rest of Quraysh have left for themselves?’

Then he said: ‘We and (the tribe) Banī Manāf competed in regards to nobility. They provided food (in charity) and so we did so, they paid others debts so we did the same; and they gave (charity) so we gave. To the point that we fell to our knees like two competing race horses (i.e. they were tied in regards to nobility). So they said: ‘From us is a Prophet who receives revelation from the heavens. So when will we obtain that? By Allāh we do not believe in him nor deem him to be truthful.’”

This is how envy and arrogance affected these people whom the Prophet (ﷺ) called to that in which lies their happiness in this life and the hereafter. It led them to feign ignorance of the reality of things and they showed the opposite of what was truly in their hearts. They said with their mouths that which was not in their hearts, following in that their leader in misguidance and envy, the cursed Iblīs, as he disobeyed the commandment of his Lord regarding prostrating to Adam, out of arrogance and envy. His argument was, as he falsely claimed, that he is better than Adam because he was created from fire and Adam was created from clay.



The Blessing of Allāh (سُبْحَانَهُ وَتَعَالَى) Upon the Jinn and Mankind by Sending Him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as a Messenger

Out of the mercy of Allāh (سُبْحَانَهُ وَتَعَالَى) on His slaves is that He sent to them His Messengers as bearers of glad tidings and also warners. Every time a Prophet died, he was succeeded by another Prophet, up until He sealed them with the Prophet of mercy, Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Concerning this He (سُبْحَانَهُ وَتَعَالَى) says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ ۖ فَمِنْهُمْ مَن هَدَى اللَّهُ وَمِنْهُمْ مَن حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ
فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ﴾ (٣٦)

“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): ‘Worship Allāh (Alone), and avoid (or keep away from) Taghūt (all false deities, etc. i.e. do not worship Taghūt besides Allāh).’ Then of them were some whom Allāh guided and of them were some upon whom the straying was justified.” [Al- Nahl: 16:36]

He indeed chose from them the chief of them and the leader of them and made him the seal of the Prophets. He singled him out with attributes and qualities, which no one from them shared with him, just as He singled out his nation with attributes which none of the previous nations had.

From those qualities which distinguished him from the other Prophets, may Allāh send salutations on them all, is that He sent him to the black and the white; moreover, to the Jinn and mankind as a whole. Just as He (سُبْحَانَكَ وَتَعَالَى) said about the Jinn who listened to his recitation (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) then they set off to their people as warners:

“O our people! Respond (with obedience) to Allāh’s Caller (i.e. Allāh’s Messenger Muḥammad (peace be upon him)) and believe in him (i.e. believe in that which Muḥammad (peace be upon him) has brought from Allāh and follow 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’ (lords, helpers, supporters, protectors) for him besides Allāh (from Allāh’s Punishment). Those are in manifest error.” [Al-Aḥqāf: 46:31-32]

And he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said in a hadīth agreed upon by Bukhārī and Muslim:

أعطيت خمسا لم يعطهن أحد من الأنبياء قبلي

“I was given five (things) no other Prophet before was given.”

From those things he mentioned:

وكان النبي يبعث إلى قومه خاصة وبعث إلى الناس عامة

“A Prophet used to be sent specifically to his people, whereas I was sent to the whole of mankind.”¹

Concerning that He (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾
(38)

“And We have not sent you (O Muḥammad (peace be upon him)) except as a giver of glad tidings and a warner to all mankind.” [Saba: 34:28]

And He said:

﴿ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَٱلْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِيَّ ٱلَّذِي يُؤْمِنُ بِٱللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴾
(108)

“Say (O Muḥammad (peace be upon him), ‘O mankind! Verily, I am sent to you all as the Messenger of Allāh.’” [Al A‘rāf: 7:158]

¹ Reported by Bukhārī (no. 328) and Muslim (no. 521) from the Ḥadīth of Jābir Ibn ‘Abdullāh.

Furthermore He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) clarified that in the ḥadīth reported by Muslim in his Ṣaḥīḥ when he said:

والذي نفسي بيده لا يسمع بي أحد من هذه الأمة يهودي ولا نصراني ثم يموت ولم يؤمن بالذي أرسلت به إلا كان من أصحاب النار

“By the one whom my soul is in His hand, no one from this nation will hear of me, not a Jew nor a Christian and then dies not believing in that which I was sent with, except he will be from the dwellers of the fire.”¹

Sa’id Ibn Jubayr (may Allāh have mercy on him) said: “That which testifies to this is in the book of Allāh, the Mighty and Majestic. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَمَنْ يَكْفُرْ بِهِ، مِنَ الْأَحْزَابِ، فَالنَّارُ مَوْعِدُهُ. ﴾

“And whomsoever disbelievers in him from the sects, the fire will be his promised place.” [Hūd: 11:17]

There is no doubt that the greatest blessing that Allāh bestowed upon humanity is the sending of this noble Prophet through who He perfected the religion and made a proof against all of the people.

Allāh, in His Mighty Book, has informed about Ibrahīm and his son Ismā’īl that they supplicated to Allāh with some supplications for the

¹ Reported by Muslim (no. 153) from the Ḥadīth of Abū Hurairah.

people of the Ḥaram (i.e. Makkah) while they were building the Ka'bah.

From those (supplications) is:

﴿ رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْنَا آيَاتِكَ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴾ (١٢٩)

“Our Lord! Send amongst them a Messenger of their own (and indeed Allāh answered their invocation by sending Muḥammad (peace be upon him)) who shall recite unto them Your Verses and instruct them in the Book (this Qur’ān) and Al-Ḥikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood), and purify them. Verily! You are the All-Mighty, the All-Wise.” [Al Baqarah: 2:129]

And Allāh indeed answered their supplications and sent Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the unlettered people as well as other than them. He sent him with guidance and the true religion so it may be victorious over all religions. That is the greatest blessing and most vast favor. Allāh the (سُبْحَانَكَ وَبِحَمْدِكَ) has emphasized this in many verses whilst praising Himself, and an example of this is found in His statement (سُبْحَانَكَ وَبِحَمْدِكَ):

“He it is Who sent among the unlettered ones a Messenger (Muḥammad (peace be upon him)) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur’ān,

Islamic laws and Islamic jurisprudence) and Al-Ḥikmah (As-Sunnah). And verily, they had been before in manifest error.

And He has sent him (Prophet Muḥammad (peace be upon him) also to others among them (Muslims) who have not yet joined them (but they will come. (And He (Allāh) is the All-Mighty, the All-Wise.

That is the Grace of Allāh, which He bestows on whom He wills. And Allāh is the Owner of Mighty Grace.” [Al-Jum‘ah: 62: 2-4]

And from that is His statement (سُبْحَانَ وَتَعَالَى):

“Indeed Allāh conferred a great favor on the believers when He sent among them a Messenger from among themselves reciting to them His verses and purifying them and instructing them the Book and al Ḥikmah, while before that they had been in manifest error.” [Āl-‘Imrān: 3:164]

And from that is His statement:

﴿ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ ءَايَاتِنَا
وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا
تَعْلَمُونَ ﴿١٥١﴾ فَادْكُرُوا فِي آذَانِكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونَ ﴿١٥٢﴾

“Similarly (to complete My Blessings on you), We have sent among you a Messenger (Muḥammad (peace be upon him)) of your own, reciting to you Our Verses (the Qur’ān) and purifying you, and teaching you the Book (the Qur’ān) and the Ḥikmah (i.e. Sunnah, Islamic laws and Fiqh - jurisprudence), and teaching you that which you used not to know. Therefore remember Me (by praying, glorifying), I will remember you, and be grateful to Me (for My countless Favors on you) and never be ungrateful to Me.” [Al Baqarah: 2:151-152]

And from that is His statement, the Exalted:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾ (١١٢٨)

“Verily, there has come unto you a Messenger (Muḥammad (peace be upon him)) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muḥammad (peace be upon him)) is anxious over you (to be rightly guided, to repent to Allāh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he peace be upon him is) full of pity, kind, and merciful.” [Al-Tawbah: 9:128]

The only reason that the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) being sent to the people is regarded as the utmost favor Allāh bestowed upon His slaves is because the ones from amongst them whom Allāh gives success and guides will be saved from the everlasting punishment; this is due to their belief in Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and them being far away from associating partners with Him, which Allāh does not forgive. He (سُبْحَانَهُ وَتَعَالَى) said:

﴿لَقَدْ ابْتِغَوْا لِنَفْسِنَا مِنْ قَبْلُ وَقَلَبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ
الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَرِهُونَ﴾ (٤٨)

“Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills.” [Al-Nisā 4:48]

And He (سُبْحَانَهُ وَتَعَالَى) said:

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ
الْمَسِيحُ يَبْنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ
حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾ (٧٢)

“Verily, whosoever sets up partners (in worship) with Allāh, then Allāh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.” [Al-Mā'idah: 5:72]

The Prelude Surrounding Him Being Sent as a Prophet and Messenger (ﷺ)

From the wisdom and favors of Allāh is that before He sent His Prophet (ﷺ), He equipped him with everything that causes nobility, prestige and high status. He also bestowed him with every attribute which will qualify him to carry out the weight of this great message, which He selected and chose him for (ﷺ). In that which will come I will mention some examples of those things, and will clarify how they were considered as an introduction and prelude to his mission (ﷺ).

Firstly: Allāh, the Mighty and Majestic, decreed that he come from a noble descent, from a noble birthplace and chose him from the most honorable tribes of the Arabs, the tribe of Quraysh; whom others testify to their reign and sovereignty.

This is the way of Allāh concerning His Messengers, just as it has come in the question of Heraclius (i.e. the king of Rome during the time of the Prophet (ﷺ)) to Abū Sufyaan regarding the Messenger of Allāh (ﷺ). (He said), “How is his lineage amongst you?” Abū Sufyaan said: “He is one who possesses noble lineage amongst us.” At that point Heraclius said: “This is how the Messengers were; they are sent with the lineage of their people.”

This is the way of Allāh concerning His Messengers, as to leave no room for their enemies to speak ill of them, degrade them or attribute any faults to them.

Secondly: He (ﷺ) grew up poor as an orphan under the care of his grandfather ‘Abd al-Muṭṭalib and then his uncle Abū Ṭālib. This

causes one to be humble and adorn oneself with praiseworthy characteristics and be far away from lowly characteristics, like arrogance, oppression and other than that.

Indeed Allāh mentioned this when citing His blessing on His Prophet (ﷺ) by giving him refuge, making him rich (self-sufficient), and guiding him, as He (سُبْحَانَهُ وَتَعَالَى) said:

﴿ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ۖ وَوَجَدَكَ ضَالًّا فَهَدَى ۖ وَوَجَدَكَ

عَائِلًا فَأَغْنَى ۗ ﴿٨﴾

“Did He not find you (O Muḥammad (peace be upon him)) an orphan and gave you a refuge? And He found you unaware (of the Qur’ān, its laws, and Prophethood) and guided you? And He found you poor and made you rich (self-sufficient with self-contentment)?” [Al-Ḍuḥā: 93: 6-8]

Then He pointed out that He should be thanked for these blessings by him being kind to the orphans and the poor, and to also speak about Allāh's favor upon him. He said:

﴿ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۙ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۙ وَأَمَّا بِنِعْمَةِ رَبِّكَ

فَحَدِّثْ ۗ ﴿١١﴾

“Therefore, treat not the orphan with oppression. And repulse not the beggar. And proclaim the Grace of your

Lord (i.e. the Prophethood and all other Graces).” [Al-Duḥā: 93: 9-11]

Allāh has mentioned this divine cultivation of His Prophet of mercy (صلى الله عليه وسلم) in His Mighty Book for His believing slaves to take note of this and observe these praiseworthy characteristics and other than them, out of thankfulness to Allāh for His favor upon them in guiding them after being misguided, and becoming rich after being poor, and the rest of His favors upon them.

What is meant by, “Do not treat the orphan with oppression” is that you were an orphan and hated that you be oppressed. And the meaning of, “Do not turn away the poor” is that you were poor and hated to be turned away.

No doubt, reminding a person of Allāh's favor upon them is from the strongest reasons to encourage them to embark upon good and to refrain from evil. This is for whom Allāh gives success to do so.

Thirdly: Allāh (سبحانه وتعالى) brought him up with a righteous upbringing, and made him grow in a good manner, possessing every noble quality and being far from every blameworthy characteristic. His friends and foes all testified to this. However, the one whom Allāh does not will to guide falsely turns a blind eye to all of this, and they show the opposite of what they conceal in their hearts, out of arrogance and envy.

Furthermore, Allāh giving success to His Prophet (صلى الله عليه وسلم) to be of virtuous character and to be free from loathsome manners, severs the tongues of his enemies and silences them from uttering the least harmful thing against him or describing him with any deficiency.

That is why when Heraclius the King of Rome asked Abū Sufyaan did the Messenger of Allāh (ﷺ) act treacherously, he said no. Even with his extreme hatred for the Messenger of Allāh (ﷺ) at that time, he was not able to say more than what he said after he negated treachery from him, “We are at truce with him but we do not know what he will do with it.” Then he said, “I could not find opportunity to say anything against him except that.”

He was careful of lying out of fear of the king of Rome. In reality his enemies (ﷺ) were not able to describe him with any fault, but as for lying and making false statements about him (ﷺ), then they said, “He is a magician, a poet, a soothsayer and other than that.”

Verily, Allāh protected him from that which they described him with and from every fault, and He scolded the disbelievers because of their lies and false claims against him; and He informed that he is innocent from all of that. He (سُبْحَانَهُ وَتَعَالَى) said:

﴿فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾ وَمَا لَا تَبْصِرُونَ ﴿٣٩﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾ وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾ نَزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٣﴾﴾

“So I swear by whatsoever you see. And by whatsoever you see not, that this is surely the word of an honored Messenger which he has brought from Allāh. It is not the word of a poet: little is that you believe! Nor is it the word of a soothsayer (or a foreteller), little is that you remember! This is the Revelation sent down from

the Lord of the whole of the creation.” [Al-Hāqqah: 69: 38-43]

And He said:

﴿ وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٦٦﴾
﴿ يُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقُّ الْقَوْلَ عَلَى الْكَافِرِينَ ﴿٧٠﴾ ﴾

“And We have not taught him (Muḥammad (peace be upon him) poetry, nor is it suitable for him. This is only a Reminder and a plain Qur’ān. That he or it (Muḥammad (peace be upon him) or the Qur’ān) may give warning to him who is living (a healthy minded – the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings)” [Yā Sīn: 36: 69-70]

And He, the Most High said:

﴿ وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ
مَّخْرُوعٌ ۖ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ﴿٤﴾ ﴾

“Those who disbelieve say: ‘This (the Qur’ān) is nothing but a lie that he (Muḥammad (peace be upon him) has invented, and others have helped him at it. In fact they have produced an unjust wrong (thing) and a lie.’” [Al-Furqaan: 25:4]

Fourthly: He (ﷺ) grew up illiterate in an illiterate environment. He could not read or write. Then he came with this Qur'an from Allāh, which Allāh said concerning it: .

﴿ قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَتْ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴾

“Say: ‘If the mankind and the jinn were together to produce the like of this Qur’an, they could not produce the like thereof, even if they helped one another.’” [Al-Isrā: 17:88]

Similarly, due to him growing up (ﷺ) illiterate, this blocked the path of the disbelievers from trying to reject the Messenger (ﷺ) in that which he brought from Allāh. This is because they claimed that they were tales of the people of old. If this was the case, he would have either read or wrote them. Allāh indeed clarified this in His statement:

﴿ وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا
لَأَرْتَابَ الْمُبْتَلُونَ ﴾

“Neither did you (O Muḥammad (peace be upon him)) read any book before it (this Qur’an), nor did you write any book (whatsoever) with your right hand.” [Al-‘Ankabūt: 29:48]

Then He pointed out that if he had been able to read or write his enemies would have been in doubt, as He said right after that:

﴿ إِذَا لَازَتْكَ الْمُضَلُّونَ ﴾ ﴿٤٨﴾

“In that case, indeed, the followers of falsehood might have doubted.” [Al-‘Ankabūt: 29:48]

Although they had perfect knowledge of him being unlettered, not able to read or write (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), out of lying and deceit they took this (evil) path in which they had no success. Allāh mentioned regarding them that they said:

﴿ وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴾ ﴿١٠٣﴾

“It is only a human being who teaches him.” [Al-Nahl: 16:103]

However, Allāh refuses except to complete His light, and make His religion victorious. He answered them by saying that the language, which they are referring to, is a foreign language to them [i.e. not Arabic], whereas that which he came to them with is in the clear Arabic language. So because of this, we find that when Allāh (سُبْحَانَهُ وَتَعَالَى) rebukes those from his people who opposed and rejected him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), He brings their attention to his pure and radiant past, and He reminds them of their complete knowledge and awareness of his movements and activities, as they were aware of his coming and going. He (سُبْحَانَهُ وَتَعَالَى) has said:

﴿ أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ ﴿٦٦﴾ ﴾

“Or is it that they did not recognize their Messenger (Muḥammad (peace be upon him)) so they deny him?”
[Al-Mu'minūn: 23:69]

And He says:

﴿ وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا
أَنْتَ بِشِرَاءٍ غَيْرِ هَذَا أَوْ بَدِّلَهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ
تِلْقَائِي نَفْسِي إِنْ أَتَيْتُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي
عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ ﴾

“And when Our Clear Verses are recited unto them, those who hope not for their meeting with Us, say: "Bring us a Qur'ān other than this, or change it. Say, '(O Muḥammad (peace be upon him)), it is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord.'" [Yūnus: 10:15]

Then He commanded His Prophet (صلى الله عليه وسلم) to inform them that it is only upon him to convey from Allāh. If Allāh had willed he (صلى الله عليه وسلم) would not have recited (the Book) and they would have never known about it, as He said:

﴿ قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ ﴾

“Say (O Muḥammad (peace be upon him)) "If Allāh had so willed, I should not have recited it to you nor would He have made it known to you." [Yūnus: 10:16]

Then He reminded them of his past before the Qurān was revealed to him and the praiseworthy qualities that he possessed. He reminded them that he lived amongst them forty years before Allāh sent him, adhering to matters that cause high eminence and being far from the things that cause vileness and degradation, as He said:

﴿ لَئِنِّي فِيكُمْ عُمُرًا مِّن قَبْلِهِ ﴾

“Verily, I have stayed amongst you a life time before this.”

Then He scolded them due to them describing him as being a liar and a fabricator, although they were the most knowledgeable people concerning him; and He clarified that this is in opposition to the natural disposition and sound intellect. He said:

﴿ أَفَلَا تَعْقِلُونَ ﴾

“Have you then no sense?” [Yūnus: 10:16]

Then He informed that there is no one more oppressive or graver in sin than two: the one who tells lies upon Allāh and the one who belies that which came from Allāh. He, the Most High, said:

﴿ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ ۝﴾

﴿ إِنَّهُمْ لَا يَفْلِحُ الْمُجْرِمُونَ ﴿١٧﴾ ﴾

“So who does more wrong than he who forges a lie against Allāh or denies His Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the Mujrimûn (criminals, sinners, disbelievers and polytheists) will never be successful!” [Yūnus: 10:17]

Fifthly: Also from the things that he experienced in preparation for him being sent as a Prophet and Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was the inspired dreams that he would have while asleep. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) never saw a dream except it came true like bright daylight, as it has been established in Ṣaḥīḥ al Bukhārī and others.¹

Sixthly: He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to graze sheep in Makkah. This was an introduction and preparation for him to be sent to the whole of mankind, to guide them to what will benefit them in this life and in their hereafter, and to warn them from any harmful thing that may come to them now and in the future.

Moreover, his grazing sheep in Makkah deemed to be an introduction and preparation for his mission (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) because doing such actions

¹ Reported by Bukhārī (no. 3) and Muslim (no. 160) from the Ḥadīth of ‘Ā’ishah.

calls for one to adorn himself with beautiful characteristics such as humbleness, tranquility, and calmness. This also involves the shepherd busying himself with his flock and him putting forth all efforts that will lead to their safety and strength. He takes extreme care of them, takes them to fertile lands, keeps them away from the lands which are barren and guards them from wolves. He is sure to have them tread on the easy paths and avoid the harsh and rugged paths. This is the way of Allāh concerning His Messengers, just as the truthful and the one who is believed informed us of (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) – and Allāh has the utmost wisdom in that. So by engaging in this type of work it causes taming of oneself, and preparing it to uphold the burdens of the message. So it is without a doubt a hands on lesson for the Messengers of Allāh, may Allāh's salutation and peace be upon them. It likewise equips them with pliability and experience, so they may move on from nurturing the animals to nurturing mankind.



The Manners of the Messenger of Allāh (صلى الله عليه وسلم)

The definition of *Al-Khuluq*:

The word *Al-Khuluq*, which (can be pronounced) with a *Ḍammah* or *Sukūn* over the (letter) *Lām* (in Arabic) means: way, temperament and disposition. Ibn al-Athīr stated this in his book *Gharīb al-Ḥadīth*.

Islamically, it carries two meanings; one is broader than the other. It is used to mean the quality which the soul takes on constantly, and depending on that quality, one deserves either praise or blame. It is also used to mean sticking to the rulings and manners of the legislation when commanded to do an action, or leave off an action.

From the first (meaning) is his statement (صلى الله عليه وسلم) to Asajj Abdul Qais:

إن فيك لخلقين يحبهما الله: الحلم و أناة

“Verily you possess two qualities that Allāh loves: mildness and forbearance.”¹

He said:

“O Messenger of Allāh are they two qualities which I acquired or are they from my natural disposition?”

¹ Reported by Muslim (no. 36-37) and al-Tirmidhī (no. 2011) from the Ḥadīth of Ibn ‘Abbās.

He said:

بل جبلت عليها

“Rather, you were created with this as your disposition.”

So he said:

“All praises are due to Allāh who created me on a natural disposition that He loves.”

The second meaning is found in his statement (صلى الله عليه وسلم):

البر حسن الخلق

“Righteousness is regarded as good manners.”¹

Also the statement of ‘Ā’ishah (may Allāh be pleased with her) regarding the explanation of the verse:

﴿ وَإِنَّكَ لَعَلَّ خُلُقٍ عَظِيمٍ ﴾

“And verily, you (O Muḥammad (peace be upon him)) are on an Exalted standard of character.” [Al-Qalam: 68:4]

¹ Reported by Muslim (no. 2553) and al-Tirmidhī (no. 2389) from the Ḥadīth of Nawwās ibn Sam‘ān.

(She said):

“His manners were that of the Qur’ān.”

This is the definition of *Al-Khuluq* linguistically and Islamically.

Now we will move on and talk about his noble mannerisms and his praiseworthy characteristics in all stages of his life (صلى الله عليه وسلم). Indeed he (صلى الله عليه وسلم) was the best of the people in regards to character. He possessed characteristics of praise and extolment, which could not be found together in anyone besides him. Allāh, the Exalted, has preserved and guarded him from having the smallest trait that he could be censured for. All of this happened from the favors and blessings of his Lord and to also block anything that his enemies who plotted against him would have had to say, or them wanting to stand in the way of his call, trying to harm him, and warning from him. The most beloved thing to them was to find something they could find fault with him on account of; and how far were they from being able to achieve this.

He (صلى الله عليه وسلم) grew up from his beginning to his last moments adorning himself with every noble characteristic and staying far away from every blameworthy description. He was the most knowledgeable amongst the people and the best of them in giving advice. He had the most eloquent tongue, was the clearest of them in speech, and the greatest of them in shyness. If an example was to be used by the people regarding trustworthiness, truthfulness and chasteness, he would be the [example] to mention. Allāh refined him with the best refinement, so he was the most superior of them intellectually, he had the best mannerisms from amongst them, had the greatest portion of mildness and was the most complete of them in strength and courage. He was the most truthful of them in speech, the most vast of them in showing

mercy and lenience, the most polite of them and had the highest status amongst them.

In short, every praiseworthy quality that is befitting for mankind, he (ﷺ) had the biggest portion of it, and the most complete part. He was the furthest and far removed of them from every blameworthy characteristic – and this is what friend and foe both testified to.

In that which will come I will mention a number of testimonies from friend and foe where they testified to that which clearly proves that he was always upon good character even before Allāh, the Exalted, sent him as a Prophet. This is something known from the religion by necessity.

1. The testimony of Khadijah, may Allāh be pleased with her:

When Allāh sent revelation to His Prophet (ﷺ) for the first time in the cave of Ḥirā, he returned to Khadijah and informed her of what happened and said:

لقد خشيت على نفسي

“Indeed I feared for myself.”¹

So she said to him, may Allāh be pleased with her, “Never! By Allāh, Allāh will never disgrace you. You keep good relations with you kith and kin, help the poor and the destitute, serve your guests generously and assist those afflicted with calamities.”

¹ Reported by Bukhārī (no. 3) and Muslim (no. 160) from the Ḥadīth of ‘Ā’ishah.

2. The testimony of the disbelievers of Quraysh when they were building (i.e. reconstructing) the Ka'bah:

When Quraysh took on the task of building the Ka'bah before he was sent (as a Messenger) (ﷺ), they disputed regarding placing the black stone in its proper place. So they agreed that the next person to come in the door they would let be the judge. The first one who entered was the Messenger of Allāh (ﷺ), so they all rejoiced and said:

“The trustworthy has come, Muḥammad has come!”

They used to call him Al-Amīn (the trustworthy) because of the trustworthiness they knew of him (ﷺ).

3. The testimony of the disbelievers of Quraysh regarding his truthfulness (ﷺ):

It has been established in Ṣaḥīḥ al-Bukhārī that when the following verse was revealed:

“And warn your tribe (O Muḥammad (peace be upon him)) of near kindred.” [Al-Shu‘arā: 26:214]

He (ﷺ) ascended mount Ṣafā and started to call out, “O Banī Fihri, O Banī ‘Adī (within the tribes of Quraysh),” until they all gathered. If a person could not come out he would send a messenger to go see what was going on. So Quraysh and Abū Lahab came and he (the Prophet) said:

أرايتم إن أخبرتكم أن خيلا بالوادي تريد أن تغير عليكم أكنتم مصدقي؟

“Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?”

They said, “Yes, for we have not found you telling anything other than the truth.”

He then said:

فإني نذير لكم بين يدي عذاب شديد

“I am a warner to you in face of a terrible punishment”¹

Upon that Abū Lahab said:

“May you perish. Is it for this purpose you gathered us?”

4. Abū Jahl's testimony upon his truthfulness (صلى الله عليه وسلم):

The ḥadīth reported by al-Ḥākim with his chain which fulfills the criterion of Bukhārī and Muslim has already proceeded. It entails that Abū Jahl said to the Prophet (صلى الله عليه وسلم), “Verily we do not believe you, but we believe that which you came with.” So Allāh sent down:

﴿ قَدْ نَعْلَمُ إِنَّهُ لَيَحْرُوكُ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ الظَّالِمِينَ

بِعَايَنَتِ اللَّهِ يَجْحَدُونَ ﴿٣٣﴾

¹ Reported by Bukhārī (no. 4492) from the Ḥadīth of Ibn ‘Abbās.

“We know indeed the grief which their words cause you (O Muḥammad (peace be upon him)) it is not you that they deny, but it is the Verses (the Qur’ān) of Allāh that the Zālimûn (polytheists and wrong-doers) deny.”
[Al-An‘ām: 6:33]

And when Al-Ahknas ibn Shurayq said, “O Abul Ḥakam, inform me about Muḥammad, is he telling the truth or lying?” So he said, “Woe to you, by Allāh Muḥammad is truthful and has never lied,” up until the end of the story.

5. The testimony of Abū Sufyān regarding the truthfulness and loyalty of the Messenger of Allāh (صلى الله عليه وسلم) in front of Heraclius, the King of Rome:

Bukhārī has reported in his Ṣaḥīḥ from Ibn Abbas, may Allāh be pleased with them both, that Abū Sufyaan ibn Ḥarb informed him that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraysh. They were merchants doing business in Shām (Syria, Palestine, Lebanon, and Jordan) at the time when Allāh's Messenger (صلى الله عليه وسلم) had a truce with Abū Sufyān and the Quraysh infidels. So Abū Sufyān and his companions went to Heraclius at Ilya (Jerusalem). Heraclius called them in the court and he had all the senior roman dignitaries around him. He then called for them and called for his translator and said to them “Who amongst you is closely related to that man who claims to be a Prophet?” Abū Sufyān replied “I am the nearest relative to him.” Heraclius said, “Bring him close to me and make his companions stand behind him.” Then he said to his translator: “Tell him that I want to ask him regarding this man, and if he lies to me, they can contradict him.” Abū Sufyān added: “By Allāh, had I not been afraid

of my companions labeling me a liar, I would not have spoken the truth about the Prophet (صلى الله عليه وسلم). The first question he asked me was: 'How is his lineage amongst you?' I replied: 'He belongs to a good (noble) family amongst us.' Heraclius further asked: 'Has anybody else amongst you ever claimed the same (i.e. to be a Prophet) before him?' I replied 'No.' He said: 'Was anybody amongst his ancestors a king?' I replied, 'No.' Heraclius asked: 'Do the nobles or the poor follow him?' I replied, 'It is the poor who follow him.' He said: 'Are his followers increasing or decreasing by the day?' I replied, 'They are increasing.' He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?' I replied, 'No.' Heraclius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?' I replied, 'No.' Heraclius said, 'Does he break his promises?' I replied, 'No, we are at truce with him but we do not know what he will do in it. I could not find opportunity to say anything against except that.' Heraclius asked, 'Have you ever had war with him?' I replied: 'Yes.' Then he said, 'What was the outcome of the battles?' I replied, 'Sometimes he was victorious and sometimes we were.' Heraclius said, 'What does he order you to do?' I said, 'He tells us to worship Allāh alone and not to worship anything along with Him, and to renounce all that our ancestors said. He orders us to pray, speak the truth, to be chaste and to keep good relations with our kith and kin.' Heraclius asked the translator to convey to me the following: 'I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Messengers come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors were a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought

that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allāh. I then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact all the Messengers have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anyone, who after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed [anyone]. You replied in the negative and likewise the Messengers never betray. Then I asked you what he ordered you to do you replied that he ordered you to worship Allāh alone and not to worship anything along with Him, and he forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you (i.e. the Arab), and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.' Heraclius then asked for the letter addressed by the Messenger of Allāh (ﷺ) which was delivered by Dihya Ibn Khalīfah al Kalbī, and he read it. Abū Sufyān said, "When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the Royal Court, so we were turned out of the court. When we left I told my companions that the question of Ibn Abū Kabshah has become so prominent even the king of Banī Al-Asfar is afraid of him. Then I started to become sure that he (the

Prophet (ﷺ)) would be the conqueror in the near future till I embraced Islām.”¹

In this story there are clear signs and distinctive proofs concerning his Prophethood (ﷺ) and that he (ﷺ) is truthful in that which he came with. The point we wanted to highlight from the story is the testimony of Abū Sufyaan ibn Ḥarb. Although he was from his greatest enemies at that time, he described the Messenger (ﷺ) as being truthful before Allāh sent him as a Messenger and that they never accused him of being a liar. Also that he was loyal and never was he treacherous.

6. The testimony of al-Sā'ib al-Mahkzūmī that (the Prophet) (ﷺ) was renowned for good dealings and gentleness before he was a Prophet:

Abū Dāwūd and others reported that as Sā'ib al-Mahkzūmī was the Prophet's (ﷺ) business partner before he was a Prophet. So he came the day of the Conquest (i.e. of Makkah) and said, “Welcome to my brother and my partner, you are not one who deceives or one that disputes.”²

In another version of this ḥadīth, he said to the Prophet (ﷺ),

“You were my partner during the period of ignorance and you were the best of partners, you did not deceive me nor did you dispute with me.”³ And in another version of this ḥadīth, “You were my partner and what

¹ Reported by Bukhārī (no. 7) from the Ḥadīth of Ibn Abbas.

² Reported by Abū Dāwūd (no. 4836) from the Ḥadīth of Sā'ib.

³ Reported by Ibn Mājah (no. 2287).

a good partner you were. You did not use to deceive nor did you dispute.”¹

7. The testimony of Abdullah ibn Salām, may Allāh be pleased with him, regarding his truthfulness (ﷺ):

Aḥmad and the authors of the Sunan all reported from ‘Abdullāh Ibn Salām, may Allāh be pleased with him, that he said: “When the Prophet (ﷺ) arrived to al Madīnah, I was from those who were scared away, but when I closely looked at his face, I knew that his face was not the face of a liar. Then I heard him say:

أفشوا السلام وأطعموا الطعام وصلوا الأرحام، وصلوا بالليل والناس نيام
تدخلوا الجنة بسلام

“Spread the salaams, feed the poor, keep the relations with kin and pray at night while the people are asleep, and you will enter into paradise with peace.”²

8. The testimony of Mukriz ibn Ḥafs Ibn Aḥnaf that he (ﷺ) was always loyal to his word in all stages of his life:

In the year of al Ḥudaybiyyah the Prophet (ﷺ) sanctioned a treaty between him and Quraysh that they would return to al Madīnah and make ‘Umrah the following year. One of the conditions that Quraysh imposed on the Messenger of Allāh

¹ Reported by Aḥmad (no. 15076).

² Reported by Ahmad (5/541), Tirmidhī (2/79), Ibn Mājah (no. 133)5 and others. See as al-Ṣaḥīḥah (no. 569).

(صلى الله عليه وسلم) was to enter Makkah only with the weapon of the traveler (meaning with the sword sheathed). So when he arrived (صلى الله عليه وسلم) the following year to perform the 'Umrah, he prepared with horses and weapons; not so he could enter the haram (Makkah) with them, but so they could be in hands reach just in case Quraysh broke the treaty. When he got close to Makkah he sent them (i.e. the weapons) to Yajuj, and the news of the weapons reached Quraysh. So they sent Mukriz Ibn Hafs Ibn al-Ahnaf with a group from Quraysh to the Messenger of Allah (صلى الله عليه وسلم) so they said, 'O Muhammad, you were never known for being treacherous as a youth or as an adult. You enter the Haram with weapons against your people, whilst you made a condition that you will not enter except with the weapon of a traveler.' So he (صلى الله عليه وسلم) said:

إني لا أدخل عليهم بالسلاح وقد بعثنا به إلى ياجج

“I am not entering upon them with weapons. Verily we sent them to Yajuj.”

Upon that Mikraz said: “This is what we have always known of you, righteousness and being loyal to your word.”



His Character (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in the Qur’ān

Allāh, the Exalted, favored His Khalīl Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) by granting him the best of manners. This is from the blessings of Allāh that He gives to whom He wills, and Allāh is the Bestower of great favors. Then He praised him and lauded him in His Mighty Book in many verses that mention the beautiful characteristics he adorned himself with. I will suffice with bringing just some of them. From them is the statement of Allāh, the Exalted:

﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴾

“And verily, you (O Muḥammad (peace be upon him)) are on an exalted standard of character.” [Nūn: 68:4]

Indeed, Allāh informed in this glorious verse the noble mannerism which [the Prophet] al-Muḥṣafa (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was upon. He described his character as being exalted and He emphasized this in three ways: Firstly, He swore by the pen and what it writes. Likewise, He started the sentence with **إِنَّ** and placed **لَ** upon the predicate, which are two well-known particles used for emphasis in the Arabic language.

The “exalted character” which he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) possessed, has been explained by the al-Salaf al-Ṣāliḥ with similar meanings. Ibn ‘Abbās, may Allāh be pleased with him, explained it to mean the exalted religion, which is the religion of Islām. Also from those who held this same opinion were Mujāhid, al-Suddī, al-Rabī Ibn Anas, Ḍaḥḥāk, and others. Al-Ḥasan interpreted it to mean the mannerisms of the Qur’ān.

There comes in the two Ṣaḥīḥs, and others, on the authority of ‘Ā’ishah, (may Allāh be pleased with her) that she was asked about his character (صلى الله عليه وسلم) so she replied:

“His character was that of the Qur’ān.”¹

What this means is that the implementation of what Allāh commanded him with in the Qur’ān and avoiding that which He prohibited him from was a continuous trait and character of his.

Likewise ‘Ā’ishah (may Allāh be pleased with her) pointed to what clarifies this meaning in another ḥadīth, which is collected by both Bukhārī and Muslim. She said, “The Messenger of Allāh (صلى الله عليه وسلم) used to say while in rukū’, ‘All praise and glory belongs to You. O Allāh, forgive me.’ He used to interpret the Qur’ān.”²

In other words, he used to supplicate with this du‘ā, implementing that which Allāh commanded him with in Sūrah al-Naṣr, as found in His statement:

﴿ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴾

“So glorify the Praises of your Lord, and ask for His Forgiveness.”
[Al-Naṣr: 110:3]

¹Reported by Muslim by way of Sa’d ibn Hishām from ‘Ā’ishah, also by Aḥmad in his Musnad (6/188) and its chain is authentic. See Adab al-Mufrad (no. 308) with the checking by Shaykh Albānī.

²Reported by Bukhārī (no. 794) and Muslim (no. 484).

He, the Exalted, commended the Prophet for that which he was bestowed with from mercy and compassion to the believers, his eagerness for that which will benefit them in this life and the hereafter, and his sense of grief from everything that is a hardship upon them. He, the Exalted, mentioned His bestowing favors upon the believers by sending Muḥammad:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾ (١٢٨)

“Verily, there has come unto you a Messenger (Muḥammad [peace be upon him]) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muḥammad [peace be upon him]) is anxious over you (to be rightly guided, to repent to Allāh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he peace be upon him is) full of pity, kind, and merciful.” [Al-Tawbah: 9: 128]

And He said:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَدْعُوهُمْ إِلَى مَكَتُبَاتِهِمْ
عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ
الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ

عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَاذْيَبْتُمْ بِأَيْمَانِي يَوْمَ
وَعَزَّزُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ

الْمُفْلِحُونَ ﴿١٥٧﴾

“Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muḥammad [peace be upon him]) whom they find written with them in the Torah and the Injil. He commands them with good and forbids them from evil; he allows them as lawful al-Taiyibāt (i.e. all good and lawful things), and prohibits them as unlawful al-Khabā'ith (i.e. all evil and unlawful things). He releases them from their heavy burdens (of Allāh's Covenant), and from the fetters (bindings) that were upon them.” [Al-A'rāf: 7:157]

And He said:

﴿وَاعْلَمُوا أَنِّي رَسُولُ اللَّهِ ۗ لَوْ يَطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ
اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ

وَالْعِصْيَانَ ۗ أُولَٰئِكَ هُمُ الرَّشِدُونَ ﴿٧﴾

“And know that among you there is the Messenger of Allāh (peace be upon him). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble.” [Al-Hujurāt: 49:7]

And He, the Exalted, pointed out the gentleness and kindness he possessed towards his nation, as He, the Most High, said:

﴿ فِيمَا رَحِمْتَهُ مِنَ اللَّهِ لَئِن لَّمْ يَكُنِ اللَّهُ غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴾

“And by the Mercy of Allāh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you.” [Al-Imrān: 3:159]

As for him being characterized as being a sincere advisor, trustworthy, and conveying the message in the manner Allāh requested from him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), then Allāh mentioned this in His statement:

﴿ وَالنَّجْمِ إِذَا هَوَىٰ ۝١ مَا صَلَ صَاغِبُكُمْ وَمَا غَوَىٰ ۝٢ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝٣ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝٤ ﴾

“By the star when it goes down (or vanishes). Your companion (Muḥammad [peace be upon him]) has neither gone astray nor has erred. Nor does he speak of (his own) desire. It is only a Revelation revealed.” [Al-Najm: 53: 1-4]

And He, the Exalted, said speaking about Muḥammad:

﴿ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴾

“And he (Muḥammad [peace be upon him]) withholds not a knowledge of the Unseen.” [Al-Takwīr: 81:24]

This verse can be recited two different ways. It can be read with ط, which means “And he is not accused of concealing the unseen.” It can also be read with a ض, which means “And he is not stingy when it comes to what Allāh revealed to him from the unseen.” He is free and far-removed from both of these meanings (صلى الله عليه وسلم), for he is not accused of concealing that which Allāh sent him with nor is he stingy when it comes to what Allāh sent down. Rather, he relays that to everyone.



His Characteristics as Found in His Sunnah (صلى الله عليه وسلم) and in the Statements of His Companions (May Allāh be pleased with them).

Before Allāh sent the Messenger (صلى الله عليه وسلم) with this great message, he reached the pinnacle in having good manners. This entailed truthfulness, generosity, forbearance, courage, chastity, contentment and other qualities, which brings about reverence and respect for the one who acquires just one of them, let alone the one who has perfected them and has them all combined within himself.

When Allāh, the Exalted, sent him with the light and guidance to the Jinn and mankind, He strengthened within him these praiseworthy characteristics, alongside the qualities he already had, until he reached the highest point a human being is able to reach.

The Messenger of Allāh (صلى الله عليه وسلم) spoke the truth when he said:

إنما بعثت لأتم صالح الأخلاق

“I was only sent to perfect the good moral character.”¹

Indeed, Allāh, the Exalted, has mentioned His favors and blessing on His Prophet and Khalīl, Muḥammad, (صلى الله عليه وسلم) in many verses, like His statement:

¹ Reported by Bukhārī in *Adab al-Mufrad* (no. 273), *Aḥmad* (2/381) and others. See *al-Silsilatus al-Ṣaḥīḥah* (no. 45).

﴿ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ هَمَمْتَ طَائِفَةً مِّنْهُمْ أَنْ
يُضِلُّوكَ وَمَا يُضِلُّوكَ إِلَّا أَنْفُسُهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ
اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ
فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾ ﴾

“Had not the Grace of Allāh and His Mercy been upon you (O Muḥammad [peace be upon him]) a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allāh has sent down to you the Book (The Qur’ān), and Al-Ḥikmah (Islamic laws, knowledge of legal and illegal things i.e. the Prophet’s Sunnah - legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allāh unto you (O Muḥammad (peace be upon him))” [Al-Nisā’ 4: 113]

And His statement:

﴿ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا
الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى
صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾ صِرَاطَ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
﴿٥٣﴾ ﴾

“And thus We have sent to you (O Muḥammad (peace be upon him)) Ruḥ (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur’ān) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muḥammad (peace be upon him)) are indeed guiding (mankind) to the Straight Path (i.e. Allāh’s religion of Islamic Monotheism); the path of Allāh to whom belongs all that is in the heavens and all that is in the earth. Verily all matters at the end go to Allāh.” [Al-Shūrah: 42: 52-53]

And His statement:

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُنَبِّئَكَ بِمَنْ تَرَاهُ يُجَاهِدُ فِي سَبِيلِ اللَّهِ وَأَخْرَجَ الْمُشْرِكِينَ مِنَ الْبِلَادِ الَّتِي لَمْ يُخْرِجْكَ مِنْهَا وَأَيَّدَكَ بِتِلْكَ الْأَمْثَالِ لِقَدْ جِئْتَ بِذِي الْقُوَّةِ الْعَظِيمِ ﴿٢﴾ وَبَصُرَكَ اللَّهُ نَبْرًا عَزِيمًا ﴿٣﴾﴾

“Verily, We have given you (O Muḥammad (peace be upon him)) a manifest victory. That Allāh may forgive you your sins of the past and the future, and complete His Favor on you, and guide you on the Straight Path, And that Allāh may help you with strong help.” [Al-Fath: 48:1-3]

Verily, Allāh has chosen for His Prophet (صلى الله عليه وسلم) companions who are the best of Muḥammad’s nation, which is the best of nations. They dedicated their lives in conveying his call and memorizing and preserving his Sunnah. They implemented His statement, the Most High:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾ ﴾

“Verily We, it is We Who have sent down the Dhikr (i.e. the Qur’ān) and surely, We will guard it (from corruption).” [Al-Ḥijr: 15: 9]

They inherited from their Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) the truth that he was sent with and they passed it along to those who came after them, up until Allāh decreed for it men who took on the task of recording and collecting it. From amongst them, rather from the heads of them are the two revered Imāms al-Bukhārī and Muslim, and other than them from the Imāms of ḥadīth. Indeed they spent their lives, may Allāh reward them, in collecting those priceless pearls which they inherited from their Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) by way of the golden connected chains of narration containing the likes of Mālīk, Nāfi’, Shu’bah, Aḥmad, ‘Alī Ibn Al-Madīnī, and other prominent ones from this Ummah.

These priceless pearls which they inherited – and how great of an inheritance they are – comprised his statements (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), actions, his tacit approvals and they clarified his physical features as well as his moral conduct.

For this reason, the scholars of ḥadīth define (the word) ḥadīth to be: that which is attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from statement, action, tacit approval or his physical features or moral conduct.

These noble inheritors devoted their time to recording the narrations that came to them from their Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) generally, and that

which relates to his characteristics and his qualities specifically. From them are those who authored this as a single book, and from them are those who made them chapters within their larger works. They put therein that which relates to his fear (صلى الله عليه وسلم), his hope and his awe of his Lord. They also included his generosity, his affection, his shyness, his loyalty, his truthfulness, his trustworthiness, his sincerity, his thankfulness, his patience, his forbearance, his great endurance, his gentleness to his nation, his eagerness of making things easy for them, his pardoning, his courage, his humbleness, his justice, his abstinence, his contentment, him keeping good ties with his relatives, his regular smiling, his chastity, his jealousy, and other aspects of his good character (صلى الله عليه وسلم).



A Detailed Explanation of Some of His Qualities

(صلى الله عليه وسلم)

Some of the qualities which I have previously mentioned in reality need to be explained in detail in several lectures. One lecture is only enough to point to a few of those praiseworthy qualities and distinguishing characteristics which he was given (صلى الله عليه وسلم).

1. His generosity and kindness (صلى الله عليه وسلم):

He (صلى الله عليه وسلم) had indeed reached a level of generosity and kindness which no one besides him has ever reached. Rather in this, he reached the pinnacle of human perfection.

From the success that Allāh granted him (صلى الله عليه وسلم) was that He caused his generosity to increase at virtuous times. Ibn 'Abbās (may Allāh be pleased with him) said in an authentic ḥadīth:

“The Prophet (صلى الله عليه وسلم) was the most generous and he would be even more generous in the month of Ramaḍān when he met angel Jibrīl. He used to meet him every night in Ramaḍān and would review the Qur’ān with him. So the Messenger of Allāh (صلى الله عليه وسلم) was more generous concerning performing good than a refreshing wind sent carrying the glad tidings of rain.”¹

He was generous with his own person in the path of Allāh, for his front tooth was broken, his face was split, and his blood was spilt (صلى الله عليه وسلم).

¹ Reported by Bukhārī (no. 48) and Muslim (no. 2308).

Furthermore, to be generous with one's person is from the highest degree of generosity. He also was generous with his rank and standing. From the examples of this is his intercession (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for Mugīth, the husband of Barīrah (may Allāh be pleased with both of them). She was freed from being his slave and chose to split from him. The Prophet directed her to stay with him, out of his mercy (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for her husband Mugīth.

From the examples I would like to mention specifically is what he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned about his intercession for the people standing [on the Day of Resurrection, waiting for the reckoning to start], whereas the Messengers renowned for their determination¹ will excuse themselves, until it reaches him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and he will say, "I have been chosen for it."

It also has been authenticated that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

لكل نبي دعوة مستجابة فدعاها فاستجيب له فجعلت دعوتي شفاعة
لأمتي يوم القيامة

"Every Prophet has a supplication which is answered which he supplicates with. So I made my supplication the intercession for my nation on the day of resurrection."²

He was also generous (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with the wealth that Allāh gave him. He was never asked (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for anything from the worldly things

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² Reported by Bukhārī No. 6304 and Muslim No. 199 from the Ḥadīth of Abū Hurayrah.

and said no. A woman came to him with a knitted garment and said, "I knit it with my own hand so I can give it to you to wear." So he (ﷺ) took it and wore it, as he was in need of it.

Then a man from the companions said to him, "Give it to me to wear, O Messenger of Allāh (ﷺ)." So he (ﷺ) said, "Yes", and entered his house, folded it and sent it to him. Some of the other companions said to him, "What you did was not good. The Messenger of Allāh (ﷺ) wore it, being in need of it, and then you asked him for it and you knew that he does not reject anyone one who asks." So he said, "By Allāh I did not ask him for it so I can wear it, I only asked him for it so it can be my shroud." Sahl ibn Sa'd (may Allāh be pleased with him" said, "And it ended up being his shroud."¹

This is an example from the many examples of him bearing this noble characteristic. Does this type of generosity occur from anyone else from mankind? And can one have more altruism than this?

Allāh described the Anṣār in His Mighty Book with being benevolent in His statement:

﴿وَيُؤْتُونَكَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

"And they give them (the emigrants) preference over themselves even though they were in need of that."

[Al-Ḥaṣhr: 59:9]

¹ Reported by Bukhārī (no. 1277).

Their example in this and in their other noble manners which they have been described with is the chief of the sons of Adam. Allāh says:

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ

وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٣١﴾

“Indeed in the Messenger of Allāh (Muḥammad [peace be upon him]) you have a good example to follow.”
[Al-Aḥzāb: 33:21]

Also when he came from Hunayn, the Bedouin Arabs gathered around him begging him until they forced him under a thorny tree that snatched his cloak off of him, so the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stood and said:

أعطوني ردائي فلو كان لي عدد هذه العضاة نعماً لتقسمتها بينكم ثم لا تجدوني
بخيلاً ولا كذاباً ولا جباناً

“Give me my cloak. For verily if I had as many camels as these thorny trees, I would have distributed them amongst you, and you will not find me as a miser, a liar, or a coward.”¹

His generosity (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) when giving to some people was only to soften their hearts to Islam. Many times he used to give in abundance, specifically to those new to Islaam, instead of giving to those whom Īmān had settled in their hearts. During the battle of Hunayn, he gave

¹ Reported by Bukhārī (no. 2821) from the Ḥadīth of Muḥammad Ibn Jubayr.

some of the leaders of Quraysh hundreds of camels, from them Safwān Ibn Umayyah. Muslim reported in his *Ṣaḥīḥ* that he (Safwān) said:

“Verily the Messenger of Allāh (صلى الله عليه وسلم) gave me what he gave me, and he was the most hated people to me. He did not cease in giving them to me until he became from the most beloved people to me.”¹

He also reported that Anas (may Allāh be pleased with him) said:

“The Messenger of Allāh (صلى الله عليه وسلم) was never asked for anything except he gave it for the sake of Islam. And indeed a man came to him and he gave him sheep which filled the space between two mountains. So he returned to his people and said, ‘O people, embrace Islam, for indeed Muḥammad gives in abundance to people who do not fear poverty.’ A man would accept Islam not wanting except the life of this world, and there would not pass much time until Islam was more beloved to him than the worldly life and that which is in it.”²

The Messenger of Allāh (صلى الله عليه وسلم) gave that man all those sheep which filled the space between two mountains. What was the result of the Messenger of Allāh (صلى الله عليه وسلم) doing that?

The objective behind [giving these things] was realized, which was for this man became a caller to the Messenger of Allāh (صلى الله عليه وسلم).

¹ Reported by Muslim (no. 2313) and Tirmidhī (no. 663).

² Reported by Muslim (no. 2312).

Through his own motivation, he became an ambassador for the Messenger of Allāh (ﷺ) to his people, calling them to Islaam and explaining to them the generosity of the Messenger of Allāh (ﷺ) and that he gives to people who do not fear poverty.

This is how the Messenger of Allāh (ﷺ) used to spend wealth in the path of giving victory to Islaam, calling to it, and encouraging (the people) towards it. He would spend the wealth that Allāh gave him in the path of Allāh, until Allāh took his soul. This was his level of generosity to others, although he himself died and his shield was pawned because of a debt that he had (ﷺ).

2. His Humbleness (ﷺ) and his Closeness to the People:

None from mankind ever possessed what the Messenger of Allāh (ﷺ) possessed from an abundance of perfect [human] qualities, and him reaching the highest peak which a person is able to reach. He (ﷺ) was regarded as an example when it came to human perfection and lofty character, before he was sent as a Prophet and after.

Allāh favored him with special and distinguishing qualities, which distinguished him from the people in this life and the hereafter. He made him the best of Messengers, who are the best of the people. He made him the seal of them, the chief of them and the leader of them. He will be the first of them to be raised from the graves, the first of them to come forth to intercede, and the first of them to be granted the intercession.

When speaking about the blessing of Allāh upon him and clarifying to his nation his status before Allāh – so they may have faith in that and

put him (ﷺ) in his appropriate place of respect, esteem, love and also follow his example – he said:

أنا سيد ولد آدم يوم القيامة, و أول من يشق عنه القبر, و أول شافع, و
أول مشفع

“I am the chief of the sons of Adam on the day of resurrection. I am the first who will be resurrected from the grave; and I am the first who will seek intercession and the first one who will be granted it.”

[This ḥadīth] was reported by Muslim and Abū Dāwūd from the ḥadīth of Abū Hurayrah (may Allāh be pleased with him).¹

With all of these qualities and distinguishing characteristics which caused him to reach a status which no one from the Messengers renowned for their determination reached, let alone anyone other than them, he (ﷺ) had the most humility from amongst the people, was the closest of them to the weak and poor, and the furthest of them from haughtiness and arrogance.

When he (ﷺ) clarified to his nation some of the things Allāh favored him with, he said, “I am the chief of the sons of Adam.” Therefore, he added that which frees him from having an atom of pride – and how far was he from every fault – he said:

ولا فخر

“There is no boasting in this.”

¹ Muslim (no. 2278) and Abū Dāwūd (no. 4673).

This ḥadīth was reported by at Tirmidhī, Ibn Mājah, and Imām Aḥmad from the ḥadīth of Abū Sa'īd (may Allāh be pleased with him). Al-Tirmidhī said concerning it, 'It is a ḥadīth that is *Hasan Ṣaḥīḥ*.'¹

Furthermore, the only reason he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) informed about his great status before Allāh was because there is no way his nation could know this except through him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). There is no Prophet after him that can inform about his great status before Allāh, just as he informed his nation about the virtues of the Prophets before him (may Allāh send peace, salutations, and blessing upon them all).

When he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was given the choice either to be a slave and Messenger or a Prophet and king, he chose the status of servitude and messengership over the status of being a Prophet and king. Imām Ahmad collected this in his Musnad.

Bayhaqī reported from Anas (may Allāh be pleased with him) that he said:

“The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) entered Makkah the day of the conquest and his chin was down towards his riding beast out of humbleness.”

Ibn Ishāq reported in his book of *Sīrah*:

“That the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would lower his head out of humbleness when he would see what Allāh had bestowed upon him from the conquest. To

¹ Reported by Aḥmad (2/3), al-Tirmidhī (4/140) and Ibn Mājah (2/581-582). See al-Silsilah al-Ṣaḥīḥah (no. 1571).

the extent that his beard would almost touch the middle of the saddle.”

Ibn Kathīr said:

“His humbleness in this situation when he entered Makkah (ﷺ) with a huge army is in opposition to what the foolish ones from the children of Israel did when they were commanded to enter the gate of Jerusalem while prostrating (bowing) saying *Ḥiṭṭah* (i.e. O Allāh forgive our sins). However, they entered crawling on their rear ends saying *Ḥinṭah fī sha'īrah* (a grain seed in barley).”

Bukhārī reported in his *Ṣaḥīḥ* from Anas (may Allāh be pleased with him) that he said, “A girl slave from the slaves of al Madīnah would take the Messenger of Allāh's (ﷺ) hand and take him wherever she wished.”¹

Muslim reported in his *Ṣaḥīḥ* from Anas (may Allāh be pleased with him), who said:

“There was a woman whose intellect was slightly diminished who said, ‘O Messenger of Allāh! I have something to ask you.’ So he (ﷺ) said,

يا أم فلان! انظري أي السكك شئت، حتى أقضي لك حاجتك

¹ Reported by Bukhārī (no. 6072).

‘O mother of so and so! Find any path you like so I can help you with what you need.’

So he stood with her on the road until she completed her need.”¹

Also in Ṣaḥīḥ al Bukhārī on the authority of al-Aswad who said:

“I asked ‘Ā’ishah what did the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to do with his family. She said, ‘He was at the service of his family and if the time for prayer entered he would go to the prayer.’”²

Bukhārī also reported in his Ṣaḥīḥ on the authority of Abū Hurayrah, (may Allāh be pleased with him) who said the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

لو دعيت إلى ذراع أو كراع لأجبت، ولو أهدني إلى ذراع أو كراع
لقبلت

“I shall accept the invitation even if I were invited to a meal of a sheep's trotter, and I shall accept the gift even if it were an arm or a trotter of a sheep.”³

Muslim reported in his Ṣaḥīḥ from Shu‘bah who reported from Sayyār who said:

¹ Reported by Muslim (no. 5998).

² Reported by Bukhārī (no. 6039).

³ Reported by Bukhārī (no. 2568).

“I was walking with Thābit al-Bunānī, so he passed by some youth and gave them salāms. Thābit narrated that he was walking with Anas and he passed by some youth and he gave them salāms. And Anas narrated that he was walking with the Messenger of Allāh (ﷺ) and he passed by some youth and gave them salāms.”¹

He (ﷺ) used to mix with his companions and play with the young children. Anas (may Allāh be pleased with him) said as reported by al-Bukhārī in his Ṣaḥīḥ, “The Prophet (ﷺ) used to mix with us, even until the point he used to say to my little brother:

يا أبا عمير ما فعل النغير

‘O Abū ‘Umayr, what happened to the Nugair?’”²

In another narration from Anas he said:

“The Prophet (ﷺ) was the best of people in regards to manners, I had a little brother who was called Abū ‘Umayr. He said, ‘I think he was already weaned, and if the Prophet used to come he would say, ‘O Abū ‘Umayr what happened to the Nugair.’ Meaning a bird he used to play with.”³

Also in the two Ṣaḥīḥs on the authority of Anas who said:

¹ Reported by Muslim (no. 2168).

² Reported by Bukhārī (no. 6129) and Muslim (no. 2150).

³ Reported by Bukhārī (no. 6203).

“I served the Messenger of Allāh (ﷺ) for ten years and he never said to me, ‘Uff (i.e. when someone blows their breath out of annoyance to something).’ He never said, ‘Why did you do such and such.’ And he never said, ‘Why did you not do such and such.’”¹

He (ﷺ) used to mount riding beasts, and some of his companions used to ride behind him; and he used to advise and encourage his nation to adorn themselves with the characteristic of humbleness.

From his statement (ﷺ) concerning this:

وما تواضع أحد لله إلا رفعه الله

“No one ever humbles himself for Allāh’s sake except Allāh raises him.” [Reported by Muslim]²

He (ﷺ) is the chief and example of those who are humble. Verily, Allāh raised him to the highest degree. He raised his degree, elevated his status, and decreed for him to be forever remembered.

Even with this great humbleness and mannerism which Allāh bestowed upon His slave, Messenger and Khalīl, Muḥammad, (ﷺ), his companions never got bored from looking at him (ﷺ) out of esteem and respect for him (ﷺ).

‘Amr Ibn al-‘Āṣ (may Allāh be pleased with him) said in a ḥadīth, which was reported by Muslim in his Ṣaḥīḥ:

¹ Reported by Bukhārī (no. 6038) and Muslim (no. 2309).

² Muslim (no. 2588).

“There was no one more beloved to me or more respected in my eyes than the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). I could not look him in the eyes because of the great respect I had for him. If I was asked to describe him I would not be able to because I could not look him in the eye.”¹

3. His Mercy (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Towards his Nation and his Gentleness and Sympathy for them:

Due to Allāh’s blessing and mercy upon him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) he was merciful and gentle as Allāh, the Exalted, said addressing him:

﴿ فِيمَا رَحِمْتَهُ مِنْ اللَّهِ لَئِن لَّمْ يَكُنِ اللَّهُ غَافِقًا لِّمَا تُكْفِرُونَ لَأَلْجَأَنَّكُمْ إِلَىٰ عَذَابِي الَّذِي لَمْ يَكُنِ اللَّهُ لِيُكَلِّمَنَّكَ إِنَّ اللَّهَ بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ الْغَنِيُّ ذُو الْجَوَارِ الْمُنِيرِ ﴿١٥٩﴾

“And by the Mercy of Allāh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you.” [Āl ‘Imrān: 3:159]

Therefore, no one possessed mercy and gentleness from mankind like the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). No one possessed it and no one can come close to him or match him in that.

¹ Muslim (no. 121).

On the authority of Abū Hurayrah (may Allāh be pleased with him) that a Bedouin Arab urinated in a corner of the masjid, so the people stormed towards him so they could rebuke him, so the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

دعوه واهريقوا على بوله ذنوباً من ماء أو سجلاً من ماء، فإنما بعثتم ميسرين
و لم تبعثوا معسرين

“Leave him and pour over his urine a bucket or a pail of water, because you only were sent to make things easy and you were not sent to make things hard.”
[Reported by al Bukhārī and others]¹

Also in Ṣaḥīḥ al Bukhārī on the authority of Abū Mas‘ūd (may Allāh be pleased with him) who said, “A man came to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and said:

‘I intentionally come late for the Fajr prayer because of so and so elongating the prayer.’” He (Abū Mas‘ūd) said, “I never saw the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) angrier during the admonition he gave that day.” Then he said, “So the Messenger said,

يا أيها الناس إن فيكم منفرين، فأياكم ما صلى بالناس فليتجاوز فإن فيهم
الكبير و المريض و ذا الحاجة

‘O People, some of you are running people away, so whoever from you leads the people in prayer, then

¹ Reported by Bukhārī (no. 6128), Abū Dāwūd (no. 380) and al-Tirmidhī (no. 147).

shorten it, for verily therein is the old, sick, and people who have needs.”¹

And on the authority of Abū Hurayrah (may Allāh be pleased with him) that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

إذا صلى أحدكم فليخفف فإن فيهم الضعيف و السقيم و الكبير فإذا صلى
أحدكم لنفسه فليطول ما شاء

“If one of you leads the people in prayer then let him shorten it, for verily therein is the weak, the sick and the old. And if you pray alone you may lengthen it as you like.”²

And on the authority of Abū Qatādah (may Allāh be pleased with him) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

إني لأقوم في الصلاة أريد أن أطول فيها فأسمع بكاء الصبي فأتجوّز في
صلاتي كراهة أن أشق على أمه

“Perhaps I might stand for the prayer and want to elongate it, then I hear the crying of a child so I shorten my prayer as I dislike making a hardship on his mother.”³

On the authority of Anas (may Allāh be pleased with him) who said:

¹ Reported by Bukhārī (no. 6110).

² Reported by Bukhārī (no. 683) and Muslim (no. 467).

³ Reported by Bukhārī (no. 707).

“I have never prayed behind an Imām with a shorter but yet more complete prayer than the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). And he used to hear the crying of a child and would shorten (the prayer), out of fear it would be a trial to his mother.”

And on the authority of Abū Qatādah (may Allāh be pleased with him) who said,

“The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came out to us and Umāmah Bint Abul al-ʿĀṣ was on his shoulders. He began the prayer and when he bowed he put her down and when he got back up he would pick her up.”¹

And he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

لو لا أن أشق على أمتي لأمرتهم بالسواك عند كل صلاة

“If I did not think it would be a hardship on my nation, I would have commanded them to use the *siwāk* before every prayer.”²

All of these aḥādīth are in Ṣaḥīḥ al Bukhārī.

Also when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood with his companions at night to lead them in (Tarāwīḥ) prayer in Ramaḍān he feared it would become obligatory upon them so he stopped leading them in the prayer.

¹ Reported by Bukhārī (no. 5996).

² Reported by Bukhārī (no. 887) and Muslim (no. 252).

In the two Ṣaḥīḥs on the authority of ‘Ā’ishah (may Allāh be pleased with her) that the Prophet (ﷺ) prayed (Tarāwīḥ) in the masjid, then the people prayed as he prayed. Then he prayed again and the people’s numbers increased, then they gathered on the third or the fourth night so the Messenger of Allāh (ﷺ) did not come out to them, so when daytime came he said:

رَأَيْتَ الَّذِي صَنَعْتُمْ فَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلَّا أَنِّي خَشِيتُ أَنْ تَفْتَرَضَ
عَلَيْكُمْ وَذَلِكَ فِي رَمَضَانَ

“I saw what you were doing and nothing stopped me from coming out to you except that I feared it would become obligatory upon you; and that is in Ramaḍān.”¹

Also in the two Ṣaḥīḥs on the authority of ‘Ā’ishah (may Allāh be pleased) with her who said:

“Verily the Prophet (ﷺ) would leave an act he used to love to do, out of fear the people would act by it and then it would become obligatory upon them. And when he (ﷺ) performed *al-Wiṣāl*² and the companions learned of that they performed *al-Wiṣāl* with him. So he forbade them from that out of sympathy for them. So they said, “Verily you practice *al-Wiṣāl*.” So he said:

¹ Reported by Bukhārī (no. 448) and Muslim (no. 761).

² *Al-Wiṣāl* is to fast two days [consecutively] without consuming food or drink between them; this was stated by Imam al-Nawawī. In *al-Iqnā’*, (the definition) is to fast two days or more without touching any food intentionally, without an excuse. *Mu’jam Mustalahāt alfāz al-Fiqhiyyah* (3/481)

إني لست كهيئتكم

“I am not built like you (i.e. meaning he is stronger than them).”¹

In the two Ṣaḥīḥs on the authority of Abū Hurayrah (may Allāh be pleased with him) who said, “The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade *al-Wiṣāl* while fasting, so a man from the Muslims said to him, ‘Verily you practice *al-Wiṣāl*, O Messenger of Allāh.’ So he said:

وأيكم مثلي، إني أبيت يطعمني ربي و يسقيني

“And which one of you is like me, verily I go through the night and my Lord provides me with food and drink.”

So when they refused to stop performing *al-Wiṣāl*, he made *al-Wiṣāl* with them for two days. Then they saw the crescent, so he said:

لو تأخر لزدتكم

“If it had come later I would have continued.”²

He said this as if he wanted to teach them a lesson because they refused to stop.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade them from *al-Wiṣāl* as a mercy to them and being sympathetic for them. However, they requested from him again

¹ Reported by Bukhārī (no. 1002) and Muslim (no. 1105).

² Reported by Bukhārī (no. 1003) and Muslim (no. 1103).

to perform *al-Wiṣāl*, hoping he would agree. So he performed *al-Wiṣāl* with them two days before the end of the month, then they saw the crescent (citing the ending of Ramaḍān) and he said, "If it had come later I would have continued." He said this as if he wanted to teach them a lesson because they refused to stop.

This is practical guidance and a Prophetic lesson for the noble companions (may Allāh be pleased with them) to point out to them their weakness and that *al-Wiṣāl* is a hardship for them; so that they may stay away from it on their own.

This Prophetic lesson resembles that of a father who sees his son trying to play with fire, so to make sure he stays away from its harm he takes his hand and puts his finger gently on the end of a piece of coal so he can comprehend the extent of its harm. This way he can be warned from doing it again, and stay away from falling into that, and this is due to his father highlighting for him the great extent of its harm.

In Ṣaḥīḥ Muslim, from the ḥadīth of Mu'āwīyah Ibn al-Ḥakam al-Sulamī (may Allāh be pleased with him) when someone sneezed in the prayer and he answered him (by saying Yarḥamuk Allāh). He then found the companions scolding him harshly for that, so he said:

"By Allāh, when the Messenger of Allāh (صلى الله عليه وسلم) finished praying I never saw a better teacher before or after him. He did not scold me with a frowned face, he did not beat me nor did he curse me. Rather he said:

إن الصلاة لا يصلح فيها شيء من كلام الناس إنما هو التسبيح والتكبير و
قراءة القرآن

‘Verily the prayer is not befitting for one to speak therein, in it is only Tasbīḥ, (i.e. saying Subḥan Allāh), Takbīr (i.e. saying Allāhu Akbar), and the recitation of Qur’ān.’¹

If something from his companions reached him (صلى الله عليه وسلم) that needed to be addressed, he would say in his *Khuṭbah*:

ما بال قوم يفعلون كذا و ما بال رجال من أمتي يقولون كذا

“Why is it that people are doing such and such, and why is it that some men from my Ummah are saying such and such.”²

He would say the likes of these statements, so whoever fell into any of that can leave it off and whoever did not fall into it can be warned from falling into it.

4. His Pardoning and Forbearance (صلى الله عليه وسلم):

Just as he (صلى الله عليه وسلم) had the utmost mercy and sympathy, he was the utmost in pardoning, forbearance, forgiving, patience and fortitude. His outstanding biography is filled with events that prove that.

In the two Ṣaḥīḥs on the authority of Jābir (may Allāh be pleased with him) who said, “We fought in a battle along with the Messenger of Allāh (صلى الله عليه وسلم) near Najd. We reached the Messenger of Allāh

¹ Reported by Muslim (no. 537).

² See al-Irwā (no. 1782) and al-Silsilah al-Ṣaḥīḥah (no. 328).

(صلى الله عليه وسلم) in a valley which had many thorn trees, so the Messenger of Allāh rested under a tree and hung his sword on one of its branches. The people dispersed throughout the valley seeking shade under its trees. The Messenger of Allāh (صلى الله عليه وسلم) said:

إن رجلاً أتاني وأنا نائم فأخذ السيف، فاستيقظت وهو قائم على رأسي فلم أشعر إلا و السيف صلنا في يده فقال لي: من يمنعك مني؟ قال: قلت: الله ثم قال في الثانية: من يمنعك مني؟ قال: قلت: الله فشام السيف بها هو ذا جالس لم يعرض له رسول الله صلى الله عليه وسلم

“A man came to me while I was asleep and he took my sword. I woke up while he was standing at my head holding my sword without its sheath. He said, ‘Who will save you from me?’ I replied, ‘Allāh.’ Then he said again, ‘Who will save you from me?’ I said, ‘Allāh.’ So he sheathed the sword and here he is sitting; and the Messenger of Allāh (صلى الله عليه وسلم) did not do anything to him.”

This is the wording of Muslim.¹ In Bukhārī it says:

“He sat down and did not punish him.”²

In the two Ṣaḥīḥs on the authority of ‘Ā’ishah (may Allāh be pleased with her) who said, “A group of the Jews entered upon the Messenger of Allāh (صلى الله عليه وسلم) and said, ‘Sām ‘Alaykum (i.e. May death be upon you).’” ‘Ā’ishah said, “I understood what they said so I replied, ‘And

¹ Reported by Muslim (no. 834).

² Reported by Bukhārī (no. 4139).

may death and the curse of Allāh be upon you.” She said, “The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

مهلًا يا عائشة إن الله يحب الرفق في الأمر كله

‘Slow down O ‘Ā’ishah, verily Allāh loves gentleness in all matters.’”

So I said, “O Messenger of Allāh, did you not hear what they said?” The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

قد قلت وعليكم

“Indeed I replied: ‘Wa ‘Alaykum (And upon you).’”¹

It is also found in the two Ṣaḥīḥs on the authority of ‘Ā’ishah, may Allāh be pleased with her who said:

“The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never had to choose between two matters except he took the easier of the two, so long as there was no sin involved. If it contained any sin he was the furthest of people away from it. The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also never sought revenge for himself except if Allāh’s sanctity was violated, then he would take revenge because of that.”²

¹ Reported by Bukhārī (no. 6024) and Muslim (no. 2165).

² Reported by Bukhārī (no. 6786) and Muslim (no. 2327).

Additionally, Bukhārī and Muslim reported in their Ṣaḥīḥs on the authority of Anas (may Allāh be pleased with him) who said, “While I was walking with the Messenger of Allāh (ﷺ) and he was wearing a *Najrāni* outer garment with a thick hem, a Bedouin came up to him and pulled his garment violently. Anas said, ‘So I looked at the neck of the Prophet (ﷺ) and could see the imprint of the cloak because of the harsh way he pulled it.’ Then the Bedouin said, ‘O Muḥammad, order for me something from Allāh's treasure which you have.’ So he (ﷺ) turned towards him and laughed and ordered that he be given from that.”¹

5. His Good Counsel and Sincerity of Purpose (ﷺ) in calling to the Religion of Allāh,

When Allāh sent His Messenger Muḥammad (ﷺ) with this upright religion, he fulfilled the duty of this important mission in the most complete manner. He likewise was patient upon the harms that he encountered in this path.

Bukhārī and Muslim both reported in their Ṣaḥīḥ on the authority of ‘Ā’ishah (may Allāh be pleased with her) that she said to the Messenger of Allāh (ﷺ),

“Have you encountered a day harsher than the day of the battle of Uḥud?” He said, “I encountered harm from your people and the worst I encountered was the trouble on the day of ‘Aqabah when I presented myself to Ibn ‘Abd Yālail ibn ‘Abd Kulāl and he did not respond to my call. So I departed, with grief present on

¹ Reported by Bukhārī (no. 3149) and Muslim (no. 1057).

my face, and proceeded on and did not recover till I found myself at *Qarn al-Tha'ālib* where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw angel Jibrīl was present therein. He called me saying, 'Allāh has heard what your people said to you and their disrespect towards you. Allāh has sent the angel of the mountains to you so that you may order him to do whatever you wish to these people.' The angel of the mountains called and greeted me, and then said, 'O Muḥammad! Verily Allāh has heard what your people have said to you and your Lord has sent me to you to order me with what you wish. If you like, I will let the two mountains fall on them.' The Prophet (ﷺ) said,

بل أرجو أن يخرج الله من أصلابهم من يعبد الله وحده لا يشرك به شيئا

“No, but I hope that Allāh will bring forth from their offspring those who will worship Allāh alone, and will worship none besides Him.”¹

Indeed, this is from his outstanding character. He (ﷺ) encountered this level of harm and was surrounded by afflictions, to the extent that he departed having grief present on his face. Then the angels of Allāh came to him to eliminate his enemies by crushing them with the two mountains in Makkah, which are called *al-Akshabain*. However, he did not accept this offer. Rather he replied with an answer that makes entirely clear his sincerity of purpose and love for Allāh to be worshipped alone. He said:

¹ Reported by Bukhārī (no. 3231) and Muslim (no. 1795).

“No, but I hope that Allāh will bring forth from their offspring children who will worship Allāh alone and not associate anything as partners with Him.”

He (ﷺ) left the people on a clear white plain that guarantees for the one who treads it to have the best of this life and happiness in the hereafter. This came as a result of the Messenger (ﷺ) having the qualities of complete and perfect sincerity of purpose, power and clarity of speech and the utmost of trustworthiness. There is not anything that will bring someone closer to Allāh except he showed it to his nation and encouraged them with it, just as he warned from that which opposes this. He did not fall short (ﷺ) in conveying Allāh's religion, nor did he fall short in explaining it when he conveyed it.

Muslim reported in his *Ṣaḥīḥ* on the authority of Salmān al-Fārisī (may Allāh be pleased with him) that it was said to him:

“Verily your Prophet teaches you everything, even the etiquettes of how to relieve yourselves.”

He said:

“Certainly, he forbade us from facing the Qiblah while relieving our bowels or urinating, cleaning ourselves with the right hand or cleaning ourselves with less than three rocks, and cleaning ourselves with animal dung or bones.”¹

¹ Reported by Muslim (no. 262).

Furthermore, he (ﷺ) proclaimed that he fulfilled his task in conveying the message during the greatest gathering he ever witnessed and that was during the farewell Ḥajj. There he asked the people to testify themselves and they bore witness with a testimony of truth that he conveyed the message of his Lord, that he fulfilled what Allāh commanded him with in the most complete manner and that he was a sincere advisor in all of that. This comes in the long ḥadīth of Jābir (may Allāh be pleased with him) in the description of the Prophets Ḥajj (ﷺ), which was reported by Muslim in his Ṣaḥīḥ. In it he (ﷺ) said while he was delivering his sermon to the people on the day of ‘Arafah:

وقد تركت فيكم ما لن تضلوا بعده إن اعتصمتم به كتاب الله وأتم تسألون
عني فماذا أتم قائلون؟

“I have indeed left you with that which if you stick to it, you will never go astray: The Book of Allāh. And you will be asked about me so what is it that you will say?”

They said: ‘We testify that you have conveyed the message, fulfilled the responsibility and gave sincere advice.’

So he pointed his finger, raising it towards the sky, moving it for the people to see.

اللهم اشهد اللهم اشهد ثلاث مرات

“O Allāh bear witness, O Allāh bear witness, three times.”¹

He (ﷺ) did not leave a path that provides clarification and allows people to gain understanding, motivates the people towards the obedience of Allāh and keeps them far from His disobedience, except that he utilized these means to invite to the way of Allāh and to warn his nation from diverting from the sound legislation, which he (ﷺ) came with. Thus, he used to put forth examples to make things crystal clear, illustrating to them situations as if they were perceived and witnessed before their very eyes.

In Ṣaḥīḥ Muslim on the authority of Abū Mūsá al-Ash‘arī (may Allāh be pleased with him) that the Prophet (ﷺ) said,

إن مثلي ومثل ما يعتني الله به كمثل رجل أتى قومه فقال: يا قوم إني رأيت
الجيش بعيني وأنا النظير العريان، فالنجاه، فأطاعه طائفة من قومه فأدجلوا،
فانطلقوا على مهلتهم، وكذبت طائفة منهم، فأصبحوا مكانهم، وصبحهم الجيش،
فأهلكهم، واجتاحهم، فذلك مثل من أطاعني واتبع ما جئت به، ومثل من عصاني
وكذب ما جئت به من الحق

“Indeed the similitude of myself and the message with which Allāh has sent me is like a man who came to his people and said, ‘I have seen the enemy forces with my own eyes and I am the plain warner (to you) so save yourselves; save yourselves!’ A Group of his people obeyed him and went out at night, slowly and steadily and were saved, while another group belied him and

¹ Reported by Muslim (no. 1218).

stayed in their place until the morning so the army destroyed them and overran them. Such is the similitude of those who obey me and follow what I have brought and those who disobey me and belie the Truth which I have brought.”¹

There also comes in his Ṣaḥīḥ on the authority of Jābir (may Allāh be pleased with him) who said, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

مثلى ومثلكم كرجل أوقد نارا فجعل الجنادب والفراش يقعن فيها وهو يذمهن عنها
وأنتم تفلتون من يدي وأنا آخذ بمجزمكم عن النار

“The similitude of me and you is like a man who lit a fire, and the locusts and moths started to fall into it; and he is trying to protect them from (falling into it). I am trying to prevent you from the fire, but you are slipping away through my hands.”²

Bukhārī and Muslim have both collected this ḥadīth upon the authority of Abū Hurayrah (may Allāh be pleased with him).

Likewise, if he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked a question and there was something more important than what was being asked about, then he would turn the attention [of the questioner], with his gentleness and wisdom, to that which was of greater importance.

¹ Muslim (no. 2283).

² Muslim (no. 2285).

In the two Ṣaḥīḥs on the authority of Anas (may Allāh be pleased with him) that a man asked the Prophet (صلى الله عليه وسلم) concerning the hour and said: “When is the hour (i.e. the day of resurrection)?” He said:

وماذا أعددت لها

“And what did you prepare for its coming?”

The man said:

"Nothing, except that I love Allāh and His Messenger (صلى الله عليه وسلم).

So he (صلى الله عليه وسلم) said:

أنت مع من أحببت

“You will be with whom you love.”¹

There are also other ways which he employed (صلى الله عليه وسلم) in guiding and counseling the people.

6. His Strength and his Courage (صلى الله عليه وسلم):

The believer who is strong is better and more beloved to Allāh than the believer who is weak and there is good in each of them, just as he (صلى الله عليه وسلم) said in a ḥadīth that was reported by Muslim in his Ṣaḥīḥ.

¹ Reported by Bukhārī (no. 3688) and Muslim (no. 2639).

Allāh has combined many types of strength in His slave and Messenger, Muḥammad (صلى الله عليه وسلم). He gathered along with his strength of Īmān bodily strength. Thus, he used this strength to worship Allāh, obey him and strive towards everything that will bring him closer to Him. Verily, he is the role model for his nation in every good.

Bukhārī and Muslim reported in their Ṣaḥīḥ on the authority of ‘Ā’ishah (may Allāh be pleased with her who said):

“When the Messenger of Allāh (صلى الله عليه وسلم) prayed, he would stand until his feet split.”

‘Ā’ishah said,

“O Messenger of Allāh, do you do this when Allāh has forgiven you your past and future sins?” He said:

يا عائشة، أفلا أحب أن أكون عبدا شكورا؟

“O ‘Ā’ishah, should I not love to be a grateful servant?”¹

There also comes in the two Ṣaḥīḥs upon the authority of Ibn Abbas (may Allāh be pleased with him) who said:

“The Prophet (صلى الله عليه وسلم) was the most generous and he would be even more generous in the month of Ramaḍān when he met angel Jibrīl. He used to meet him every night in Ramaḍān and would review the Qur’ān with him. So the Messenger of Allāh (صلى الله عليه وسلم)

¹ Reported by Bukhārī (no. 4837) and Muslim (no. 2820).

was more generous concerning good than a refreshing wind carrying the glad tidings of rain.”¹

Additionally, it is found in the two Ṣaḥīḥs on the authority of Anas (may Allāh be pleased with him) who said”

“The Messenger of Allāh (ﷺ) was the (most handsome), most generous, and the bravest of all the people. Once the people of al-Madīnah got frightened having heard an uproar at night. So the Prophet (ﷺ) headed towards that noise and reached it before his companions did. He then turned to them and said, ‘Do not get scared; do not get scared.’ He was on an unsaddled horse belonging to Abū Ṭalḥah with his sword slung over his shoulder. Then he said, ‘I found it (i.e. the horse) to be very fast.’”²

He (ﷺ) also used to lead his companions in fighting in Allāh’s cause. On the day of the battle of *Uḥud*, his face was split and his tooth was broken (ﷺ).

Also in the battle of *Ḥunayn*, the Messenger of Allāh (ﷺ) remained firm when many of those with him fled. In the two Ṣaḥīḥs on the authority of al Barā Ibn al-‘Āzib (may Allāh be pleased with him) that a man said to him:

“O Abū Umārah, did you flee leaving the Messenger of Allāh (ﷺ) on the day of Hunayn?” So he said,

¹ Reported by Bukhārī (no. 6) and Muslim (no. 2308).

² Reported by Bukhārī (no. 3040) and Muslim (no. 2307).

“But the Messenger of Allāh (ﷺ) did not flee. The people of Hawāzin were good archers, and when we attacked them they fled. But rushing towards the booty (i.e. spoils of war), we were confronted by the arrows (of the enemy). I saw the Messenger of Allāh (ﷺ) and Abū Sufyān Ibn al-Ḥārith holding onto the reins of his white mule while he was saying, ‘I am the Prophet without a doubt, I am the son of Abdul Muttalib.’”¹

Ibn Kathīr (may Allāh have mercy on him) said in his Tafsīr, after quoting this ḥadīth:

“This is a demonstration of the utmost courage from the Prophet on this day in the midst of confusion, when his army ran away and left him behind. Yet, the Messenger remained on his mule, which is a slow animal, not suitable for fast battle moves or even escape. However, the Messenger of Allāh was encouraging his mule to move forward towards the enemy announcing who he was, so that those among them who did not know him would always know him (ﷺ), until the Day of Judgment. This indicates his tremendous trust in Allāh and reliance upon Him, as well as his certain knowledge that He will give him victory, complete what He has sent him for and give superiority to His religion above all other religions.”

¹ Reported by Bukhārī (no. 2864) and Muslim (no. 1776).

His Right (صلى الله عليه وسلم) Upon His Nation and the Right of His Nation Upon Him

Perhaps it is appropriate that I end this talk that entailed examples of his characteristics (صلى الله عليه وسلم), by briefly pointing out his right over his nation and the right of his nation over him (صلى الله عليه وسلم). So I say:

From his rights upon his nation – and by them fulfilling this lies all their happiness – is to testify that he is truthfully the Messenger of Allāh to all of the Jinn and mankind. And that his Sunnah will remain until the hour is established and that it is general for everyone; no one is excused to leave it off.

Muslim has reported in his Ṣaḥīḥ on the authority of Abū Hurayrah (may Allāh be pleased with him) that the Prophet (صلى الله عليه وسلم) said:

والذي نفسي بيده لا يسمع بي أحد من هذه الأمة يهودي ولا نصراني، ثم يموت ولم يؤمن بالذي أرسلت به إلا كان من أصحاب النار

“By the one whom my soul is in His hand, no one from this nation will hear about me, not a Jew nor a Christian, then dies and does not believe in that which I was sent with except he will be from the dwellers of the fire.”¹

To also to testify that his legislation is valid for every time and place, and that there is no happiness in this life or savior in the hereafter except for the one who follows his way and treads his path. That he is the

¹ Muslim (no. 153).

example and role model for his nation and that he is the truthful, the one who is believed in everything which he informs of, whether it relates to the unseen, the past or the future. Similarly, that the hearts be filled with love for him greater than the love of oneself, parents, children and the whole of mankind.

Part of loving him is loving his Sunnah, glorifying it, implementing it, and referring all disputes back to it, just as Allāh, the Exalted, stated:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ

عَفُورٌ رَحِيمٌ ﴿٣١﴾

“Say (O Muḥammad (peace be upon him) to mankind): ‘If you (really) love Allāh then follow me (i.e. accept Islamic Monotheism, follow the Qur’ān and the Sunnah), Allāh will love you and forgive you your sins.’” [Āl ‘Imrān: 3:31]

From his rights is that worship be solely for Allāh in accordance with the guidelines laid out by the Messenger of Allāh (صلى الله عليه وسلم). So Allāh is not worshipped except by with what he legislated, just as he said (صلى الله عليه وسلم) in the authentic ḥadīth:

من عمل عملاً ليس عليه أمرنا فهو رد

“Whoever does an action not upon our matter then it is rejected.”¹

¹ Muslim (no. 1718).

And how great is the statement of Abū 'Uthmān al-Naysabūrī when he said:

“Whoever observes the Sunnah [and confines] himself [to it], in both statement and action, will speak with wisdom; and whoever adheres to desires, in both statement and action, will speak with innovation.”¹

Shaykh al-Islām Muḥammad ibn 'Abd al-Wahhāb gathered these conditions in a concise statement when explaining the meaning of the testimony that Muḥammad is the Messenger of Allāh (صلى الله عليه وسلم). He said (may Allāh have mercy upon him):

“To obey him in that which he commanded, to believe him in that which he informed of, to stay away from what he forbid and prohibited, and to only worship Allāh with that which he legislated.”

From his rights upon his nation (صلى الله عليه وسلم) is to keep the tongues moist with mention and praise of him with that which is befitting, whilst avoiding going to extremes, which Allāh and His Messenger (صلى الله عليه وسلم) is not pleased with. Also to praise his Sunnah, clarify its beauties, and explain the dire need for the people to stick to it. To keep the tongues moist with sending salutations upon him (صلى الله عليه وسلم) – may Allāh send salutations and blessings upon him, his family, his companions, and those who follow them in goodness.

¹ Hilyah al-Awliyā (10/244) and al-Kalām 'Ala Mas'alah al-Samā' by Ibn al-Qayyim p. 278.

The true miser is the one when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is mentioned he does not send salutations upon him. May Allāh humiliate the one who when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is mentioned, he does not send salutations upon him. The one who is miserly by not sending salutations upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) when he is mentioned is more miserly than the one who withholds giving his wealth in (charity). May Allāh send the most perfect salutations and most complete peace upon him, his family, his companions and those who follow them in goodness until the Day of Resurrection.

As for the rights of his nation over him, then it is that he conveys to them the message of their Lord and guide them to that in which lies their happiness in this life and the hereafter.

Allāh the Most High says:

﴿ قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَآ حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿٥٤﴾

“The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way).” [Al-Nūr: 24:54]

And He the most High says:

﴿ فَهَلْ عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿٣٥﴾

“Then! Are the Messengers charged with anything but to convey clearly the Message?” [Al-Nahl: 16:35]

Bukhārī reported in his Ṣaḥīḥ on the authority of Ibn Shihāb al-Zuhrī (may Allāh have mercy on him) that he said:

“From Allāh is the message, upon the Messenger is to convey and upon us is to submit.”¹

No doubt, Allāh has bestowed His favors upon the believers by sending His noble Messenger – upon him is the best prayers and most complete salutations. The Messenger of Allāh (ﷺ) fulfilled conveying the message in the most complete and perfect manner. Thus, Allāh sent down in the end of his life during the farewell Ḥajj:

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّتْ عَلَيْكُمْ بَعْتِي وَرَضِيْتُ لَكُمْ

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.” [Al-Mā'idah: 5:3]

And he (ﷺ) said in his sermon during the farewell Ḥajj:

و قد تركت فيكم ما لن تضلوا بعده إن اعتصمتم به. كتاب الله , و أنتم تسألون
عني فماذا أنتم قائلون؟

¹ Reported by Bukhārī in the Book of Tawḥīd, Chapter 46, under the statement of Allāh, “O Messenger convey what has been sent down upon you from your Lord and if you do not you have not conveyed His message.”

“I have indeed left you with that which if you stick to it, you will never go astray: the Book of Allāh. And you will be asked about me so what is it that you will say?”

They said, “We testify that you have truthfully conveyed and fulfilled the message, and gave sincere advice.”

So he pointed his finger, raising it towards the sky, moving it for the people to see,

اللهم اشهد اللهم اشهد ثلاث مرات

“O Allāh bear witness, O Allāh bear witness, three times.” Reported by Muslim

So that which is from Allāh is the message, and that which is upon the Messenger (صلى الله عليه وسلم) is to convey, and each one of those has indeed occurred in the most complete and perfect fashion.

That which is upon this nation is to submit. Therefore, the happy one is the one who is given the success to do this by statement, action and belief. The wretched, distant, forsaken one is the one who does the opposite of that.

I ask Allāh the All-Generous, Lord of the Mighty throne, to give us all the success to behave with the character of this noble Messenger – upon him is the best prayers and most perfect salutations. [I ask Allāh] to bestow upon us the success to cling to his way, tread upon his methodology, to cause us to die upon his Sunnah, and to raise us up amongst his troops and make us from those who achieve his

intercession; He is the only One in charge of that and All Able to do so, and there is no might nor power except with Him.

O Lord, accept this from us, verily, you are the All-Hearer All-Knower. O Allāh, send prayers upon Muḥammad and upon his family, just as You sent prayers upon Ibrahīm and the family of Ibrahīm; verily, You are full of Praise, full of Glory. O Allāh, send blessings upon Muḥammad and upon the family of Muḥammad, just as You sent blessings upon Ibrahīm and the family of Ibrahīm; verily, You are full of Praise, full of Glory.



Glossary

A

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

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

Aḥādīth: see *ḥadīth*.

ʿAlayhi 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.

ʿArsh: Throne of Allāh (سُبْحَانَهُ وَتَعَالَى).

ʿAṣr: the afternoon Prayer.

Awliyāʿ: see *Walī*.

B

Bidʿah: Heresy (any innovatory practice).

Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet (عَلَيْهِ وَعَالِهِ السَّلَامُ) went for the *Miʿrāj*.

D

Dāʾī: One engaged in *daʿwah*, caller.

Ḍaʾīf: A weak, unauthentic narration.

Daʿwah: Invitation, call to Allāh (سُبْحَانَهُ وَتَعَالَى).

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

Dhikr: (pl. *adhkār*) 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. *aḥādīth*) the saying, actions and approvals accurately narrated from the Prophet (صلى الله عليه وعلى آله وسلم).

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

Ibādah: 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. *janā'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. *khulafā'*): 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.

Marfū': A raised; a narration attributed to the Prophet (ﷺ).

Masjid: A mosque.

Mawbiqāt: great destructive sins.

Mudallis: one who practises *tadlīs*.

Muhājir: (pl. *muhājirūn*, *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 *taqlid*.

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

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.

Muwaḥḥid: (pl. *muwaḥḥidūn*) 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 (صلى الله عليه وسلم).

Mawṣūl: Connected; a continuous *isnād* that can be narrated back to the Prophet (صلى الله عليه وسلم).

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 (صلى الله عليه وسلم) 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 *Qur'ān* which the Muslims have is neither complete nor preserved from corruption.

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

S

Ṣaḥābah: Muslims who met the Prophet (صلى الله عليه وسلم) believing in him and died believing in him.

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

Salaf, Salaf al-Ṣāliḥ: 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 (صلى الله عليه وسلم).

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 (صلى الله عليه وسلم), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *aḥādīth*.

T

Tābi'ī: (pl. *tābi'īn*) the generation after the Companions of the Prophet (عليه وعلى آله الصلوة والسلام).

Tafsīr: explanation of the *Qur'ān*.

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

TaḤajjud: Voluntary, recommended Prayer between the compulsory Prayers of *'Ishā'* and *Fajr*.

Takhrīj: 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*.

Tawḥīd: 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'ī* between *al-Ṣafā* and *al-Marwah*. It is called the lesser *Ḥajj*.

Uṣūl: The fundamentals.

W

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

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

Wakīl: Disposer of affairs.

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

Walimah: The wedding feast.

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

Wuḍū': 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 weath).

Zakāt al-Fiṭr: An obligatory charity by the Muslims to be given to the poor before the Prayer of *'Īd 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]: 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 (ﷺ), without *tahrīf* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'īl* (denial).

[2]: We love the Companions (رضي الله عنهم) of the Messenger of Allaah (صلى الله عليه وسلم), 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 (صلى الله عليه وسلم) with love that is permitted by the *Sharī'ah*. 'Imrān Ibn Ḥusayn (رضي الله عنه) said, "O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided."¹

[3]: We love the People of *Ḥadīth* and all of the *Salaf* of the *Ummah* from *Ahl al-Sunnah*. Imām al-Shāṭibī (d.790H) - رحمه الله - said, "The *Salaf al-Ṣāliḥ*, the Companions, the *tābī'in* and their successors knew the *Qur'ān*, its sciences and its meanings the best."²

[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 (صلى الله عليه وسلم), except that which has been confirmed from Allāh or from His Messenger (صلى الله عليه وسلم). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we

¹ Refer to *al-Kifāyah* (p. 15) of al-Khaṭīb al-Baghdādī.

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

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 (سُبْحَانَكَ وَبِحَمْدِكَ), 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-Suyūfī.

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 *Salafiyyah*, yet *Salafiyyah* 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 *da'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 (صلى الله عليه وسلم).

[17]: Our *da'wah* and our *'aqidah* 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) - رحمه الله -، “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 (صلى الله عليه وسلم).

These are glimpses into our *'aqidah* 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-Fāṣil* (p. 416) and *al-Kiḥāyah* (p. 21) of al-Khaṭīb.

Notes

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A Glimpse at the Impeccable Character of the Noble Messenger

The greatest blessing Allāh has bestowed upon this nation is that He sent to them His noble Messenger Muḥammad (صلى الله عليه وعلى آله وسلم) to guide to everything beneficial, during his lifetime and in the future, and to warn them from every harmful thing in this life and in the hereafter.

He (صلى الله عليه وسلم) grew up from his beginning to his last moments adorning himself with every noble characteristic and staying far away from every blameworthy description. He was the most knowledgeable amongst the people and the best of them in giving advice.

If an example was to be used by the people regarding trustworthiness, truthfulness and chasteness, he would be the [example] to mention.

In short, every praiseworthy quality that is befitting for mankind, he (صلى الله عليه وسلم) had the biggest portion of it and the most complete share. He was the furthest and far removed of them from every blameworthy characteristic – and this is what both friend and foe testified to.

- From the author's words



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